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Devoted to Zionism and All Jewish Interests

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The MACCABAEAN

ISRAEL GOLDBERG, Editor

Vol. XXIV.

JANUARY, 1914

No. 1.

REVIEW OF THE MONTH

Hebrew versus German.

It is now clear that in the struggle for the supremacy of Hebrew in Palestine we are not dealing with the directors of the Haifa Technicum, but with the Hilfsverein der Deutschen Juden. This should interest American Jews who have contributed to the Technicum. The Haifa institution is merely an adjunct to the Hilfsverein. Russian and American Jews have helped the Hilfsverein to create another establishment in Palestine, which goes to its credit. The defence of the decision of the Haifa directors now comes from the Hilfsverein. It is the Hilfsverein against the Jewish world. Dr. Paul Nathan's "triumphal" procession through Palestine, where he was received and applauded by "representative" Jews—vide Hilfsverein reports sent by cable to this country—put the Hilfsverein's seal on its acquisition. The Technicum was to have been a splendid manifestation of the ability of Jews of various countries to join in a common service to the Jewish people. It has become the source of dissension. Where are the American directors? Do they enjoy this German triumph? Does dragging after the Nathan chariot please them?

Palestine against German.

The Haifa affair has served to unite all Palestine on a national basis. From every corner of the land protests are pouring into the Hilfsverein's office. For the first time Palestine has an issue, which arouses a spirit of self-sacrifice

for a national cause. Teachers and students give up their positions in order to give voice to their protests. Read Ben Jehuda's eloquent appeal to Dr. Nathan. He speaks for the intellectuals of the country. Read the accounts of the meetings of the teachers. They have become the purveyors of patriotism, as well as of education. Hear the voices of the colonists, of the laborers. Can any one doubt the sentiment of Palestine? Nor is the Ottoman government indifferent to an extension of German influence. This is what a prominent Ottoman official says:

"Unless the Jews of Palestine defend their national language they will find themselves compelled to adopt in their schools either Turkish or Arabic as the language of instruction, but, in any case, a language which is neither theirs nor ours is impossible."

The Hilfsverein's success means a blow to Zionist policy in Palestine. It destroys the neutrality which we have aimed for. This is an issue which must be fought out. It is a vital issue.

Why the Hilfsverein is so Perverse.

It has been suggested, as one of the reasons for the Hilfsverein's insistence on German, that Dr. Nathan has been misguided by his subordinates in Palestine, who resented the influence the Zionists had acquired over him. A correspondent in the Jewish Daily News says it is not Dr. Nathan but James Simon who is to blame. He intimates that the conversion of the Haifa Technicum into a German institution means a re-

ward for Mr. Simon in the form of a patent of nobility. Both suggestions may be true. But any one who understands the position of both gentlemen in German politics will see that when a German interest collides with a Jewish interest, they cannot do otherwise than throw their influence to the side of the German interest. For they are Germans primarily, and Jews incidentally. The Hilfsverein itself, although tagged as Jewish, was organized to oppose the French Alliance, similarly tagged. Its apparent friendship for Zionists was only a counter-move against the Alliance's enmity.

There may be a reward for James Simon should he succeed in labelling the Technicum as German. Dr. Nathan's position may also be improved as a German statesman. But one need not attribute unworthy motives. They are acting, however, consistently and conscientiously, if not consciously, as Germans of the Jewish persuasion. And only a slight emphasis on the "persuasion," for no one in Germany censures James Simon or Dr. Nathan for their Jewish piety.

Zionists to Assume Responsibility for Education.

The Inner Actions Comite has issued an appeal for contributions to a fund to be used to open new schools in Palestine, to take the place of the schools of the Hilfsverein, which have been deserted by teachers and pupils. This is a correct policy. Remonstrances with assimilators are of no avail. Let us give our attention to construction, not to pleading. The Jewish people are with us in this fight against the Hilfsverein.

They will support us in building up Jewish influence in Palestine. The initial error of Dr. Schmarya Levin, (for which no one who knows what the circumstances were will blame him), was his reliance on persons who did not sympathize with our ideals, but who seemed to be willing to give money for Palestine. We should have accepted their contributions, but given them no control of the institutions. You cannot get Zionist strength by placing your-

self in the hands of anti-nationalists. You cannot build up Palestine institutions, the kind we want, unless the control is in the hands of known Zionists.

Assimilation dare not be escorted by Zionists into Palestine. Partnership involves similarity of ideals. A James Simon cannot work in harmony with an Achad Ha'am. The Actions Comite appeals for funds, over which it shall have control, to be used in building and maintaining schools in Palestine. This is the effective method of reply to the Hilfsverein. All other methods are bound to prove futile.

The Bezalel Exhibition.

New York has had its first Bezalel exhibition. It will have more in the years to come. We have heard a great deal of the Bezalel, but not many of us have an opportunity to see a collection of its various products, and much of our faith in Bezalel was based on the few specimens of its work that can be seen in a number of Zionist homes. We had not anticipated such an aggregation of beautiful objects. In fact, the exhibition has opened the eyes even of Zionists to the splendid artistic results of the institution founded a little over six years ago by Boris Schatz. Art critics have said that the Bezalel products would be a credit to any nationality, a matter to be proud of. We are glad to say that the exhibition in Madison Square Garden, which closed on the 18th, was attended by a large number of non-Zionists, who having purchased some of the things, have admitted into their homes the best Zionist propaganda. In all, the exhibition was attended by close to 20,000 people.

Boris Schatz has made a good publicity argument for Bezalel, which in the future should prove very profitable. He criticises our synagogues and institutions for taking as their decorations, in many cases, the work of non-Jewish artist, who involve their decorations in non-Jewish symbols. So far as the synagogue is concerned, the excuse that there is no Jewish art must now be abandoned. The Bezalel makes beautiful decorations for the Sefer Torah pointers, scroll coverings, mezuzahs,

tephillin covers, menorahs, etc. These objects are conceived in a fine Jewish spirit, and are vastly superior in every other respect to anything we have ever seen in American synagogues or in American Jewish homes. In the years to come the Jewish home that boasts of a picture of Moses Montefiore or Rabbi Jacob Joseph, and a few well-printed Hagadahs, and a Menorah made in Germany, will not be regarded as the real Jewish home. The Jewish home will have rugs made by Bezalel, Menorahs made by Bezalel, Sedar plates made by Bezalel, and in addition to these Bezalel objects, there will be in every Jewish home a fine engraving of Theodor Herzl made by that master Jewish artist, Herman Struck.

Progress of National Fund.

The National Fund reports that its income during the year 1913 was over one million francs, a quarter of a million dollars. This splendid showing should encourage Zionists to redouble their efforts, for, after all, what is a million francs as an instrument for the redemption of Palestine? It is true, thousands of Jews have contributed to this result. The masses have given of their pennies and kopecks and hellers, but if the National Fund is to realize its plans, it must have not less than one million dollars a year. With such an annual fund, we shall not need to trouble ourselves about the question, whether the movement into Palestine can be regulated and guided, a question which becomes pertinent in the light of the Haifa affair. For if the National Fund were prepared to "buy out" the interest of the Hilfsverein in the Technicum, would we have hesitated to do so, as soon as the disloyal intention of that organization became apparent? Our national resources must be augmented, the resources of the Actions Comite, of the National Fund, of the Jewish Colonial Trust. Only when we are in a position to assume the financial burden of all national work in Palestine, will Zionists be relieved of the anxiety that the movement into Palestine may some day go beyond control.

Dr. Ignaz Zollschan.

Dr. Ignaz Zollschan, who is now in this country is bound to bring about a better understanding of the scientific basis of Jewish nationality. As the author of "Das Rassenproblem", an authoritative work, he has been received by non-Zionist as well as Zionist, which is as it should be, for whatever has to do with the defensive movement among Jews against anti-Semitism should meet with unanimous Jewish support. Not only the Zionists are concerned in combating the malicious attacks of men like Houston Chamberlain. In our opinion, religious organizations, Jewish fraternal organizations and seats of Jewish learning are vitally concerned in maintaining the superiority of the Jewish race and its contribution to civilization. It would be fitting if Dr. Zollschan's capital work "Das Rassenproblem," were translated into English, in order to counteract the English translation of Chamberlain's work, which is having a large circulation.

The Menorah Movement.

The convention of the Intercollegiate Menorah Association, of which Mr. Henry Hurwitz is the director, was held in New York the last week in December, and was attended by representatives of over seventeen colleges. This Association is now engaged in spreading Jewish knowledge by means of lectures and publications, and has a bright future before it. Its aims are thoroughly in line with Zionist educational propaganda, and it is gratifying to know that so many of our young Zionists are engaged in the activities of the organization. With no intent to boast do we say that without the Zionists in the organization, without Zionist support exercised by leaders of Zionist opinion, the Menorah movement would have remained an undergraduate organization with shifting elements, and productive of temporary results. Now that it has received the financial support of men who disclaim Zionist affiliation and require neutrality on the Zionist question, our young men should not individually feel restraint in their Zionist sympathies, but should, on the contrary, use their opportunities

with discretion to make propaganda for direct Zionist work among those who still lack faith in Zionism but are willing to go in for Hebraic culture.

The Jewish Chautauqua

The twenty-fifth anniversary of the Jewish Chautauqua Assembly was celebrated in Philadelphia, where it had its birth, last month, and many congratulations were received by Dr. Henry Berkowitz, its founder. The Assembly deserves to be congratulated by all Jews interested in the spread of Jewish education. During its first years, the organization depended a great deal upon publicity and made boast of accomplishing a great deal when it was doing practically very little. In recent years, however, modesty has come in, and the better the work the assembly is doing, the less is being said about it by its leaders. Once it used to be a summer assembly at a summer resort, with all its attendant banalities and apologetics. Now, with a correspondence school, with publications, with field work by capable secretaries, with many assemblies held in winter as well as in summer, the Jewish Chautauqua has become a real force in Jewish life.

Jacob H. Schiff on Zionism

Jacob H. Schiff has again delivered his views on Zionism, but his attitude is more friendly and appreciative. He gives his approval of Palestine work, and has quite a number of words of praise for the movement in general. He confessed that he is not a Zionist, but qualified it by saying: "If the term is used to designate the Jew as a national separatist among the nations of the world, or even if it intends to form him into a people independent of the faith of his ancestors." This would be conclusive especially with regard to the first qualification. But in giving his ideas as to what is nationality Mr. Schiff shows a mental confusion. He errs in confounding the term nationality, first using it in an ethnic sense, then in a civic or political sense. There is an American nation politically speaking, but

ethnically, America is a conglomeration of nations. The Zionists claim that the Jews are an ethnic group, scattered about in different territories, where, in rare instances, one ethnic group is identical with the civic nationality, and in a majority of instances there is no predominant ethnic group. For example, in Austria, under one government, which is politically the Austrian nation, there are a large number of ethnic nationalities. In Russia, there are probably two score nationalities comprising the Russian empire. In America, we have the same condition of affairs. There is probably no pure nation where one ethnic group is identical with the nation as a political entity. Now, in the midst of these nationalities, federated into one government, the Jews are also settled. On the one hand, ethnically, they are a separate nationality; but on the other, politically, they are part and parcel of the nation. In some countries they are admitted as citizens of the first class, in others they are subjected to special legislation which makes of them citizens of the second and third class. Furthermore, being located in territories where there are contending ethnic groups, and being citizens of the second class, suffering a disability which other ethnic groups do not suffer, the Jews are not acting contrary to the interests of the state of which they are part if they engage in establishing their national or ethnic group upon a national territory, where they shall be in the majority, and in a position to maintain their national integrity, which includes their religion, ethics, philosophy, art, traditions, etc.

National Separatists

Approving Jewish work in Palestine, Mr. Schiff must approve of what its consequences will be. To establish a ponderable Jewish population in Palestine means the creation of a Jewish centre, where all that is characteristic of Jewish life will have an opportunity to develop. This means that ultimately an ethnic nationality will be brought to life separated from other ethnic nationalities insofar as that can be done. Palestine will not be settled exclusively by Jews, but there will be other ethnic

groups living there. In Zion, however, Jews will predominate; their culture will be the ruling culture, their religion the predominant religion. Whether this ethnic national supremacy will be coincident with political independence is not the issue, but why should an American object to such a consummation? Should not Palestinian Jews have political autonomy? Would political autonomy in Palestine be a menace to local American patriotism? Does any one question the patriotism of Irish-Americans who are aiding in the Home Rule movement? Does any one question the patriotism of German-Americans who, not content with Platonic good-will toward Teutonic culture, endeavor even in this country to perpetuate it? On the contrary, America receives with cordiality all efforts to enrich American life by amalgamating with it the best of European culture.

As to Jewish Faith

Mr. Schiff's other criticism, which, he claims, makes his adherence to Zionism impossible, is that Zionism is independent of religion. If, as he admits, Zionism has acted as a unifying force, has recalled the Jew unto himself, has possibly more than anything else shown him the value of his heritage and is leading him to

the effective reclamation of Palestine, has not the Jewish religion benefitted greatly thereby? Is not religion a very large part of our heritage? This is the view of Dr. Schechter, who speaks wholly as a professor of religion; "We must have Zionism if we want Judaism, orthodox or reform, to continue to exist."

Zionism has shown what it is by what it does. Theoretically it holds that the Jews are a national group and all manifestations of the Jewish spirit are regarded as part of the national revival. Its aim is to establish a Jewish center in Palestine. To this end, the support of all Jews is invoked, and the agnostic is bound to be included. It is neutral on religion not because it has no interest in religion, but because all Jews can be gotten to rally to Zionism when the points of difference are reduced to a minimum. Being a national movement, it cannot make only religion its point of contact. That is the theory. But if you credit Zionism with what it has done, has it not actually strengthened religion wherever it has obtained a foothold in Jewish life? Who have brought into Jewish life anew the enthusiasm, the loyalty, the hopefulness and the splendid self-sacrifice which formerly only religion was able to inspire? What is this Zionist spirit but in a higher and less technical sense a religious spirit?

HOME LONGING

By Marion J. Watson.

I

*Hast thou seen a bird soar home,
Soaring upward, onward, fast,
Filling all the clouded dome
With its notes of joy at last?*

II

*Hast thou known the wanderer's bliss
As he sights his home again
'And takes from all the welcoming kiss,
While the tears descend like rain?*

III

*Hence I too now long to turn
To my homeland once again;
But how sadly must I learn
That a stranger there doth reign.*

BEZALEL IN NEW YORK



View of the Bezalel School at Jerusalem

What an inspiring spectacle it is to behold the largest and richest Jewish community in the world, imbued with the dollar-hunting American spirit, unconscious for the most part of its distinctive character, suddenly roused to self-consciousness and pride by the vitalizing breath of the Jewish renaissance in Palestine! Bezalel came to town and the Jews of New York celebrated a Jewish national holiday. The rich and the poor, the orthodox and reformed, the radical and conservative, the "Germans" and the "Russians," the "Austrians" and "Roumanians," have suddenly discovered that whatever else they may be, they are all Jews. They stand before concrete products, wrought by Jewish hands and informed with the Jewish spirit, and feel that spirit moving within them. One touch of Bezalel has made all Jewry kin. And what is Bezalel but one form

of national revival. Fortunately it is a form that speaks in direct and unambiguous terms, understood by all.

The various products of the Bezalel Institute were well represented in the large Concert Hall of the Madison Square Garden and thousands of New York Jews came to see them. The most prominent articles on exhibition were the carpets and rugs. They were hung in one large circle from the galleries and were characterized by a harmonious coloring, luxuriant but not at all garish. Each rug stood out as an individual product, the most prominent element of design being the Menorah, but each Menorah differently executed. It was surprising to find what manifold and varied effects could be produced from this one Jewish symbol. Another prominent symbol was the suspended "Eternal Light" (Ner Tomid) of the temple. One of the rugs that occupied a prominent place on the platform



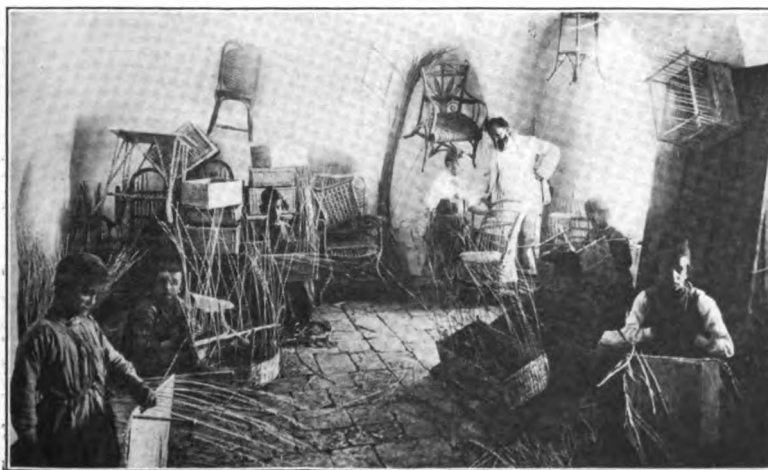
A Class in Carpet Weaving

was particularly striking. Seen from a distance, it has the appearance of a faint blue sky seen dimly through the night. As you approach it the blue becomes more and more magnetic and you imagine it is green. Once face to face with it you are amazed to recognize the flora of Palestine beautifully intermingled. It is one of the principles of Bezalel artistry to utilize the flora and fauna of Palestine.

The metal work came next in pro-

minence. Thousands of articles ranging from an ash-tray to the intricately wrought Torah crowns were on view, covered with beautiful Hebrew lettering, and Biblical scenes. The artistic possibilities of the Hebrew characters seem to be unlimited.

The wood work was not so well represented as might be expected. But there were numerous articles of a small kind, as cigarette-cases and picture-frames, each one, no matter



Making Baskets at Bezalel



Metal Work by Bezalel Craftsmen

how little, bearing some stamp of individuality. These were especially popular as souvenirs with the large number of visitors of small means, for the Jews of the East Side were even better represented at the Exhibit than those of the West Side, and every one felt that he must take home some product of Bezalel.

There was also much wood-work inlaid with mother-of-pearl, laces, pearl-strings, and a number of embroideries in "applique" with exquisite coloring, which, as works of art, were as impressive as anything at the

exhibit. One article that was very popular was an album containing ten reproductions of the sculptural works of Professor Schatz.

The exhibit was impressive not only in the quality of the articles displayed but also in the sheer quantity of them. The large variety of articles, as well as their fine finish and general appearance of solidity speak of an institution firmly established and rooted not only in sentiment but also in sound economics.

One reflection forces itself on the observer. The Zionists have always

advanced the theory that a productive Jewish life in Palestine would radiate Jewish influence over all the lands of the Dispersion, and would not only raise the self-respect of the Jews themselves, but would also enhance their dignity and position with reference to their non-Jewish neighbors. That theory, like all theories, has been

often questioned and scoffed at. But when you visit the Bezalel Exhibit and observe the proud and glowing faces, and then read what the general press reports on the revival of Jewish arts and crafts in Palestine, you realize that Palestinian influence is no longer a theory, but has become a fact.

—I. G.



"The Scribe" by Boris Schatz



THE LIFE WORK OF FRANZ OPPENHEIMER

Franz Oppenheimer will sail for this country February 20, 1914. His visit will be in the interests of the co-operative colonization enterprises of the National Fund, which are directed by Prof. Oppenheimer. The February number of THE MACCABEAN will contain a description of these enterprises as well as a characterization of the man at their head.

Dr. Franz Oppenheimer, the founder of the co-operative colony, Merchavia, in Palestine, was born March 30, 1846, in Berlin. His father was the late preacher of the Jewish Reform Congregation of Berlin. Dr. Julius Oppenheimer, born in Uslar, Hanover, who was the descendant of a long line of scholarly rabbis, though the father of Dr. Julius Oppenheimer had been compelled during the turmoil of the Napoleonic period to become a merchant. Franz Oppenheimer's mother was the daughter of the practicing physician Dr. Johannes Davidson of Pyritz in Pommerania an unusually learned and intelligent man, a friend of Lessing's biographer, Stahr. The mother herself was a successful teacher before her marriage, a woman of the rarest gifts of mind and character.

HIS UNIVERSITY CAREER

Franz Oppenheimer attended from 1870 to 1881 the Vorschule and the nine classes of the Friedrich Gymnasium in Berlin and after a brilliant examination at the age of 17 entered the university. He studied medicine at Freiburg and Berlin and in the spring of 1885 graduated as Doctor of Medicine. A year later he passed the state medical examination. During his student years he had been delegated by his fellow students to represent them in every office at their disposal. He won admiration as one of the best fencers and public speakers in Berlin. He represented the medical faculty in the students' committee.

After fulfilling his term of military service he settled in Berlin in 1887 as a physician and speedily won a good practice. But his eager spirit was not satisfied with material success. He pursued his scientific labors in the field of pathological histology. His interest widened to embrace philosophy and particularly the sociological sciences. In the latter

domain he won his first successes as a writer of popular science.

In 1893 Oppenheimer came into touch with two movements that were to have a decisive influence upon his scientific career. One was the club of educated young Berliners which under the name of the "Ethical Club" met once a week to listen to lectures and engage in free discussion. They were the best brains of the German youth of that period that engaged in their first clash of arms on these occasions—a long series of names that in the succeeding decades attained renown: Richard Dehmelt, Otto Frick, Hartleben, Julius and Heinrich Hart, Wilhelm Bölsche, Bruno Wille and others. In the circle Oppenheimer was one of the liveliest combatants. Here he first came into touch with the gradually growing ideas of the still youthful, still credulous and not yet bureaucratified socialism. The consequences were serious studies in political economy, especially of Adam Smith and Karl Marx.

HIS CONNECTION WITH HERTZKA

Schooled in this fashion he came a little later into touch with the circle that then surrounded Theodor Hertzka, a circle of credulous Utopians who wished to construct a commonwealth modeled on the Kenia in Central Africa. Oppenheimer felt himself as he still maintains in his latest works, fascinated by the construction of a model of society but with the clearness of vision peculiar to him he rejected the utopian elements of the scheme, viz. the project of Hertzka to build a "Freeland" on the Kenia. *Cultura non facit saltum;* with this motto he published in 1893 a small brochure, "Freiland in Deutschland" the thesis of which is indicated by the title—that he considered the realization of the social order, in contradistinction of Hertzka, impossible on

the periphery of civilization but on the contrary quite feasible at the center. The result of this pamphlet was to divide Hertzka's followers. The greater number went with Oppenheimer who from that time has never wearied advocating the ideas of his "Co-operative Settlement" for the attainment of Freeland in Germany.

OPPENHEIMER'S THEORY OF CO-OPERATION

To this end he published in 1896 an important volume entitled "The Co-operative Settlement. An Attempt at a Positive Refutation of Communism by the Solution of the Problem of Co-operation and of the Agricultural Question." Its leading thought is this: The cause of all social evil in the world lies in the fact that the soil of the planet which in itself would be more than sufficient to supply all men with the necessary land has been monopolized by the upper classes and kept from the lower classes. This monopoly is the creation of the primitive conquering might that everywhere created the state and the right of private property. If we could succeed in destroying this land monopoly, the class of disengaged laborers would disappear, that is, of propertyless proletarians, for every one would be able to obtain sufficient land for independent farming. Everything that is dangerous and damnable in modern capitalism would disappear at the same time, and all that is laudible and useful—free competition with its beneficent influence upon individual initiative and the productivity of social labor—would remain. This is Oppenheimer's liberal Socialism in a nutshell.

WHEREIN HE DIFFERS FROM HENRY GEORGE

Thus far Oppenheimer occupies exactly the same position as Henry George whom he recognizes as his greatest master and as one of the highest benefactors of humanity. He too is in a certain sense a "land reformer." However, as a consequence of a somewhat different diagnosis, there follows necessarily a different plan of cure. Henry George, who saw in all private property in land the root of evil, was obliged to aim at the removal of all property in land, and so arrived at his proposition of taxing out of existence all land rent. Oppenheimer, who, on the con-

trary, recognized that the fault lies not in private property in land as such, but only in the restriction upon the acquisition of land, directs his attacks only against that form of land ownership in which deprivation of land plays a part, viz., land ownership on a large scale. Remove this, he says, and private property retains all its advantages and loses all its harmful effects.

Hence he recommends every means of "internal colonization," that is, of transforming the great estates into independent peasant possessions by buying out the great landed proprietors. Above all, he recommends as the most effective means of internal colonization self-help of the lower classes by way of co-operative combinations and co-operative associations of agricultural producers to the highest form of association, viz., to the "co-operative settlement."

By a very happy analysis of the concept of competition he has demonstrated indisputably that the failure of co-operative societies of the industrial productive type does not imply, as had been always assumed, the same fate for agricultural co-operative societies. The two forms are from a social-psychological point of view poles asunder. While economic analysis proves that co-operative societies of the industrial type must always go down, the opposite is true of agricultural societies. Experience shows that the theory is correct. All attempts at co-operative organizations of agricultural workers that have been thus far started have succeeded in proportion as they approached the theoretical ideal.

HIS LITERARY ACTIVITY

These ideas have been developed and defended by Oppenheimer against all attacks during eighteen years of labor. This tireless scholar has issued in uninterrupted sequence of work after work and every one of these raised his reputation. In 1898 appeared a large volume entitled "Land Ownership on a Large Scale, and the Social Question, an Attempt at Laying a New Foundation for Social Science." There followed in 1900, 1903 and 1908 three critical analyses of the most important opposing economic doctrines—the Malthusian law of population, Marx's law of capitalistic accumulation, and Ricardo's Law of

Rent. In between appeared in 1907 "The State," on the fundamentals of political science. In 1910 followed the complete system of economics under the title "Theory of Pure and Political Economy," which a year later appeared in a second edition. "The Social Question and Socialism, a Critical Exposition of the Marxian Theory of Pure and Political Economy," which in months attained a great sale. In 1913, the second edition of "Co-operative Settlements" appeared. In the meantime Oppenheimer published numerous essays and criticisms in the most prominent technical journals. During this time the author, who at first had been laughed at and treated with silence, received greater and greater recognition in Germany and beyond Germany. One after another his works have been translated into foreign tongues. "The State" has been translated into Hungarian, French and English, the last by Dr. John Gitterman of Washington. The Roumanian and Italian translations are in preparation. "The Theory" is about to appear in French; the "Socialism" has already appeared in Dutch; the French, English, and Hungarian translations are in preparation; and almost everything that Oppenheimer has written has appeared in Russian, at least in extracts, and has been the subject of numerous debates.

The world of German scholars could not remain after all this closed to an author of such repute. Since 1909 Oppenheimer has been teaching political economy and sociology as "privat docent" at the University of Berlin. His lectures and seminars are among the most thickly attended. His success as an instructor may be all the more encouraging to him considering that although not only a non-conforming democrat and socialist, but also a Jew, he has a not inconsiderable chance of becoming a member of the regular faculty.

ENTERS THE ZIONIST MOVEMENT

A man of the foresight and social views of Oppenheimer could not remain impassive to the recent tendencies in the Jewish world. He owes, however, his approach to the modern Jewish movement to the influence of Theodor Herzl's powerful personality, from whose charm Dr. Oppenheimer too could not escape. Herzl was

interested in every new thought that seemed to him calculated to adapt Zionism to the social needs of the Jewish masses. He was especially attracted by the idea of common ownership of land. In his opening address at the fifth Congress he announced that national colonization must aim at a co-operative form of cultivation in order to create free peasants. He also insisted upon the idea of inalienable national ownership as a basis of the Jewish National Fund, founded at the same Congress. Herzl sought to attract the man who had laid a scientific foundation for the ideas of co-operation and land reform to co-operate with him in the work of Palestinian colonization.

INTRODUCED BY THEODOR HERZL

At the sixth Congress, Dr. Oppenheimer appeared with a report upon the colonization question and was presented to the Congress by Herzl as "a new lustre of the Jewish tribune." Dr. Oppenheimer, whose exposition of the co-operative basis of Palestinian colonization was received with great applause, was elected by the Congress along with Dr. Warburg to the Palestine Commission. In this capacity Dr. Oppenheimer took part in the last sitting of the Actions Comité under Herzl, at which the purchase of ground at Kinereth and Daganian was decided upon, where the co-operative experiment was to be undertaken. Dr. Oppenheimer is one of the founders of the Bezalel School and during the period that he belonged to the Palestine Commission the "tree fund" as a means of afforesting Palestine was inaugurated.

The intervening death of Herzl, the strongest advocate of the co-operative colonizing method, the crisis that followed the death of the leader, the struggle between the so-called practical and political Zionists—all this forced the co-operative idea into the background and Dr. Oppenheimer also for a time withdrew. It was only at the eighth Congress that the socialistic Poale Zion faction first proposed the question of the co-operative method.

ENCOURAGED BY SOCIALIST ZIONISTS

When Dr. Oppenheimer saw that a wing existed in the Zionist movement which had adopted his ideas he gladly resumed the

fight. At the ninth Congress in Hamburg he contributed the greater part to the adoption of the resolution to establish a co-operative colony on the basis of the National Fund and to secure the necessary operating capital by a co-operation fund. In 1910 Dr. Oppenheimer put his remarkable oratorical gifts and his captivating temperament at the service of the agitation for obtaining this fund, and since that time as chairman of the supervisory council of the co-operation fund he has been taking active part in the work of that body. In the spring of 1910 Dr. Oppenheimer visited Palestine to study the agricultural conditions of the country and to assist in the choice of a plot of land for the co-operative society. In the spring of 1913 he again visited the country in order to become acquainted with progress made by the co-operative undertaking in Merchavya, which had entered upon the second year of its operation.

A comprehensive selection from the travel letters of Dr. Oppenheimer is about

to appear in English and Yiddish and will afford the American public an opportunity to judge of the work in Palestine that is connected with Dr. Oppenheimer's name. It is to be expected that Dr. Oppenheimer during his visit to America will not be content to represent only his scientific views but that he will also not fail to carry on a propaganda for the enterprise that is designed to translate his ideas into reality. Dr. Oppenheimer may surely count upon a hospitable reception in America both as a man of science and as a man of action, in whom the Jewish impulse towards social construction is awake and active.

On March 30, 1914, Oppenheimer will pass his fiftieth birthday. He can look back upon his career with some satisfaction. Without ever having belonged to any literary or scientific clique, a man without protection and without a master, he has hewn a broad path for himself and his thoughts by his own strength and by many of the best minds is looked upon as a strong hope of our future.

THE LAST PERFORMANCE OF A RISING STAR

By M. S. ZATZ

I was lounging away, in the comfort of home, some leisure moments of a July afternoon. The heat was oppressive and my eyelids wavered in the conflict between sleep and wakefulness. They had just closed upon a dazzling reflection of the sun on a window-pane overlooking the yard of my house when I was surprised into consciousness by the sweet and plaintive notes of a violin. I did not open my eyes; I would not for fear of destroying what seemed to me a delightful illusion. For about five minutes I listened; and then I went down to the yard from where the music seemed to come.

To my surprise I saw there a young man of about twenty or twenty-one years of age. His clothes were neat but of foreign style. His body was slight and his pale,

melancholy face indicated refinement and intelligence. It was evident that he came to this country only very recently and was compelled by necessity to earn his bread in this wretched and precarious way.

When he stopped playing I spoke to him and learned that he, Josef Schumann, had come here from Russia shortly after the recent massacres there. In his native city he was recognized as a promising violinist and was about to enter the Conservatory of Music at St. Petersburg when the massacres frustrated his plans. His parents were murdered and all their possessions robbed or destroyed. Only he escaped and fled to America.

Schumann interrupted our conversation a moment to pick up a cent thrown him from a window, and

then he went on in his mother-tongue. "Yes—yes, my friend, so it is. Only a month ago I dreamt of ambition—fame; to-day I must play here—for this." And smiling bitterly, he held out the coin. For a few moments he gazed strangely in the direction of the coin although the hand holding it had dropped abruptly. Then with a wild sparkle in his eye he braced up. "Yet some day I hope to carry out my ambition. For next month I am promised an engagement in the Grand Music Garden—This will be a step towards my goal. No?"—He paused suddenly and stared into the distance. "But for whom?—Cursed tyranny!" he muttered as he hastily put the violin under his arm and walked away.

For several months after this I did not see him and I often wondered what had become of him. It occurred to me that he must be at the Grand Music Garden and I stepped in to inquire. He was there and had become quite a favorite violinist. I expected him to be happy and contented now; but what a disappointment! A brooding melancholy clouded his face; he had grown thinner and paler, his head was bent down, and his eyes stared vacantly. He spoke very little and only told me indifferently that his manager engaged him to give a concert at Mendelssohn Hall in two months.

I expressed my happiness at the attainment of his ambition; but he only muttered strangely "Am-bition—ambition—my mother—she is—she can't be here. Dreadful! dreadful! Dead—butchered! Ambition!" Suddenly he turned to me with a blank smile and expressed

his hope for the success of the concert.

About a week before the concert I was attracted by a crowd on Grand Street. As I approached it I heard the tone of a violin. In the midst of the crowd was Josef Schumann performing frantically. He was ghastly pale; his eyes swam fitfully; and his uncombed hair fell about his forehead in wild tangles. He did not recognize me when I spoke to him.

Someone shouted mockingly: "Hey! let him alone, will you; he is giving a concert, he says." Many in the crowd jeered; some shook their heads sympathetically. Schumann grinned fiercely and stopped playing; someone threw a dirty potato in his face. He gripped the neck of his violin convulsively and dashed into the crowd, shouting hoarsely: "You—I know you Ivan—you killed my mother—my father—you—you can't kill me now—I must give my concert." Wild laughter and missiles greeted anew this outburst. Schumann shook with a convulsive rage and foamed at the mouth. "Revenge! Revenge!" he shrieked, his eyes swelling out of their sockets. "Revenge—mother—revenge!" He swung out madly with the violin and fell sprawling on the street. A wild shout of laughter from the crowd drowned Schumann's raving lamentations as he sat up nursing the broken violin in his arms. In a few minutes the tremulous, foreboding ring, accompanied by a gallop, was heard and Schumann, clutching madly his battered violin, was thrown into an ambulance bound for Bellevue Hospital.



JERUSALEM: THE ANCIENT

By DR. BENJAMIN L. GORDON

This is the first of a series of articles on "Jerusalem, Ancient and Modern," based on the experiences and first-hand observations of the author. Dr. Benjamin L. Gordon needs no introduction to our readers. His articles on the Jewish Colonies of Palestine have been read and appreciated by all of them. In the present series the writer takes us through the city toward which the heart of the Jewish people has been turning through all the ages.

"Beautiful for situation, the joy of the whole earth is Zion" (Psa. 48:3).

"One that has not seen Jerusalem in its days of splendor has never seen a beautiful Metropolis." (Suk. 51) "Ten Kabin (a measure in Talmudic days) of beauty descended to the world, nine were taken by Jerusalem, and one was left to the entire universe." (Ked. 49).

Of all the grace and charm that surrounded ancient Jerusalem as testified by Biblical and Rabbinic writings, only such as could not be destroyed by vandalism was left as an inheritance to the modern city, such as the beautiful and lofty situation, the stately mountains around it, the picturesque valleys that separate Jerusalem from these mountains, and the balmy atmosphere. Very little is left of the Jerusalem of antiquity to indicate the skill, dexterity and thrift of the ancient Judeans. It is through sheer chance that modern Jerusalem still retains its historic name, for King Adrian in his hatred for the Judeans was jealous of its Hebrew name and was anxious that the city be known by the Roman name Aelia Capitalina.

Nothing more impressively indicates the complete destruction of ancient Jerusalem than the impossibility of identifying with exactness the locations of its former sites. Fire, sword, plunder and time have removed all the land-marks of great historic deeds. The modern city stands on the ruins of the old Judean capital like a weath-

er beaten tomb-stone on the grave of a departed hero. The rubbish collected through centuries of devastation and destruction has been heaped up to a height of sixty feet covering all landmarks and removing all traces that would lead to the identification of ancient sites, streets or structures. Modern Jerusalem, therefore, dates from the days of the crusaders and is built on a huge heap of ruins. Thus the prophecy of Jeremiah (30:18) that "The City shall be builded upon her own heap" has long been fulfilled.

Modern Excavations.

Thanks to the untiring researches of the forty years by archaeologists such as M. Clement Gauneau, Sir Charles Warren, Sir Charles Wilson, Captain Conder, and particularly the excavations in Jerusalem accomplished by the Palestine Exploration Fund of England, we are enabled to recover a few old sites and we are in a position to obtain some idea of the ancient topography of the city on more accurate data than those furnished us by the records of early pilgrims. We are at last beginning to read Biblical accounts by light of modern established facts rather than by exploded and obscure traditions, or misleading appellations derived from records of irresponsible theologians who came to conclusions as to the authenticity of historic sites by intuition rather than through scientific excavations. Few sites in modern Jerusalem have, therefore, an authentic historic value

(even the site of the Holy Sepulchre was proven to be not authentic), and these few are particularly of Jewish interest.

Bazaars and Streets in Old Jerusalem

The most interesting historic relic whose authenticity is not questioned, is the western wall of the temple area, known as the "wailing wall." This wall has been the gathering place of Jews for many centuries, and the first place a Jewish pilgrim would visit on entering the Holy City. True to tradition, we soon made our way to the quaint western wall. We walked along David street, passed the citadel of David and the bazaars, the last of which is a network of vaulted tunnels, walled on each side with cave-like shops and filled with a Babel of nationalities. The arched tunnel is lighted only by holes in the roof. The shops have neither windows nor doors. They seem to have been cut out of the walls, and the largest of them is not more than fifteen or twenty feet deep. Some are so narrow that you can stand at the front and reach both walls with your hands, and none is much higher than your head. Nevertheless, each is a store, and is walled with shelves filled with goods. There is only room enough outside the shelves for the merchant to sit, and the customers must stand in the street as they shop.

There is a shoemaker's bazaar where scores of cobblers work. At the entrance to each cave-like shop, two shoemakers sit with untanned calfskin aprons tight about them, sewing away. Between them on an olive tree stump rests a slab of marble. The shoes are all made with needle and thread. The soles are of camel's hide and the upper part of kid or goat skin of local manufacture. These are the common shoes of the peasant, and are sold for from thirty cents to one dollar per pair, according to size. I was told they received from forty to sixty cents for laboring from sunrise to sunset.

In another street tanners were

working, using oil cans to make pots and pans. Their shops are not much bigger than cupboards, and the workmen are long-bearded men in fez caps and long gowns. Further on we passed the grain market, vaults filled with piles of wheat, corn, barley, oats and millet spread out on the floor. The grain is sold by measure, the merchant shaking the measure to make the grain solid and then heaping it up to the top with his hands so that the grain forms a cone. The people here never buy grain by the sack as they want to see it measured out before their eyes. If the buyer is not present he cannot be sure of getting good measure.

I am told that most of the grain of the Holy City and Palestine is turned into flour by hand-mills at home. Some flour is imported and some is ground in mills run by camels or donkeys. The Jew of Jerusalem seldom buys grain. He uses imported flour. In baking bread the dough is kneaded at home and brought in great lumps to the public ovens. These are to be found in almost any street. They are cave-like vaults running down below the street level. Olive wood is used as fuel, and the oven floor is marked out in blocks so that the baking of each family is put on a separate block. The loaves are about an inch thick and of the size of a tea plate. They have a hole in the center. The baker makes them from the dough, bakes them, and returns them hot from the oven to the customers. He receives ten metalics (two cents) for each half-dozen loaves, or he may instead take a toll of one loaf for each dozen.

The reason for these public bakeries is the great cost of fuel. I frequently saw boys carrying dough on their heads to these bakeries, or taking bread home from them. Ancient Jerusalem also had its Bakers' Street, for we read that Zedekiah, the King, put the prophet Jeremiah into the court of the prison and commanded that they "should give him daily a piece of bread out of the Bakers' Street." (Jer. 37:21).

Passing these bazaars through

very narrow and winding streets not more than twelve feet wide, six feet of which are used as a trottoir for man, the rest for animals, we pursued our course for the first time in the Holy City.

Jerusalem, like all other Mohammedan cities, is built without any plan. No street runs straight for a distance of sixty rods. One has to go up and down flights of dark stairs, under arches and old, vaulted, dark, and damp passages, at times cutting through houses in order to reach a desired destination. It often happens that one walks an hour through these circular streets only to find that he is back at the starting point. To this confusion is added the fact that most of the streets of the old city are not named, and one can readily see the difficulties that a stranger has to contend with in finding his way in Jerusalem.

Nothing is more absurd than to read now and then in American papers of certain corporations that are going to construct a trolley system in Jerusalem. Such an undertaking is an impossibility, for there is no room in these streets even for a wagon to pass. The only way to get about old Jerusalem is on foot, or, what is safer yet, on the back of a sure-footed donkey which is accustomed to walk on slippery and slanting steps.

The general aspect of the old city is very melancholy. There is no cheerfulness; even on a sunny day it is a mass of old houses, cold, sombre and sad, presenting blank walls to the street, many of them ruins.

I confess that my first introduction to the Holy City was not a happy one. It lacked all solemnity and threw a gloom on my imaginative expectations. Perhaps I should have waited until I had become more accustomed to holy places before I ventured a visit to the wailing wall. When a person stumbles along the streets and peeps into the dirty little shops at each side, all the sacredness and the tremendous associations of the Holy City are apt to become impaired in one's mind. It is not sur-

prising, therefore, that old Jerusalem was the cause that many sympathetic pilgrims of the west (who had not visited the colonies) came back with change of heart towards Palestine.

But why be dismayed that the appearance of Jerusalem does not come up to the standard of the western idea of "City beautiful," or sanitation? No one comes to Jerusalem to be inspired by its artistic beauty, by its public parks and charming boulevards, its colossal statues and triumphal arches, its rare art galleries and gigantic structures. The purpose of visiting Jerusalem is, as has always been, to get religious or historic inspiration. Jerusalem within the walls therefore represents one large museum of antiquity and its streets and structures are a part of the exhibit. There are no remains of great architecture in Jerusalem. What buildings there are have a religious connection; well-preserved ruins are few. It is certainly not any Athens or a Rome, and yet it is greater than any of its ancient rivals. Rome, Athens and Jerusalem;—the physical, the intellectual and the moral. Can there be any doubt which is the greatest? The Empire of Rome has never been excelled. The art of Greece continues to be great. But the spirit which has inspired art with a sentiment more profound than the Greek, the morals which held sway over people subtler and more universal than the Roman, was contributed by Jerusalem (El Khuds). Naturally enough, more fascinating to ready sympathy, more appealing to the sensuous imagination, is the pomp of imperial Rome or the elegance of the Grecian art. Jerusalem could never rival Rome with the imperial pomp, nor Greece by its artistic achievements, for its only notable remains are part of the foundation of Solomon's Temple, which does not compare in artistic elegance with the Roman temples of Palmyra and Baalbec, and yet Jerusalem is the greater. It stood for the purification of the soul rather than the adoration of the body. It laid the foundation of morality and ethics.

The highest hope of art is to reveal the truth, the sublimest strain of literature are the prophecies of Isaiah and Jeremiah, the philosophy of Ecclesiastes and Job and the religious and ethical ideas of the psalms and proverbs. The struggle of society is still to plant itself upon the truths taught in old Jerusalem. The arch of Titus, which was erected in Rome eighteen centuries ago by Domitian in commemoration of his conquest of Jerusalem, has left only faded reliefs of the Judean captives led to exile, while the Western Wall of the Temple built by Solomon, has always in front of it living descendants of those victims of Titus who have returned to rehabilitate the land.

The Wall of Tears.

While so meditating, we suddenly came into a long and narrow court facing the great historic wall of the Temple area. It was a late hour on Friday, the sun was setting down the valley of Raphaim. Everything around looked ghastly gray. There was no cheerfulness even in the west where the sun was setting, the mass of old houses with the domed roofs conveying a sad impression upon the mind.

The narrow court, however, was clothed in profound holiday attire. Large wax tapers, tallow candles and oil lamps illuminated this so-called wailing place and endowed it with cheerfulness in contradistinction to the dark and wretched hovels of the Mogrebin quarters that surrounded it.

There was no wailing, for it was Sabbath eve and the poorest in Israel must keep this day free from care and sad reflections. Men, women and children crowded this beloved open-air sanctuary to "receive the Sabbath" (Kabalath Sabbath). For centuries this was the nearest place they dared to approach, the Holy of Holies, and the only place where the exiled Jew found relief from persecution and suffering. In front of this wall and under the blue sky, the two surviving witnesses of

Israel's lost national glory, Jews from all lands assembled on a common basis, forgot all their differences and became a united brotherhood.

These worshippers were dressed in their Sabbath garments: "caftans" made of gaudy colors such as yellow, red, green, and white, of materials such as silk, satin or plush, according to rank and financial capabilities, adorned their bodies, and fur-lined caps which appeared much out of place in semi-tropical Jerusalem, and not in harmony with the tropical garments that covered other parts of their bodies. They did not seem to be annoyed by their warm headwear, that their fathers brought nearly a century ago from the frigid climate of the Russian steppes, still in use by the Russian Moujik. They still cling religiously to this costume.

I was told that some of the parents of these worshippers came here during the reign of Nicholas the First, who at one time during the Crimean War desired to make great changes in the treatment of the Jews, many of whom had distinguished themselves as soldiers. He decided to assimilate them with the rest of his subjects and started his reform by issuing an Ukaz to cut off their long cloak, shortening the "peoth" and beards and doing away with the "streimel" (fur cap). Many Jews rather than give up their time-honored customs, fled to the Holy Land. So it happened that these emigrants from Russia retain in Palestine the "streimel."

The boys especially presented a comical appearance with their long coats of bright colors tied around the waist with white silk belts, and circular "birethas" of black velvet or velveteen trimmed all around with fur. Beneath the "birethas" a white knitted skull cap could be seen, so, in case the hat is removed, the head shall not remain bare. At each side of the extraordinary head covering hangs down a long and shaggy ear lock.

One, however, gets quickly assimilated to these garbs and loses sight

of them as it is not out of harmony with the surroundings, if not with the climate. It lends an antique color to the people of the ancient city.

One can pick out the Spanish Jews, whose appearance and bearing are more refined and independent than of their brethren of Poland. We soon lost sight of all conventionalities on seeing patriarchal looking men in silence pressing their throbbing foreheads on the cold stones for hours in devotion.

I was deeply impressed by the scene witnessed here. The impression made upon me will never be effaced. I felt with Prof. Shatz, who remarked to me in a whispering voice: "Here above all places in the world: are no division lines among our people. Orthodox, reformed, Zionist, non-Zionist, rich or poor, at this wall we step on common ground and we feel that all Israel are brethren. Indeed, these cold stones have a unifying tendency."

I was attracted to this wall almost every morning. The scenes there during week days were heart-rending, such manifestations of grief are difficult to picture, men and women sitting on the ground and weeping bitterly. Some men wailed in the talith, praying in silent speech with their bodies bent toward the wall, others kissing the cold gray stones with fervent lips, still others rocking their half-starved bodies back and forth while tears fell like raindrops over the pavement. Some parts of the wall have actually been worn smooth by the lips of these mourners who came here week after week and year after year for generations.

On one occasion I watched a middle-aged man whose long jet-black beard flowed down his breast, the tears gushing down his cheeks onto his prayer book, which was literally saturated. He was sitting on the pavement facing the wall that enclosed the shrines of his ancestors. His countenance did not seem to be disturbed by earthly emotions. Looking over his shoulders I noticed he was reading from his prayer book: "Incline O my God Thine ear and

hearken, open Thine eyes and look upon our desolated place and upon the city that was called by Thy name. Have pity, O Eternal! upon Thy people and do not let Thy inheritance become a reproach or the nations hold sway over them. . . . Do not forsake us, O Eternal our God, be not far from us, for our lives are oppressed by reason of the sword and captivity, pestilence and plague. O do Thou deliver us from all kinds of sorrow and grief, for in Thee we hope. Put us not to shame, O Eternal, our God, and cause Thy countenance to shine upon us." This was recited in such a heart-rending tone that it brought tears to the eyes of many by-standers.

The following Litany taken from the Karaite Prayer Book is often chanted:

Leader: For the palace that lies desolate:—Response: We sit in solitude and mourn.

L.: For the palace that is destroyed:—R.: We sit, etc.

L.: For the walls that are overthrown:—R.: We sit, etc.

L.: For our majesty that is departed:—R.: We sit, etc.

L.: For our great men who lie dead:—R.: We sit, etc.

L.: For the precious stones, that are burned:—R.: We sit, etc.

L.: For the priests who have stumbled:—R.: We sit, etc.

L.: For our kings who have despised Him:—R.: We sit, etc.

Another antiphony is as follows:

Leader: We pray Thee, have mercy on Zion!—Response: Gather the children of Jerusalem.

L.: Haste, haste, Redeemer of Zion!—R.: Speak to the heart of Jerusalem.

L.: May beauty and majesty surround Zion!—R.: Ah! turn Thyself mercifully to Jerusalem.

L.: May the kingdom soon return to Zion!—R.: Comfort those who mourn over Jerusalem.

L.: May peace and joy abide with Zion!—R.: And the branch (of Jesse) spring up at Jerusalem.

These mourners visit this place in

rain and sunshine day after day and for centuries they have defied the treacherous natives who would not permit them to come here and have thrown stones and missiles at them while praying. It is to be regretted that a place venerated as this court is should not have a suitable edifice erected upon it, thereby protecting the poor mourners from the weather and hostility.

This wall is constructed of twenty-four courses of large stones and is fifty-nine yards in length and fifty-nine feet wide. The stones are in the place where they were placed thousands of years ago. Time seems to have dealt gently with them, and though slightly displaced by earthquakes and worn smooth by kisses of Jewish pilgrims, they are well preserved. The wall is literally covered with large Hebrew inscriptions by pilgrims. It is to be regretted that people coming here from distant lands to visit the holy grounds and to mourn the destruction of the Temple should add to the ruins by these unsightly inscriptions, or what is worse, by driving nails between the slabs of stone or by hewing down parts of the stones to take home for relics.

According to an unconfirmed tradition, the Western wall lay buried until the middle of the sixteenth century. When Sultan Suleiman conquered Jerusalem, he selected a site for his palace in the neighborhood of the present wall. One day Sultan Suleiman noticed an old woman depositing a bag-full of rubbish on the site of the present wall near his palace. He sent for the woman and asked her if she could find no better place for her rubbish than in front of the Castle of the Sultan. She replied: "I am a descendant of the ancient Romans and my residence is two days' distance from Jerusalem. I am doing just what my ancestors have practiced for many centuries. There was an old custom among my ancestors," she continued, "that whoever resides in Jerusalem must dump his rubbish on that place, and those who live in the suburbs are obliged to bring their

refuse here twice a week, and from three days' distance, once a month. On this place," she continued, "stood the Judean Temple, and because it could not be destroyed to the foundation, we were ordered to bury the Temple wall with rubbish and dirt, so it should not be seen." The Sultan, seeing others repeating the same practice, issued strict orders to stop such usages, on punishment of death. He further ordered the site to be excavated, the rubbish removed, and the wall to be exposed.

I cannot vouch to the authenticity of this narrative, but one thing is certain, that at one time or another this place was a dumping ground. For the Tyropean Valley (cheesemongers' valley) mentioned by Josephus, as located between Mount Zion and Mount Moriah, where the public forum or "pmix" was situated is now entirely obliterated and there is no longer any elevation. We left the wall, passing behind the Mogrebin quarters towards the chief Ashkenazic Synagogue, called the "Churvah," or ruin, because of its situation on the original ruins of Rabbi Yehudah the pious.

This synagogue was crowded with worshippers. Whatever might have been the reputed poverty of those attending the services, they did not show it. They were well dressed and the interior of the Synagogue presented a very pleasant and dignified appearance. It was well illuminated with artistic lamps presented by a certain Mr. Lichtenstein of Philadelphia, who also presented a large case of Talmudic literature to this congregation.

We reached the hotel to find everything in readiness for our first Sabbath feast in Jerusalem. A large number of pilgrims representing many lands, a real "Kilbuz Goliath," were sitting around a long table, at the head of which was Prof. Shatz. The table was well lighted with Sabbath candles. On the table was wine, honey and fruit from the colonists. There were no menu cards on the table, but the names of the different dishes were easy to pronounce, and

the cooking was of a character complimentary to our daughters of Jerusalem. It was a genuine Sabbath affair where songs of the Sabbath Bride echoed in the large room and music, essentially Jewish, was heard

from every mouth.

The real Sabbath inspiration, such as Palestine only can create in the heart of a Jew, manifested itself among the far-off sons of Israel for the first time in Jerusalem.

NEWS AND VIEWS

IN PALESTINE

Palestine Replies to the Hilfsverein

The decision of the assimilators on the Board of the Hebrew Technical Institute relegating Hebrew to a minor position and making German the predominant language in that institution, has stirred the Jewish population of Palestine into a storm of protest. The first act of protest was a strike declared by the teachers of the Hilfsverein school under the direction of the Merkas Hamorim, the central organization of the Jewish teachers of Palestine. The pupils of many of the schools also refused to attend, demanding the proper recognition of their native tongue in their own land.

The strike has even resulted in acts of violence instigated by the "German" patriots and the flunkys of the Hilfsverein. A number of policemen entered the class-rooms of the Laemel School and turned out the teachers who were just giving lessons, whereupon the pupils of the three highest classes left the school. In the Girls' School the principal Ephriam Cohen, brought in the German General Consul and several policemen as well as a number of new teachers. The policemen, by order of the Hilfsverein, turned out the old teachers while their lessons were proceeding. Thereupon all girls left the school.

As soon as the news of the uprising in Palestine became current, Dr. Paul Nathan, chief administrator of the Hilfs-

verein was despatched to Palestine in order to pacify the protesters. Elieser Ben-Jehuda, the eminent Hebrew authority who has sacrificed his whole life to the revival of Hebrew in Palestine wrote Dr. Nathan a letter, in which he implored him, for the sake of the future of the Jews of Palestine to bring about a reconsideration of the decision, assuring him that there were among the young Jews of Palestine men who were ready to sacrifice their lives in the interests of Hebrew and who would never permit the outrage contemplated.

Soon after his arrival in Jerusalem Dr. Paul Nathan received a deputation, consisting of headmasters of Hebrew educational establishment all over Palestine, and well-known local public workers. The object of the interview was to convince Dr. Nathan that the decision of the Hilfsverein as to the language of instruction in the Technicum might have very dangerous results for Palestine Jewry in general as well as for the Hilfsverein in particular. When the representatives contended that one could not rule people spiritually without taking public opinion at large into consideration, Dr. Nathan replied that he had a public opinion of his own, and that he did not care about the public opinion of all the Jews in Palestine.

In the meanwhile all the teachers of the Secondary School at Haifa, the Boys' School at Jaffa, the Girls' School at Jerusalem and by far the majority of teachers at the Teachers' Seminary and the Boy's School at Jerusalem, having

resigned from those institutions have founded new schools at which Hebrew is to be the language of instruction, exclusively. Eighty of the 95 pupils of the Hilfsverein Seminary have entered the new Teacher's Seminary at Jerusalem, at the head of which stands the former principal of the Hilfsverein Seminary, David Yellin. 110 of the 150 pupils of the Hilfsverein School at Jaffa have entered the new Hebrew Boys' School. The same has happened in the other schools. Dr. Paul Nathan, left for Europe on the 23d. of December having accomplished nothing. The next move on the part of the "German" patriots was to circulate venomous and false reports of the conditions in Palestine through the general press. The Actions Committee of the Zionist Organization was charged with having incited the "rebellion" and "riots" in Palestine. Certain "Chacomin" and "Talmudists," on the face of it Hilfsverein crumb-pickers and Chalukah-takers, were held up as the representative Jews of Palestine who were in sympathy with the Hilfsverein policy.

And not only in Palestine, wherever there are Jews who have a regard for the welfare of the Jewish people and not particularly for the extension of German influence, the decision of the Curatorium has been received with surprise and indignation. Protests keep pouring in from all quarters. Jewish students the world over are in the forefront of the protesters, and the Vienna Cultusgemeinde, of which Dr. Stern is the head, and which is one of the best organized Kehillahs in Europe, has decided to withhold financial support promised to the Haifa Techincum, until the directors reconsider their decision to have German the predominant language. All monies will be held until the Hilfsverein takes a less obstinate view of the situation, and is prepared to give in to the wishes of the Jewish population of Palestine. Expressions of sympathy have also been made by almost all the representatives of foreign powers in Constantinople. A prominent official in the Ottoman Government expressed himself as follows:

"Unless the Jews in Palestine defend their national language, they will find

themselves compelled to adopt in their schools Turkish or Arabic as the language of tuition, where a language that is neither theirs nor ours is in any case impossible."

But the strongest and most effective response to the betrayal of Jewish interests by the Curatorium was made by the Actions Committee of the Zionist Organization when it resolved to raise a special fund for the promotion of Hebrew education in the Holy Land and has issued a manifesto, signed by the six members of the committee, for the purpose. Already large sums of money are being received in response to this call. It is recognized by all that the establishment of an educational system in Palestine by the Zionist organization would be the best answer to the German assimilators as well as the only way to avoid the invasion of a foreign language into the Hebrew Schools of Palestine in the future.

Splendid Results of Co-operation on a National Fund Farm.

The farm Daganian, on the East side of the Jordan, which belongs to the Jewish National Fund, is worked by a co-operative laborers' union. During the last year the estate was allotted, and all the different farming departments were accommodated in the handsome new buildings which have been erected on that estate by means of the Jewish National Fund. The crops on which the farm chiefly depends, were very satisfactory. The net profit of 4800 francs was divided between the Jewish National Fund and the co-operative labourers union. The yield of the crops has in the last three years constantly been increasing and was this year three or four times as large as that of the Arabian farmers in the neighborhood. These very good results in Daganian are due to the superior European working-methods. A number of labourers from Daganian have been transferred to another estate of the Jewish National Fund which will help to foster the Jewish colonization. The co-operative labourers' unions consider it as one of their most important tasks to train new labourers

and are achieving exceedingly favourable results in this line.

Each family of Yemenite Jews established in Palestine by the National Fund, has been allotted a garden, the cultivation of which is producing most satisfactory results.

Jewish Colonies of Palestine United.

A union of Jewish agricultural colonies has been established in Judaea. Rishon-le-Zion will be the station. The union will be representative of the Judaeen colonies in their external affairs, especially in their intercourse with the Palestinian authorities. Several municipal corporations have hitherto acted as agents for the colonies in their intercourse with the local authorities; but the colonists have lately come to the conviction that only a rural union can properly advocate rural interests. The colonists expect very good results from this new union.

Jewish Guards of Palestine to Have Their own Colony.

The directors of the Jewish National Fund have resolved at their last meeting, to give financial support to a Settlement of Jewish Watchmen, which is being established in Palestine. This settlement will make it possible for the families of the Jewish watchmen to earn money by gardening and attending to the growing of vegetables and fruit. It will, further, give the men a chance to return, after several years of strenuous service, to field labor and thus gain new strength. Each family will have its own house and garden and attend to it, separately, whereas the fields are to be cultivated by combined efforts. The Jewish National Fund has resolved to give the soil on which this colony is to be established, in hereditary tenure to the watchmen. The colony will also receive subventions from other colonizing companies.

Large Party Tour Through Palestine in the Spring.

A large party of tourists is being organized to start for Palestine via Alex-

andria on the 3rd of April. A steamship of the Austrian Lloyd will sail from Trieste on that day. The tour through Palestine is expected to last nineteen days. It will have as its starting point the port of Jaffa whence the tourists will go by rail to Jerusalem, will stay there during the Passover holidays, and will then visit the various places of historic interest, emphasizing especially the Jewish colonies. A flying visit to Egypt has been arranged on the return.

Those desiring to participate should apply, not later than February 20, to the Palestine Information Bureau of the Zionist Action Committee, Wien II, Karmelitenplatz.

OUTSIDE PALESTINE

Beilis Defender Honored by Jews; Another Degraded by Russia.

Great honors have been accorded Lawyer Oscar Israel Grusenber, the well-known defender of Beilis by the Russian Zionists. His name has been entered by various organizations into the Golden Book of the Jewish National Fund, and a street in Tel-Aviv, the Jewish quarter of Jaffa is to be named in his honor.

In this connection it should also be mentioned that Arnold Margolin, one of the foremost leaders of the Russian bar, was disbarred, on December 20th, by a Court composed of 50 Judges in the presence of all the principal lawyers and a large assemblage of other leading citizens of the city.

The charges against Margolin were based on the part he played in the recent trial. He was accused of having on his own initiative engaged private detectives to discover the real murderer of the boy, Andre Yushinsky, and of having gone personally to Kharkov to endeavor to persuade Vera Chebervak to tell the truth regarding the murder.

At the same sitting a lawyer accused of misappropriation of a large amount of trust funds was let off with a six-months suspension.

1,600 Jewish Students Driven Out of Kieff.

One of the indirect results of the Ritual Trial at Kieff was that 1600 Jewish students of both sexes in the schools of dentistry at Kieff have by order of the governor, been served with notices of expulsion, on the ground that they possess no legal right of domicile in Kieff.

A Zionist Society in India.

An association of the Arabo-Indian Jewish element has been formed in Calcutta under the name of the "Zionist Association of India," and includes among its members a number of the most prominent Jews in India. It is said that most of the Bene Israel, who number about 18,000 souls in India, are Zionists.

Another link has been added to the chain that circles the world.

We Are 13,000,000 Strong.

According to the English Jewish Year Book, which is just out, the number of Jews in the world now exceeds 13,000,000, distributed as follows:

Europe, 9,950,175; Asia, 484,359; Africa, 404,836; America, 2,194,061; Australasia, 19,415; total, 13,052,846.

Previous estimates had been considerably below the actual figures, owing to the adoption of the 1897 Russian census figures, which estimated the Jews in Russia as 5,215,805, while the latest Russian census returns show there are 6,064,415. The vast exodus of Jews in recent times from the Czar's dominions has been more than offset by the internal growth of Russian Jewry.

NEWS OF THE MOVEMENT

Knights of Zion Convene at Chicago

The Seventeenth Convention of the Order Knights of Zion was opened by Grand-Master Max Schulman Wednesday, Dec. 31, at the Hebrew Institute of Chicago in the presence of 300 delegates, 200 of whom represented various Jewish bodies in general. This was the first occasion in the history of the Order, that so many non-Zionist Jewish organizations were represented.

In his opening address, Mr. Max Schulman reviewed the events in Jewish life during the past year, and pointed to the progress made by Jews in Palestine, where the problems of the Jewish people would find solution. Dr. A. B. Judelsohn then gave a lecture on the Institute of Technology at Haifa, showed the ability of Hebrew to be the language of instruction in even the most technical subjects, and carried the whole convention away in a storm of protest against the Curatorium of the Institute who

were endeavoring to foist the German language upon that institution.

For the banquet, held that evening, larger quarters than those first contemplated had to be obtained, owing to the larger number of guests who came. Rabbi Mayer Berlin and Joseph Baroness were the principal speakers at the banquet.

At the second session Dr. A. Levinsohn spoke on a Jewish University at Jerusalem. The speaker indicated certain similarities between the idea of founding such a university in Jerusalem and the manner in which other historic universities arose.

On the Sabbath the spirit and propaganda of Zionism held sway in all the synagogues and temples of Chicago. In the evening hundreds of women gathered at the Hebrew Institute under the auspices of the local branch of the Daughters of Zion where Mrs. Benjamin Davis, Mrs. A. Levinshon, and Madam Bella Pevsner were the speakers.

At the Sunday morning session many communications and telegrams were read among them one from Nathan Straus Jr. and one from Louis D. Brandeis. Great interest was shown in a letter from Mr. Lewin-Epstein, describing the present status of Palestinian colonization, and urging individuals living in small towns unable to join an Achoozah, to become members of the "Society of Planters," which buys land for individuals. A resolution to this effect was immediately passed.

Mr. Max Schulman, for a number of years the Grand-Master of the order, refused to be a candidate again for this office despite the enthusiastic ovation he received at the mention of his name, and in spite of the instances of many of the delegates. Mr. Nathan D. Kaplan, a long-time Zionist and active communal worker was elected Grand-Master.

The convention closed with a large mass-meeting Sunday evening Jan 4, 1914, in the large hall of the Hebrew Institute. Enthusiasm ran high, and the Seventeenth convention was on all hands declared the most successful the Knights of Zion have held. The occasion had been celebrated as a National Jewish holiday by the entire Jewish community of Chicago. It was admitted that much of the success was due to the fact that the relations between the Knights of Zion and the Federation of American Zionists had been clearly defined and settled during the year.

Canada Zionists Hold Successful Convention

The thirteenth convention of the Federation of Zionist Societies of Canada, which was opened Thursday morning, Dec. 25th, at the Prince Arthur Hall, Montreal, Canada, was especially distinguished by the large number of delegates present. Two hundred and thirty delegates assembled from twenty-five cities in all parts of Canada. In his opening address, President Clarence de Sola pointed out the accomplishments of the Organization during the past two years. The sum of \$10,000 had been gathered, for which 1000 dunam land has been purchased in Palestine to form a colony in the name of the Canadian Federation.

Other undertakings had also been successful.

Reports from various delegates, delivered in the afternoon session, showed a membership of 3000 for the Federation. The mass-meeting in the evening of the same day was attended by about 2000 persons and was characterized by great enthusiasm. The principal speaker was Reuben Brainin, who delivered a report of the Eleventh Congress in Vienna.

At the Friday session many important resolutions were passed and the sum of \$620 was collected for the teachers of Palestine who are on strike against the Hilfsverein, in the interests of the Hebrew language. On Saturday mass-meetings were held in all the Synagogues, and in the evening the banquet at Prince Arthur Hall.

At the Sunday sessions, a resolution was passed urging the directors of the Colonial Bank to establish a branch of the Bank in Montreal, and another resolution was passed to found a Colony in Palestine immediately. The sum of \$8000 was pledged for this project there and then.

At the conclusion of the Convention Reuben Brainin spoke in Hebrew amid general enthusiasm.

Conference of the "Zion Council of Greater New York"

Fifty delegates attended an enthusiastic conference of the Zion Council of Greater New York, on Sunday Dec. 21st at Clinton Hall. The chairman of the Conference was Mr. Henry Eiser, President of the Council. In the first session, Mr. Eiser read his message and Mr. Louis Lipsky, Chairman of the Federation of American Zionists and Mr. Maltin, Ex-president of the Council, greeted the Conference. Comrade Adler reported for the Shekel Committee; Comrade Dantzis spoke about organizing a Zionist Publication Society.

In the second session, Mr. Rosenblatt, the honorary secretary of the Federation of American Zionists, greeted the Conference. Then a discussion arose about the manner in which *shkolim* should be sold, which concluded with a decision that all means should be utilized, including a house to house canvass.

A resolution was then brought up that "Das Yiddish Volk" be issued as a daily and the "Maccabean" as a weekly. The Zion Council of Greater New York undertook to carry this out. The Austro Hungarian Zionists reported that they had already collected \$1,000 for the purpose. Mr. Schwartz, of the "Hatchia" reported \$500. The Newman Camp also subscribed \$1,000.

A resolution was brought up that all Zionist activity in Greater New York be directed by the Council and that the Federation aid it. The following resolutions were also passed: (1) that an Organization Committee be formed to organize new Zionist clubs; (2) Trustees of the Zion Institute Fund should be elected. (3) A fund for the striking teachers in Palestine was organized to which the Council contributed \$10. Mr. Abraham Goldberg delivered the closing address.

Boris Schatz Greeted in Cooper Union

On Wednesday night, Dec. 24, 1913, a mass meeting was held under the auspices of the Zion Council of Greater New York to welcome Prof. Boris Schatz. The big auditorium of the Cooper Union was overcrowded and many had to be turned away because not even standing room was available.

The speakers of the evening were Mr. Louis Lipsky, Rev. Masliansky, Mr. Abraham Goldberg, Dr. J. L. Magnes, Mr. Louis Miller, Mr. Joseph Barondess, and Prof. Boris Schatz. There were also recitations of Yiddish poems by Mr. Rubin, the well known actor.

The speakers all confined themselves to the Bezalel School and Prof. Schatz. The Rev. Masliansky compared Prof. Schatz to the Bezalel who built our first temple of art in the wilderness. The speaker said that just as our ancient Bezalel needed a brother to help him, our modern Bezalel also needs a brother—and we, the Jewish people, should be that brother.

Dr. Magnes told of two visits to the Bezalel School and drew a beautiful word-picture for his audience of the two

Menorahs on the spires of the buildings of the school which light the way for returning Israel.

Prof. Boris Schatz concluded the evening with a statement of the situation of Bezalel. Under the management of Mr. Barondess, a collection for Bezalel was taken up. About \$300 was collected.

The enthusiasm of the audience was intense.

Hadassah Chapter Continues Its Good Work

A well attended meeting of the Hadassah Chapter, Daughters of Zion was held on Tuesday evening Dec. 30th at the Shearith Israel Synagogue, West 70th Street. Mr. Frank Schechter read a paper which was followed by a discussion on "Are the Jews a Nation?" Dr. D. de Sola Pool called attention to the "strike" of the Palestinian teachers and students as a protest against the directors of the Haifa Technicum, who made German the predominant language in a Hebrew Institution in Palestine. Dr. Pool urged the meeting to sign the petition which the Federation of American Zionists have placed before the Jews of this country. Many petitions to the American directors were signed at the meeting.

A splendid leaflet setting forth the principles and achievements of the Zionist movement in a crisp, forceful manner has been published by the Daughters' of Zion under the caption "The Jews are a People."

Miss Eva Leon who has done much good work for the Jerusalem Nurses' Settlement of Hadassah Chapter, Daughters of Zion, of this city, was the guest on Tuesday evening Dec. 30, of the Chicago chapter of the Daughters of Zion.

In Collegiate Circles.

Prof. Israel Friedlander spoke on "The Place of Hebrew in Jewish History." Before an open meeting under the auspices of the Collegiate Zionist League, Sunday, Dec. 20, at the Harlem Hebrew Institute. On the same evening an entertainment was held in the gymnasium for the members of that organization.

Mayer Berlin Stirs the Orthodox Jews of Boston

On Sunday afternoon, December 21, Herr Mayer Berlin, who is visiting in this country in the interests of the Mizrachi lectured at the Boston Y. M. H. A. In the evening he spoke at Temple Adath Jeshurun, before a very large audience. Herr Berlin explained the object of his visit as three-fold: to interest the orthodox Jews in general Zionism, to advance education in Palestine, and to collect funds for a colony in the neighborhood of Jerusalem. The colonists are to be selected from the Chaluka recipients, and are to serve as an example which might induce the inhabitants of Jerusalem to become self-supporting.

On Tuesday evening, Dec. 23rd, Herr Berlin spoke in Chelsea and in the Beth Israel Synagogue, Baldwin Place, on Wednesday evening. As a consequence of his visit a local branch of the Mizrachi has been founded, and a collection is in progress for the cause. The visit has created a great deal of interest in Zionism among the orthodox Jews.

The Junior Zionist Council of Massachusetts celebrates Chanukah on Sunday, December 21st, in North Bennett Street Industrial School, Boston. An impressive program was carried out and Chanukah gifts were presented to the children present.

Dr. Zollaschan Lectures at Dropsie College

Dr. Ignaz Zollschan, delivered three lectures at Dropsie College for Hebrew and Cognate Learning at Philadelphia, Pa. Following are the subject and dates: Wednesday, January 14, "The Cultural Value of the Jewish Race"; Thursday, January 15, "The Significance of the Mixed Marriage"; Monday, January 19, "Tendencies of Economic Development Among the Jewish people."

The same lectures were repeated the following week at the Jewish Theological Seminary in New York.

Zionist Meeting at Ohel Jacob

On Sunday Jan. 4, the first of a series of sectional propaganda meetings under the auspices of the Zionist Council of Philadelphia was held at the Ohel Jacob

Synagogue and despite the bad weather, a large audience was present. The meeting, which was arranged in the interest of the Philadelphia Zion Society, was presided over by Professor Max L. Margolis, president of the council. The speakers, who were Professor Margolis, Rabbi Abraham A. Neuman and Rabbi Raphael H. Melamed, took as their to "Some Phases of the Jewish Problem."

Philadelphia Zionists Hear Joseph Barondess

A large crowd of Zionists and sympathizers turned out Saturday night Dec. 27, to greet Joseph Barondess, Commissioner of Education in the City of New York, and the Nasi (Grand Master) of the Order Bnei Zion, the Zionist fraternal order. The meeting took place in the auditorium of the Hebrew Literature Society, Third and Catherine streets, under the auspices of the Moses Hess Camp, the local lodge of that order.

On Monday evening, Dec. 29, Mr. Barondess spoke in Cleveland at the Anshe Emeth Synagogue under the auspices of the Maccabee Camp, O. S. Z. From there, Mr. Barondess proceeded to the convention of the Knights of Zion in Chicago.

The following are the new officers of the Zionist Council of Cleveland, Dr. Theodore T. Jacobsen, president; M. Miller, vice president; Rabbi N. H. Ebin, treasurer; M. Berman, financial secretary; M. Moritz, recording secretary.

Don Abarbanel Camp gives a series of Lectures

The Don Abarbanel Camp, No. 49, O. S. Z., is giving a very interesting series of lectures at its meeting rooms in the Stone Avenue Talmud Torah, Brooklyn.

The course was inaugurated by a paper read by the president, Mr. Victor Schwartz on "The Commercial Outlook in Palestine." The following meeting was devoted to a lecture by Mr. Nathan B. Finkelstein, on "The Logic of Zionism." Among those who participated in the lively discussion that followed were Issac Allen, Hyman Rayfiel, Dr. Rueben Finkelstein and Mr. Koplowitz. The meeting on Dec. 17th, was devoted to a paper by Mr. Isaac Allen on "Jewish

Nationalism" On Dec. 24th, Mr. Meyer Forsechtbaum lectured to the members

The election of officers on Dec. 17th, resulted as follows: President, Victor Schwartz; vice-president, Nathan B. Finkelstein; treasurer, Julius Josephson; recording secretary, Joseph H. Rose; financial secretary, Saul C. Simonson; tustees, Hyman Rayfiel and Morris Bernstein.

Kansas City Zionists Demand Hebrew in Palestine

As a means of Zionists Propaganda, the Zionists of Kansas City, have arranged a series of lectures on Palestine, illustrated with stereoptican views. The first of these lectures was delivered on November 23rd, before the members of the Zionist societies and their friends. Besides gaining many members this social affair helped to foster the spirit of congeniality and comradeship. The pictures, which were shown by Dr. Alex. S. Lehman and interpreted by Dr. B. Belowe were very interesting as well as instructive. After the lecture a resolution, protesting against the decision of the Haifa Technicum of the Kuratorium to adopt the German instead of the Hebrew as the predominant language of the Polytechnicum, was introduced by Mr. Samuel Kleiman, principal of the Kansas City Hebrew School. The resolution was unanimously accepted and signed by all present.

"Zion Day" in Texas Big Success

The Texas Zionist Association Propaganda Committee arranged Mass meetings which were held in San Antonio, Austin, Terrell, Tyler, Waco, Fort Worth, Dallas, Beaumont, Galveston, Wharton and Houston. There were good Zionist Speakers everywhere to address the large audiences, good music was rendered and National songs, sung by the audiences. The Bulletin of Zionist activities and accomplishments prepared by Miss Littman the Secretary of the T. Z. A. did a great deal of good setting forth the accomplishments of the movement. A great many new members were won everywhere, national fund annual contribution were pledged and about \$200 worth of Zionist literature was sold.

The large audiences everywhere showed appreciation of the efforts of the Texas Zionists. What is needed chiefly now is Volunteer Zionist workers, who are welcomed everywhere. The Texas Jews readily join as members and contribute to the Zionist Institute.

Activities of Young Judaea.

Young Judea headquarters at 253 East Houston St., New York, is able to report three months of active and productive work.

Mr. Emanuel Tacker of Brockton, Mass., will succeed Mr. Samuel Rubin as Grand Secretary in Boston. Mr. Rubin's resignation having been accepted with regret.

A Federation of Junior Zionist clubs of New England has been formed. Seventeen new clubs, in various parts of the country, ranging from Toronto, Canada to Birmingham, Alabama to Freemont, Nebraska, have affiliated.

Mr. Reuben Posner has been active in organizing four Leaders Training Groups in different parts of New York City. In this manner Young Judaea proposes to train its future club leaders.

The Young Judean Publishing Association, besides resuming the issue of three regular monthly numbers of Young Judaeans Magazine has published the Chanukah hymn "Moaz Tzur" and a Chanukah play entitled "The Mother of Martyrs." The circulation of the Magazine has grown to 5000 and is increasing.

The organization has grown till it now has 5000 children, organized into more than 175 clubs, who look directly to Young Judaea to help them become better Jews.

Young Judea is succeeding in its purposes of spreading among our children, a loyalty to Judaism, a love of Jewish learning and devotion to Jewish ideals. It is entitled to the support of the Jewish public.

Semi-Annual Report of the Jewish National Fund Bureau for America June

1st-December 1st, 1913

The following monies were received by the office of the Jewish National Fund Bureau for America, 142 Henry Street, New York City.

For General Collections, \$4,645.52; for Tree Donations, \$3,169.52; for Golden Book, \$2,739.74; for National Fund Boxes, \$2,340.65; for Yemenite Housing Fund, \$2,242.09; for National Fund Stamps, \$2,182.43; for Dunam Land, \$660.74; for Self-Taxation, \$17.50; for National Fund Telegrams, \$14.40; for Postcards and Literature, \$1.41. Total, \$18,014.00.

The five leading cities are New York, Chicago, Brooklyn, Pittsburg, and Baltimore, while according to organizations, the amounts are divided as follows:

Federation of American Zionists	\$8,823.98
Order Knights of Zion	2,559.43
Order Sons of Zion	2,092.59
Central Committee Poale Zion	941.53
National Labor Alliance	179.52
Young Judea	175.04
Independent Order B'rith Sholom	65.10
Independent Order B'rith Abraham	36.95
American Federation of Mizrahi	10.00
Order B'rith Abraham	5.60
Jewish National Fund Bureau for America	3,124.26
Total	\$18,014.00

To Organize for National Fund Work

A conference of representatives of the Zionist societies and Young Judea Circles will take place under the auspices of the National Fund Bureau on Saturday, January 24th, 1914, at 8:30 P.M., at the United Hebrew Charities Building, 356 Second Ave., 1st floor, Room 24.

The object of the meeting is to organize groups of National Fund volunteers in every section of Greater New York for systematic and methodical work in

Can you use a thoroughly competent, particularly careful, accurate and conscientious stenographer, one who is also familiar with follow-up work, card systems and subject filing? Please communicate with A. B. Care of The Maccabean 142 Henry St., New York.

behalf of this important and popular Fund.

HENRIETTA SZOLD PRIZE CONTEST**ANOUNCEMENT**

In recognition of the eminent services rendered by Miss Henrietta Szold to the Zionist cause, the Federation of the American Zionist, at its convention held at Tannersville, N. Y., in July 1911, instituted an annual prize of the value of \$50.00 for the best essay upon some subject pertaining to Jewish life and history. This prize has come to be known as the Henrietta Szold Prize and is awarded annually at the time of the yearly convention of the Federation.

The following set of rules will govern the competition.

1. The subject of the essay is to be selected from the list given below.
2. The essay must be at least 2000 words long and not longer than 3000 words.
3. It may be written in Hebrew, English or Yiddish.
4. The essay may be written either in a legible longhand, or typewritten. Only one side of the sheet is to be used, and a small margin is to be left blank on the left-hand side of the paper.
5. All manuscripts must be in the hands of the Federation on or before June 1, 1914.
6. It is understood that the essay for which the prize is awarded becomes the property of the Federation of American Zionist, and that said Federation is at liberty to publish it in any manner it may see fit or not to publish it at all.
7. The Federation reserves the right to publish a translation of the accepted essay into German, Hebrew, Yiddish, French, Spanish or Turkish.

List of Subjects

1. The Influence of Zionism upon Jewish Life in America.
2. The Economic Significance of Zionism for the Jewish Masses.

All communications should be addressed to the Henrietta Szold Prize Committee, care of the Federation of American Zionists, 142 Henry Street, New York.

ORGANIZATION NOTICES

THIS department is intended for the publicity of Zionist organizations affiliated with the Federation of American Zionists. Through the society notices you will be able to learn the aims and methods of a particular organization, in your town, what benefits you can derive and full particulars as to the class of membership. For the unorganized Zionists, these notices will be the means of enabling them to choose the society they would best fit in—where they could work in harmony with the members, for the furtherance of Zionism and the advancement of Jewish ideals and ideas.

NEW YORK

THE NORDAU ZIONIST SOCIETY.

a Jewish-Nationalist organization of young men. Organized October 1902. Meets every second Saturday evening.

We want more young men possessed of a Jewish spirit to join us. For further information address secretary:

S. L. KAUFMAN, 180 Orchard Street

DAUGHTERS OF ZION.

HADASSAH CHAPTER.

Organized Purim 5672.

An organization of women Zionists to promote Jewish institutions and enterprises in Palestine, and to foster Jewish Ideals. The immediate purpose is the establishment of an American District Visiting Nurses System in Palestine. Two nurses are

now in Jerusalem. Members meet four times a year. Directors hold meetings monthly. President Miss Henrietta Szold. For further information apply to the corresponding secretary, Miss Rose A. Herzog, 314 W 99th St.

LOS ANGELES, CAL.

YOUNG ZIONISTS ASSOCIATION.

Social Literary Evening Every third Tuesday of each month at Music Hall, 232 S. Hill Street.

Program: 8-9 Social, Games, Conversation, etc.; 9-10 Literary and Entertainment; 10-11 Dancing.

Business Meeting every first Wednesday of each month at suite 109 Old Hellman Bldg., 223 W. Second Street.

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☪ Whoever beholds the Renaissance of this Race of Sorrows,—these steel-hearted men, these blooming young women, and above all, these vigorous, radiant children;

☪ Whoever hears with his own ears the Holy Language, dead these two thousand years, again alive as the language of the home, the street, the school, and of the children's games,

☪ He will believe that a withered staff can blossom into a fruitful tree.

—FRANZ OPPENHEIMER

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THE MACCABAEAN MAGAZINE

Devoted to Zionism and All Jewish Interests

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No. 2

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ISRAEL GOLDBERG, Editor

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REVIEW OF THE MONTH

The Technicum Conflict.

In Palestine, there seems to be no doubt as to what course should be pursued to meet the Hilfsverein's reversal of its policy with regards to Hebrew. New schools have been opened in response to an undoubted popular demand and these schools are attended by children who refuse to attend the Hilfsverein institutions. The transfer has not been accompanied by violence, as is charged by Hilfsverein agents but an orderly going over to national institutions has taken place. The Actions Comite, recognizing in this movement a healthy normal attempt to regain possession of Palestine by the Palestinians, at least so far as education is concerned, has assumed the financial responsibility for the new schools, and thus far the appeals for support have resulted in the amazing total of 117,309.98 marks. To this fund, America has contributed little, for various local reasons, but we have no doubt that with the removal of local propaganda conditions, America will respond to the appeals for the Palestine School Fund regardless of party.

The Curatorium.

While Palestine comes into its own, the question of language in the Haifa Technical Institute, which becomes, in effect, a subsidiary question, is still subject to discussion and revision. Dr. Nathan's tactics have been characterized by a strange perversion of the truth, due, doubtless, to biased information, and by an incomprehensible and indefensible use in Germany of the methods of denunciation. What else may we consider his public instigation of an anti-Zionist campaign in non-Jewish news-

papers? By his recent actions, Dr. Nathan convicts himself of incompetence as a leader of a Jewish organization. Jewish controversies have usually been fought out in the Jewish camp. Dr. Nathan must have felt that he was leading a losing fight when he used the *Berlin Tageblatt* for his denunciation of Zionists. But, fortunately, the power lies not with him, nor with his followers. It appears that the power of saving the situation lies with the American directors of the Institute. The American directors have not had their vision blurred by chauvinistic politics. They have seen the issue clearly as a Jewish question. And in line with this vision have declared themselves favorable to a compromise which in effect endorses the Zionist position. Their resolution fixes Hebrew as the ultimate predominant language. It once for all does away with Teutonic ambitions. It recognizes the political value of Hebrew not only as between Jew and Gentile but also as between Jew and Jew. And they urge their peace resolution upon all lovers of peace.

Peace Where There Is No Peace.

There can be no peace where there are personal ambitions or local patriotisms. There can be no peace with the Hilfsverein while it deals with the Jews in Palestine as subject to a Berlin bureaucracy, as an adjunct to the German foreign office. In principle, there can be no peace with the Hilfsverein until it recognizes that in Palestine, the Palestinians are masters. Our organization has expressed its agreement with the American resolution, providing only for the appointment at once of a commission to settle the question of the immed-

iate program regarding languages. The Hilfsverein has not accepted the resolution, presuming, with considerable arrogance, to twist its meaning into an endorsement of its views. If this is merely a *pilpul* to allow for a reversal of policy, we would shut our eyes to its trickery. Dr. Nathan seems to hold the American directors to a view in agreement with his own, at least officially. Time will tell whether this is merely an impudent ruse, or an exhibition of firmness. Peace with the Hilfsverein, we repeat, is only possible with a reversal of its policy in Palestine.

How It Stands Now.

The American directors have spoken with a unanimous vote. The Zionists have accepted their resolution in effect, with slight but necessary amendment. The Hilfsverein has distorted the resolution to suit its bellicose tactics, and has given no reply that is satisfactory. Its representatives, threatening resignation, have not resigned. If the American resolution is not acceptable, then resignation is clearly in order. But a meeting of the entire Curatorium is to be held on February 22, when the issue will be settled, so far as the Technicum is concerned. Pending its decision, and regardless of it, we Zionists should continue our propaganda for a fund to take over Jewish education in Palestine.

The Real Issue.

For the first time in the history of our movement we have come to an issue which grapples with reality. Hitherto, our controversies have related to academic discussion of theories. We argued for the rebirth of Jewish nationality in Palestine. Our antagonists protested, and, when not favoring assimilation in theory, favored a continuance of conditions that inevitably led to assimilation. In the brief space of fifteen years or more, we have had reared in Palestine a generation that meets the issue with sturdy self-reliance and with struggle for self-preservation. Shall the spot selected by us, and, we say, by our destiny as our national center, be free for the exercise of assimilatory philanthropy? Shall Palestine of all places be used by *goluth* Jews as the center of their local politics? Shall the Jews in Palestine remain indifferent cattle, upon whom any set of indi-

viduals may descend to mould in any likeness perforce? Shall we have Jewish missionaries as there have been and are Christian missionaries who, working in Palestine, seek to establish an alien cultural norm for our people? The Palestine Jews, for the first time in many centuries, have raised their voices in protest; and for the first time there have been forces in Israel outside of Palestine willing to co-operate with them and to help them in their fight. For their fight is ours. Against those who do not belong to our camp we prefer not to raise the banner of revolt, but against our brethren, poisoned with the virus of an undignified and unmanly *goluth* spirit, we do take up arms, and declare that Palestine is beyond their jurisdiction, that Palestine belongs to our national future, and across its threshold no Jew may cross who does not leave behind him all thought of any other nationality but that which is being created in Palestine. That is the issue, and the decision of the directors of the Haifa Technicum does not alter the basic principle of our endeavors. It is an issue we shall fight out now, and with all our strength. In the fight on that issue we shall find not only Zionists, but all lovers of Zion, all believers in a Jewish future, all who have the character of independent and self-reliant human beings.

Social Theories In Palestine.

Palestine, coupled with a spirit which draws its life from Jewish traditions and law, is bound to be a land in which the terrible inequalities and disadvantages of modern industrial life are minimized. The inspiration of all Palestine work is social justice, social righteousness, and the happiness of the people as a whole. No one believes that in Palestine, in the new social environment there to be created, the aggrandizement of the individual will be allowed to have free play. Behind the instinct for national self-preservation, there is a protest against the hard theory and practice of the law of property. It is as protestants against political injustice, social and industrial wrong, that Zionism had its beginning. Read Moses Hess, and you will see how this Socialist felt himself spiritually in agreement with a revival of Jewish life based on the old Mosaic dispensation. That is why, too, the National Fund was estab-

tion was given to every sensible opinion that came from any source. Why should not *Die Wahrheit* tell the truth? Was not the committee efficient? The Federation has the report of a certified public accountant, which gives unqualified praise to the committee for having so efficiently conducted the affairs of the exhibition, all transactions being accounted for, all goods delivered with only one or two mistakes in bookkeeping. In spite of the throngs, everything was maintained on a high level, cordial, democratic, free from snobbishness, free from loose methods. Why does not *Die Wahrheit* tell the truth? Friendship is best shown in a desire to appreciate the good qualities of another, and not in conjuring up imaginary grounds for complaint. *Die Wahrheit* cannot come to us and say it is a freind of Bezalel when it gives space for unjust, untrue, and unfair criticisms never even investigated.

Two Other Journals.

Two other Yiddish newspapers, the *Morning Journal* and the *Forverts*, deliberately ignored the Bezalel exhibition. Not one word of praise or blame was printed in either paper. Is this business or principle? The *Morning Journal* may in principle be opposed to Zionism, as it seems to be, but does that entitle a newspaper to ignore an event of such large proportions, which should be recorded as a matter of news? The same holds good with the *Forverts*. The *Forverts*, blindly and ignorantly, is opposed to Zionism; it opposes it by ignoring what it does. But the *Forverts* is a workingman's organ, an organ of democracy, its readers include thousands who are Zionists. What sort of a principle is it that allows the undisturbed exercise of the degrading and demoralizing methods that were supposed to be the stock in trade of the old newspapers? The *Forverts* speaks with derision of the "re-actionary" press, but it can certainly learn something from the same re-actionary press in matters relating to fairness. The one exception in this respect is the *Morning Journal*, which while prating of Judaism, agrees with the *Forverts* that the best way to meet an opponent's argument is not to let its readers know that the opponent lives. But thank God we do not need the *Morning Journal* or the *Forverts* to demonstrate that Zionism lives.

The Maccabean has given so much space to this matter only to call the attention of its readers to a demoralizing condition in Yiddish Journalism, for which they themselves are to blame, for it is they who countenance such tactics and seemingly endorse it, whenever they patronize these publications

Mogulesco Comedian.

Mogulesco's death was duly mourned by the entire Jewish settlement in New York. This genial artist, who had made thousands laugh and entertained them with his consummate art, was not known beyond the confines of Jewish life. He sought none of the applause of the gentile world, as many of his lesser colleagues did. He remained all his life in the "ghetto", playing continuously in all sorts of parts, and in every one of them a superior player. He was a product of what one may call unadulterated Jewish life. As a boy, a *meshorer*; later a singer in the crowded Roumanian coffee-houses, frequented only by Jews; then adopted by Goldfaden and playing in his farces to Jewish audiences. Attaining renown as a comedian, in later years he was also a fine character actor, playing in Gordin's dramas in an inimitable manner. He never seems to have been tempted to play in any thing but Yiddish. He probably never studied the actors of other stages. He was a genius unstudied and unlearned. He was superb in "Die Shechita" as the rabbi, as the father in "Gott, Mensch und Teufel." Unlike him, showing the taint of the actor-careerist, is the case of Rudolph Schildkraut. Also a great actor, Schildkraut played in German, attaining his fame in Berlin as leading player with Max Reinhardt. Circumstances brought him to New York, where he played, always an artist, in Yiddish to Jewish audiences. Returning to Berlin, Schildkraut declared that he had never played in the despised Yiddish, hoping thus to appease the injured feelings of his anti-Semitic friends of the Jewish persuasion. This is the kind of character produced by assimilation: a great artist, and a small man. Mogulesco was a great artist, because he served his people without a thought of what the goyim would say. His memory should be prized.



DR. FRANZ OPPENHEIMER

FRANZ OPPENHEIMERS THEORY OF THE CO-OPERATIVE COLONIZATION OF PALESTINE

Prof. Franz Oppenheimer will arrive in New York on March 7. He intends to visit six or seven of the larger Jewish cities to lecture and to make propaganda for a capital fund to further develop his plan for the co-operative colonization of Palestine.

FUNDAMENTAL PRINCIPLES

Analyzing the principles that should underlie the settlement of Palestine, Franz Oppenheimer arrives at the following three which he considers fundamental:

1. The colonization must depend upon self-help.

Alms are to be strictly forbidden. Alms solve no social problem. They break the back-bone of all economic self-reliance. They destroy the best seed. Under no circumstances should the colonists have the feeling that behind them stand rich capitalists who are ready to pull their wagon out of every mire. Economic history proves that the consciousness of having such assistance always in reserve of *itself* produces poverty even under otherwise favorable conditions; whereas, on the other hand, the consciousness of having to depend on their own strength will stimulate settlers to create wealth even in a desert.

2. The agricultural basis is indispensable. If Zionism wishes to create a new nation, it must lay the foundation for a peasantry deeply planted in the soil. On that alone can the development of a civilization safely rest. We cannot possibly send an immense population of hand-workers, store-keepers and peddlers from one part of the earth to another so that they may continue to live as laborers, store-

keepers and peddlers. Our problem on the contrary, is to settle as many farmers as possible in the quickest possible time in the land of our choice and to lead them up to the highest possible degree of prosperity. We shall then at the same time be creating numerous cities in which again urban elements shall find a place and a suitable atmosphere.

COMMON OWNERSHIP OF LAND

3. As most important of all Oppenheimer considers the common ownership of land. The land must for all time be and remain the property of the community. "The land is mine," saith the Lord, "and you shall administer it for me." We must restore in modern form the ancient agrarian laws of Israel, which assigned the land in all eternity to the tribe or the village community, which for its part held it only in fee for the whole nation. The individual colonies hold their land collectively under the superior ownership of the nation as a whole; each colonist is only the hereditary lessee of his community at a fixed rate which cannot be raised; he cannot be displaced so long as he fulfils his political duties towards the nation and his economic and communal duties towards his community.

This form of tenure affords all the advantages of private ownership of

the land and is free from its serious defects. It gives perfect security of possession, perfect home-feeling, and that ineradicable fixity in the soil which allows the farmer to till and love his field with all his strength. It excludes, however, the mortgaging of the land which in every country under Roman law takes the fruit of his industry from the farmer to throw it into the lap of someone else as ground rent. It excludes, moreover, the dividing up of the land here and the heaping it up there which separates the village community into a hostile aristocracy and proletariat, thus destroying the community of interests which alone as shown by the world's history, can make it invulnerable. It excludes, further, that proletarianization of the poor country people who crowd into the cities, which swells them to morally and physically unhealthy mobs and, offering them starvation wages for their labor, brings forth into the world all the horrors of capitalism. The communal ownership of the soil guarantees liberty and democracy forever to the agricultural classes.

Zionism cannot choose any other system. If we were to let out the land that we acquire to large capitalists, it would be much too limited for the masses who await emancipation; for large proprietorship lays the earth waste. It has not one-hundredth part of the constructive power that small farming has with its prolific urban development, and we should have accomplished nothing more than turning city proletarians into still more miserable agricultural ones. Moreover, if we let out the land to private ownership, the immense values created by the whole community will grow for the benefit of private individuals and will be used, of course, for private purposes, not in the service of the community, and so we shall never get beyond the beginning.

THE CO-OPERATIVE COLONY

The start, according to the eminent economist, must be made with the co-operative colony. And for this purpose, there is all the more reason why we should prevent the private ownership of land. For if we should let out land as farms under the free Roman law, we should cast away at the outset the most important thing of all—the great credit basis which a co-operative colony creates. In a co-operative community the land values, which increase as the square of the density of population, grow for the benefit of the whole community and can be made use of for the purpose of obtaining those gigantic masses of capital which are indispensable for the completion of the work—capital which the Western European Jew will never put at our disposal gratis.

A NET-WORK OF COLONIES

But how shall the co-operative colonization of Palestine be accomplished?

By spreading a net of farming colonies over the country, is Oppenheimer's answer. When one wishes to spread a net, one first drives in stakes at the points between which it is desired to place the net. Then one extends between these stakes powerful ropes, and between the ropes strong cordes are knotted, thus forming a coarse meshwork, which then may be made as fine as one pleases by working in smaller cords. We ought,—as far as we can, obtain in every part of the land large tracts, the soil and the irrigating possibilities of which would guarantee a certain productivity. The best parts of the land so obtained are to be laid out as large farms of such size as to be conveniently superintended by a first-rate agricultural expert.

At the same time Jewish farmers are to be selected from the large numbers to be found in Galicia, Roumania and Russia, and started on the way to the colonies. All things must be prepared before their arrival. They

will at once be formally received, in order to forestall every economic accident, as regularly paid workers of the colony. They will, however, be assured also of a share in the profits; that is, they will be told that whatever surplus may result, viz., the net profit after deduction of wages, cost of materials, interest on invested capital and insurance of live stock, machines and buildings, will accrue not to the capitalists, the founders of the colony, but to themselves. They will, moreover, be assured of early independence. The promise will be held out to them that the land, the buildings and live stock will be left to the community which they are to form, at cost price, as soon as the colony has become permanently active; that is, as soon as surpluses become regular. From the very beginning the power of self-reliance and economic self-interest are thus fully awakened.

In order to educate the settlers for the later transfer of the land to their co-operative control, as well as to enable them to get for their fixed wages as much as possible of consumers' goods, there will be organized from the start co-operative sub-associations—first of all, a consumers' society. They will together with the communal farm also form a purchasing association, which will order through the central office in order to escape the middleman's tax. They will also form co-operative producers' associations, which will establish and manage threshing machines, oil presses, refrigerators, breweries, dairies, etc., and restore the profits of the business to the members of the association who will thus gain entrepreneur's profits. They will further form sellers' associations which will handle and pack the products of the great farm and of the small ones, seek out the best markets and restore to the members of the association the middleman's profits. They will establish insurance funds for fire, death, sickness, old age, accidents, hail-storms and epidemics. Thus will the entire life of a colonist run its course in a self-imposed frame that will serve both as a shield and as a support.

These first settlements, manned by peasants and by land laborers attracted to them, are the stakes that are to be driven firmly into the four corners of the land, in order to hitch upon them the ropes of its net. New settlements are to be established in proportion to the available material, taking each colony as a center of ability and experience. We shall now also be able to think of cautiously introducing into the single colonies a few artisans who will be able to live there comfortably by the service they will render the colonists.

Such communities are economic organisms of the greatest strength, whose vitality lies in the untrammelled economic self-interest of each man working for himself and his family without fear of the future, untaxed for landlord ground rent, interests on capital or middlemen's profits. These half communal, half economic organizations offer a credit basis of incomparably greater capacity than even the richest communities of western Europe, and the fructifying, golden stream of credit will accordingly flow towards them as plentifully as they will have need of it. Then will the time have come for accomplishing with these enormous means the economic *unlocking* of the country, that is, of weaving the meshes of the net. Then will the mountain streams be dammed up in the mountains in order that fertilizing moisture may be carefully let down out of enormous reservoirs, so that the barren steppe may adorn itself with wheat and maize fields; then will the network of canals, chaussees, and railroads which are indispensable to the development of all its riches be spread over the land; then will the harbors and quays emerge that our great Herzl looking into the future foresaw; then perhaps will the water of the Mediterranean actually be conducted into the salt-pit of the Dead Sea and on its way drive the gigantic dynamos of this blooming national industry. One generation will not have passed away, before the last Pariah of Europe will have been transformed into a free citizen of his own fatherland.

MERCHAVIA: FIRST CO-OPERATIVE COLONY IN PALESTINE

In March, 1912, Dr. Franz Oppenheimer visited Palestine and reported on the progress of Merchavia, the first Jewish co-operative settlement attempted under his guidance. This progress can best be judged by the following report which the members of the co-operative settlement submitted to him:

"It is not easy to inform those interested in Dr. Oppenheimer's Co-operative Settlement idea whether the experiment in Merchavia will attain an early success. Many and various obstacles stood in the way of this magnificent project at the beginning. One of the most important was that the idea of an Oppenheimer Co-operative Settlement was not popular in Palestine. Another thing was that at the time when the experiment was about to be taken in hand the form of labor groups was vigorously propagated in the country, and a few such groups had already been at work. The laborers of Palestine perceived in the system of groups the sole possibility of furthering colonization by the Jewish proletariat. They assumed that through the feeling of responsibility which would be aroused in them by entrusting a national possession to their own management, the self-interest of the laborer would be more strengthened than by the undertakings in which an administrator had to bear the responsibility. A further—psychological—reason was, they wished to be freed from the pressure of the administrator.

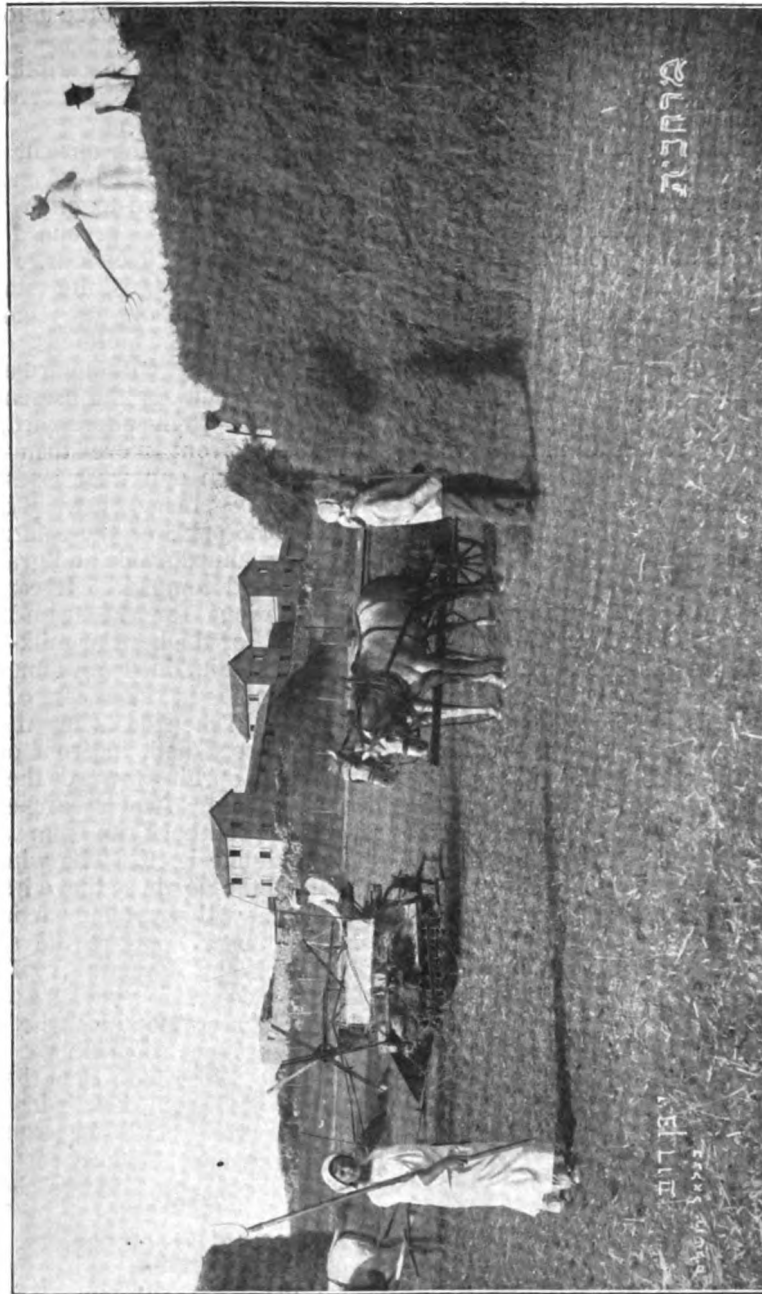
"When Mr. Dyk arrived in Palestine as leader of the Co-operative Settlement and undertook its practical realization he found no response or sympathy for the Oppenheimer idea owing to its unpopularity and owing to the tendency for the formation of groups. Moreover, the laborers combatted the principle of remuneration according to production, as contained in the co-operative scheme, and feared that if the management were replaced in the hands

of a leader they would be hampered in their freedom of will as in all administered undertakings, which must destroy all co-operation at the very outset.

"We here know now that the laborers thought and acted wrongly. In the first place they over-rated their own ability, as they lack technical and organizing qualifications. Secondly, they had a wrong notion about the method of management in the Oppenheimer Co-operative Settlement. But the most serious error made by the laborers was in overlooking the significance of a possible failure, as this would not only involve the fate of an important question of Palestinian colonization and but also inflict an immeasurable loss upon upward-striving humanity.

"Thus Mr. Dyk found no laborers. He began the undertaking and accepted every workman who offered himself to carry out the initial preparations. (It may be marked in parenthesis that Mr. Dyk was assisted only by his three pupils and a Palestinian laborer.) The laborers who accepted employment on the estate of the Co-operative Settlement did so for the following reasons: first, mostly on account of the remuneration; secondly, as a matter of accident; and thirdly, many people said, 'Perhaps something will turn out of it that can make me enthusiastic for the thing.'

"In the course of the first farming year a number of the laborers became convinced adherents of the scheme, and when Mr. Dyk chose the first ten members these were already conscious of the important task and co-opted only those whom they credited with a marked interest in the Settlement idea and in whom they foresaw faithful fellow-workers and comrades. Up to the present day we have increased to 16 members, who intend with all our strength to realize the idea of the Co-operative Settlement. Our aim is to co-opt all other members from the unattached laborers of



THE SETTLEMENT IN MERCHAVIA

the Settlement, but we must take care that people do not come in who want and are striving for something else.

"As regards the internal organization we see from the method by which Mr. Dyk is working that he does not come with ready made statutes, but lets life itself shape our pro-

gramme, the most suitable system of our inner development. Mr. Dyk has placed the training in the co-operative spirit upon a proper basis by giving us the right to share in the administration, and we wish to set our opinion on record that Mr. Dyk is a leader who understands his work well and

knows how to carry it out in practical life. For the future, we wish that Mr. Dyk should extend our share in the management.

"As for ourselves, it is necessary that every one of our comrades should understand that he has to subordinate his individual foibles, his personal idiosyncrasies, to the furtherance of the cause, for the benefit of a newly devolving community united by happiness and harmony. We understand that we need leadership, but we should like to express the wish that Mr. Dyk should be an educator rather than an administrator. We are therefore in favor of Palestine laborers being represented on the Council of the Settlement, but they must have no right to influence our inner organization in any way: they shall only have the rights and duties of all other members of the Council.

"A question that is seriously occupying us is the wage question. We members of the Co-operative Settlement are of opinion that the difference of wage is justified not only by the specific conditions of our problem but also by practice itself. We shall always be in favor of work receiving its due reward. Although we think that the wage is at present too high because the farm does not yield a profit, we also realize that in practice it cannot be otherwise. As for the minimum wage we should like Dr. Oppenheimer to explain how this should be fixed for Jewish laborers in Palestine.

"As regards the Arab question we members of the Co-operative Settlement are of opinion that within the Settlement only such things should be done as can be carried out by Jews. We are opposed to Arab laborers being employed at all among us: we are opposed to this even on economic grounds, as Mr. Dyk asserts, because among us remuneration is given according to work done. Among many of us this standpoint is purely a matter of sentiment, and the opponents of this standpoint must reckon with it and not hurt our feelings.

"In conclusion we beg Dr. Oppenheimer to have his work 'Die Sied-

lungsgenossenschaft' (The Co-operative Settlement) translated into Hebrew."

Dr. Oppenheimer's description of the site and equipments of Merchavia follows:

"Eastwards from the ancient Arab village, in which the laborers and colonists must still crowd together, there lies upon another hill beyond a little valley, in imposing grandeur, a veritable delight to the eyes, the estate of Merchavia. It will one day comprise an immense group of buildings, a hundred metres square, with a yard a hectare in area. But for the present the south side is entirely unoccupied, and of the east front more than half, whilst the north and west sides also are not fully erected yet. To the north lies the pride of the estate, the spaciouly planned stable and granary, all but a third complete. It contains accommodations for the team-beasts and for half of the herd of milk-cattle that will be maintained; an annex for the other half is in the course of construction. On the side facing the sun there is a broad path in front of the ground floor opening towards the yard through several Arabic arches. it prevents the southern sun from warming the building itself. The windows look out to the north, so that a healthy temperature will prevail even in the heat of summer. Above the stable, beneath the flat Oriental roof, are hay-lofts: at present they are crammed with laborers' families who could not find any more room on the overcrowded hill. It is high time that the colonists' village, which is being built on the plateau, should be extended another gun-shot further eastwards and that the estate laborers' houses should at last be finished, in order to put an end to this unsanitary overcrowding of dwelling-rooms. For the present there are only two laborers' houses on the estate but what are two laborers' houses in relation to the enormous need?*" One of these is used by the administration for consulting-rooms, office, and official residence

*Two more houses have since been voted by the Jewish National Fund and will soon be built.

of the head official; in the two dwellings of the other house eighteen persons, at a pinch, can be accommodated (in four rooms and two kitchens); but the estate has always 35, and at harvest-time, like now, about 50 labors! And some are already married and will require dwellings of their own as soon as possible! The two little houses will bear on a memorial tablet the name of Mr. Halperin, who has presented them to the Jewish National Fund; who will present the National Fund with an unmarried laborers' home for its first settlement farm at Merchavia? Volunteers to the front! The brave fellows who, down there, on the frontiers of civilization, look their enemies daily in the eye—malaria and the guns of the Arabs—who are laying the foundations of the new nationality of which you dream with their sweat and blood, have certainly a right that you should provide them with a home worthy of human beings."

To the possibilities of the Soil and to his faith in the ultimate success of the undertaking, Dr. Oppenheimer testifies as follows:

"From the manager's shed, which hangs close over the steep side of the hill, one has an uninterrupted view southwards to the hills far, far away, which form the first step to the mountain-range of Judaea. And there, at the first glance, one has an example that shows more clearly than all lectures how grateful this land proves when it receives what is due it. Mr. Dyk, instructor and farmer, who has raised these men and this soil after nearly two years' superhuman labor and amid almost superhuman privations, from the roughest state, shows me a field with vetches. The western half stands twice as high and thrice as thick as the eastern (and it has actually produced a crop almost three times as large). The entire field was uniformly prepared for cultivation and tilled during the period of growth, but the stable dung sufficed only for one part. It is the same everywhere, in the wheat and barley fields as with the beans. Wherever one re-

stores even a little force to the land that was exploited and robbed thousands of years ago, it rewards one with a manifold harvest. And that inspires us with hope in ultimate success. We still incur a loss upon this large farm laid out "on a green pasture," which must be carried on with inexperienced laborers in a new land, and with methods yet untried here, for it also involves a heavy expenditure (e. g., for the vigilance service and backsheesh) on account of the wildness of the country and the neighbors, aggravated by the recent state of war, and it is often exposed to serious loss through theft and attacks, whilst all the work must be carried out by highly paid Jewish men, even such as women and children could do. And yet, when once the rotation has taken place, when each piece of land has once received the fertilizing stuff from the stable, the harvest will present a different appearance, and it is hoped that the balance-sheet will also look better.

For the present we may reckon that the expenditure will grow less from year to year and the income will increase from year to year. We must only persevere, work and not despair! If we are to succeed in the colossal task of finding for the wandering Jew a new home, a land in which his withered staff can again take root and put forth buds and blossoms, we can succeed only in one way: only where the soil is manured with the sweat of the peasant will the land become nationalized. And only there, where the co-operative association owns the land which it cultivates, is there a guarantee that it is not Arab sweat that manures and wins the land. Everybody knows this who has travelled even perfunctorily through the country. And whoever does not wish that planter's colonies should arise in Galilee too, in which the fellah works almost alone, from which the colonist's children flee to all parts of the world, and in which there is little more that is Jewish than the names on the title-deeds—he must help to carry this first ex-

periment in co-operative colonization beyond the initial difficulties. Or he must give it up! The thing cannot be done except in the way that I pointed out nearly ten years ago, and to which our leading men, partly against their will, have been forced more and more, not by mere theory but by life itself, as to the only practicable method.

"But why give it up? It may be difficult—but nothing is impossible! Whoever has beheld with wonderment the renaissance of this race of

sorrows, these steel-hearted men, these blooming young women, and even more these vigorous radiant-eyed children, who go romping through the street—he must become an optimist, whether he will or not. And whoever hears with his own ears that the Holy Language, dead these two thousand years, has become alive again as the language of the home, of the street, of the school, and of children's games—he will believe that a withered staff can develop into a fruitful tree."

SONG

I

*Lift the banner, o my people,
Of your ancient hope again ;
March in concord to your homeland
To the beats of Zion's strain.
Enough of moans, moans, moans ;
Enough of groans, groans, groans :
Enough of creeping and of weeping
On the Exile's graveyard stones.*

II

*Sing the song of Israel's glory
To the top of Zion's height,
Where the springs of joy are bubbling
From the darkness into light.
Enough of fears, fears, fears ;
Enough of tears, tears, tears :
Enough of pining and bewailing
In the wilderness of years.*

III

*See the slaves their bands are breaking
In the back-caves of the past!
Hear free Israel's proud rejoicing
On his sunny hills at last!
Enough of chains, chains, chains ;
Enough of pains, pains, pains :
Now only singing, only ringing,
Loud and clear old Zion's strains
Loud and clear old Zion's strains.*

MARION J. WATSON

YOUNG JUDAEA IN THE PROBLEM OF JEWISH LIFE IN AMERICA

By HYMAN SEGAL

Some day, I believe, the appeals of an organization like that of Young Judaea will be better heeded and the little support it asks will not be denied it. This will be when the real significance of its activities in relation to the problems of Jewish life in America will become more apparent and the true value of its work among our young—and among ourselves—better understood.

For Young Judaea does fill a lack, does bring something into the lives of Jewish children which neither the public schools, nor the Settlements nor the High Schools nor, I dare say, even the Hebrew Schools bring; and that thing is of a kind that is the most valuable that can be brought into the life of any nation. It is the high devotion which unconsciously begets that loyalty and eagerness of service in well-doing the attainment of which is the despair of all those drones who try to conjure them up in the young without themselves being enlisted in the service of a cause capable of calling them forth.

From the public schools it can hardly be expected that any hopeful influence can emanate tending to develop the Jewish character of our children. We are glad enough to be able to resist aggressive measures to assimilate them, such as crop up every once in a while even in such institutions in which the overwhelming majority of the pupils are Jewish.

If we take the Settlements, where a more liberal policy might be expected, we find in them the most signal instances of ignorant, unfeeling muddling in the minds and hearts of our young; and this in the name of civic improvement, culture, altruism and all the other incidents of the millenium of which the settlement is the self-constituted harbinger. And

it proceeds from this first sin: that the settlements have not sprung out of the will of the people themselves to create them, but were gifts coaxed from the surplus revenues of millionaires who placed those institutions in charge of persons of rather original social proclivities and fermenting in a vague, half-baked, pseudo-altruism of no definite complexion, yet easily attractive because easily borne.

The activities of the settlement as it is constituted at present cannot be successful in so far as they effect our young people. They will never create any positive types or produce any but sham values. For the settlement workers, either from ignorance or—as is often the case with the Jewish settlement worker—from hypocrisy or the fear of being compromised in his career of snobbishness, habitually ignores the origin, that is to say, the real centre of gravity, of his young charges.

The excellent Christian men and women who undertake this work remain totally in the dark with reference to the real psychology of the children they affect to lead. How can they lead them? They do not and cannot. They simply beam among them like so many will-o'-the-wisps, making, it is true, some impression with their elegant, manor-born kindness and gentility, but it is an impression which dazzles rather than enlightens.

What good does it do our children to be petted and pampered in externals, to lie glibly pro and con in the vitiating club-debates, to be schooled in the cult of altruism, to walk softly and talk purringly and self-consciously, while the source of real development along simple, healthy, manly and womanly ways, lie in obvious neglect?

More. The Jewish child does not acquire these outer characteristics without much inward suffering and agitation. Must he become completely revolutionized to attain the awe-inspiring externals of the settlement-worker, which come to him like hints from another world? He is tortured with doubts and is hurt in his inner self-respect. How shall he look upon his undazzling forbears? Are not his parents and his home shameful by comparison? Are not the holidays and holydays, the home-customs and institutions things to hide before the prestige of such evident elegance? How much shall he surrender? What shall he retain? What shall he admire? What despise? What is good for the Jewish child? And what is bad? Who shall teach him how to separate the wheat from the chaff? There is no one to answer or show him the way. Thus the Jewish child is under the flagellations of conflicting impulses. Like a good servant who finds himself in the service of a querulous master, he loses his equilibrium. His natural probity is compromised; he knows that, in a sense, he is leading a double life.

There are other reasons, to be sure, why the child of the Jewish immigrant is out of joint with the conditions of his home-life. The adult immigrant must necessarily show a certain amount of ineptness in the niceties of new conditions, to say the least, and the fact is not lost upon the young. The children do not respect their parents and elders, nor do they consider them as sources of authority or guidance in the new life here, but attempt to learn life for themselves without having behind them the established traditions, standards, or the store of communal experience which is the strong prop of a people in a process of normal uninterrupted development. There is no one to lead them through the period of transition, and in their unpremeditated and unchecked onslaught on life they are bound to fall the victims of domestic disorganization, of the temptations of a life they know not,

of vice and of crime. Thus, indirectly but almost inevitably, the pogroms and the pressure of the hostile legal and economic measures of Europe find their aftermath in the upheaval in America, and the area of disruption and disorder in Jewish life is extended.

Perhaps under such circumstances the Jewish youth acquires a tougher skin and, in the process of time, learns to jig in mixed company on the street-corner and call out jeeringly after some of the humble figures of the men of his race. Perhaps, he learns the delicate art of race-effacement after a fashion more refined, and jigs to the same tune among his confreres so well that most of his Christian associates hardly realize his Jewish origin. In either event, where is the gain in the economy of Jewish life? And this is not a formula made to suit the occasion. These are types we meet all too often.

In the high-school and college, as in the public school and settlement, the order of study tends to sedulously exclude any real consideration of the position of the Jew in the history of the world. If an unsophisticated stranger, born not here, but, say, on the planet Mars, could be confronted by the few outstanding facts which make a review of the world's development, the relative position of the Jewish people would loom up at once, as something enormous in significance and scope. Yet, for all that one could learn to the contrary from the Anglo-Saxon rendering of history prevalent in our institutions of instruction, the Jew would seem to slink into the riot of the Middle Ages like a thing unclean, of obscure and unsavory origin even in that period which has been called "a thousand years without a bath."

Thus the intellectual desolation of our youth is made complete and no dignified premise on which an acquaintance with their own people might be made possible is left open to them. Everywhere the reference to the nationality of the Jewish people is made to be felt as an indiscretion, as an unpleasant intrusion; un-

til our children learn to regard the subject as a sore spot which is best hidden. Thus, if all these institutions had been consciously devoted to the denationalization and assimilation of our people, they could not have been better devised. and whether that is the intention or not, this is certainly what they tend to do. Thus, too, in the natural order of things, the draught of culture for our youth is poisoned at the start, and, subtly, unconsciously, the character of our people becomes fixed as that of interlopers, without dignified standing in the world; with the result that so many of our students and professional men are so lacking in the native steadfastness and poise that should be natural to them, but instead flaunt an affectation of cynicism, agnosticism or crass callousness as a cloak to their inner insecurity and the insufficient patch-work of their composition. This inner flaw is bound to become manifest in their manifold communal relations, and thus the contagion is spread in manner, deed and word from high to low to result in a type of Jew that is the most abnormal of human products.

For, notwithstanding what may be said to the contrary, life in America even is not a forgetting and a beginning nor can any people so predicated begin a normal life anywhere. America, if it stands for anything, stands for self-expression. Creditable self-expression does not come without self-knowledge that is creditable. That a race in whatever environment should forget its origin and the salient facts of its history is evil and not good. It is an encouragement to inner stagnation and not to growth, and its fruit is bound to be callousness, cynicism and crime.

But despite this, the prospect of a change such as would make the institutions referred to more elastic to meet these conditions does not seem very near as yet. Some day, perhaps, when the political mis-representatives of Jewish constituencies cease to be nominated for their disloyalty or tractableness by Catholic politicians or Jewish millionaires, when some-

thing sterner will penetrate into the entrails of our local leaders to give them the necessary boldness, when it will be conceived that education, too, has its local problems and that Jews have the right to develop and can only develop as they are and not as others wish them to be, then we may obtain the right and the might to require of our college-presidents and boards of trustees who lay down their courses of instruction as for a conquered province, to give place to another more liberal view. And we shall then prove, I believe, that the quality of American citizenship will not suffer thereby but, on the contrary, that that is the only way in which the most intimate appeal can be made to the best there is in the Jewish race, if not in all races, so as to permit of a democracy that is in consonance with the fullest self-expression and that is on the march instead of being in a stew.

This matter of playing upon the sensitive chords of the Jewish people is not a task to be lightly and ignorantly engaged upon by any interloper.

I believe, all appeals, in the last analysis, must be appeals to self-respect. But let us grant, for the sake of argument, that the appeal to the mass of adults must be to their self-interest since adults are presumed to understand their interests. But the young do not understand their interests. Therefore the appeal must be to their self-respect, which is a sensitive faculty in children in which nature has stored up the precious experiences of countless generations so that it is a touchstone in the young to help them appreciate what is good and to be offended at the bad. But how can such an appeal be successfully made if it does not take into account the secret springs of their self-respect, what they really are, from whence they come, where they hide and what influences govern them and how?

It would seem from this that the only proper leaders for Jewish children are Jewish leaders. And this is the fact. There are wanted Jewish young men and young women of cul-

ture and ideals, gentlemen and gentlewomen, certainly, but above all, possessing the deep faith in our people such as organizations like Young Judaea aim to develop in the young, to take our youngsters by the hand and lead them along the most difficult road that the youth of any nation has ever been compelled to find its way.

In his ordinary life the Jewish child is confronted by a thousand and one experiences which challenge his loyalty; spectacles and happenings which reach out hands to humble his pride and sully his devotion. The very conception of the Jew is rendered ridiculous and ignoble to him. And, indeed, how, for example, shall he look upon the uncouth, humble-appearing East-European Jew whom he encounters? Is he not one of the much-despised "ghetto products"? But Young Judaea takes up the word and teaches that only he is a real dyed-in-the-wool product of the ghetto whose historic sense does not go back further than the ghetto; whose sense of identity with the Jewish people does not transcend the ghetto-walls, who is indifferent to the past and present of the people of which he is a part; and who does not realize that the uncouth-seeming Jew may have in him a stout heart, and that the ghetto was one of the last bulwarks of the long struggle against annihilation and has therefore a historic place and meaning in the varied, wonderful phases of the Jew's fight against the forces of the world. Again, the Jewish child unconsciously asks, how does the Jewish race stand in relation to the splendid traditions of democracy of which this country is an exponent? Is the lustre of the Jewish people beggared by the comparison? Here again it becomes the task of Young Judaea to demonstrate that the well-attested native genius of the Jewish people enables it to give to democratic institutions as much as it receives.

It is thus that the Jewish child is necessarily taken into the confidence of the great Jewish teachers of the world and is brought to a realization of the grand qualities inherent in his

race and what they have meant for the world, and, necessarily also, what is expected of him in the light of these things.

It follows that one of the outstanding services of Young Judaea lies in giving to the growing child, surrounded as he is by impressive disintegrating influences, a basis in confidence through the appeal to his self-respect, and that not least of the services of Young Judaea lies in the fact that instead of sowing dissension between the young and the old, the native and the alien, and paving the way to assimilation with its attendant evils, it becomes a healing and unifying force, a manifold social factor in the communal life of the Jewish people of this country that has more power for good than many of the richly-endowed institutions that grope so futilely in the dark in pursuance of a policy of patching and repairing where the need is really sound construction at the very beginning.

But what there is in Young Judaea, though weakly constituted and pitifully financed by the precious pennies of the children themselves, that makes it more effective even than the Hebrew schools, is that its children are not fed on the choice morsels of the past and starved on the dry husks of the present. The heroes of Jewish history, consequently, are not merely interesting mummies of a by-gone age to them with a hardly discernable relation to life in the present, but living, acting exemplars of a very positive future with undeniable and inseparable implications in the present. The Hebrew language is not merely the language of prayer, or of the school, but of a promise of national revival.

In the Young Judaea gatherings there is neither the atmosphere of the precocious hothouse virtuosity of the settlement nor the stiltedness of the school. The holy joy that often lights up the eyes of the children and fills their voices attests to the spirit that is in them. To arouse and foster this spirit, Young Judaea stands alone in the life of our people in this country.

"A GANGSTER"

By ISRAEL GOLDBERG

"The unusual circumstances surrounding the tragic end of this prisoner," continued the young settlement-worker, speaking to a number of friends gathered in a restaurant, "Induced me to investigate his entire career; and, since you are willing to listen, I am going to narrate what I gleaned from conversations with neighbors of his family and other people..

"From the time he learned to crawl, the streets with its push-carts and wagons, its clamor and clatter became his natural element. In the din of the dirty alleys, the mazes and litter of back-yards, the bleak stretches of tenement roofs and chimneys, he grew up strudy, alert and keen-eyed, the fear and admiration of his companions. He was the best fist-fighter amongst them, the most daring in diving off the dock or leaping across the air-shafts that pierce the roofs.

"His mother, frail and sallow, with a weary expression on her face, burdened down with the cares of the numerous household, pleaded with him, at times, 'to stay home awhile;' but he would just gulp down his food and rush back to the street. "What will I do in the house?" was his reply. The indoor atmosphere stifled him; the lure of the street was magnetic, relentless, fascinating. . . .

"His father, morose, taciturn, hard-working, knowing hardly a word of English despite his fifteen years in the land of his adoption, occasionally emerged from his customary state of sullen indifference to punish him when some unusually reckless escapade of his was reported. The boy secretly disliked and was repelled by his father, but, for his mother, who often saved him from punishment, he bore a strange and fierce affection. He would sometimes without any warning,

throw his arms around her neck and kiss her passionately. "Ma," he would say to her, "why don't you ever smile?"

"When he was thirteen years old, his father took him away from school and sent him out into the whirl of the great city to earn his living. He plunged into the vortex like a fish released from the hook. For five years he had led a shiftless existence, varied, free and joyous. He was newsboy, errand boy, messenger, factory-hand, driver and street-vendor, on and off.

He was well-grown and strong, and once, in a scuffle with a competitor on a street-corner, he stretched out his man with what seemed to him but a slight blow. He looked down at the prostrate figure, frightened, and amazed. He was arrested and sentenced to ten days imprisonment or a fine of ten dollars. He was penniless and his father refused to pay the fine. "Let the loafer taste the prison and learn a lesson," the man scowled. But the neighbors whispered and shook their heads, and his mother became sick with shame and chagrin. On being released, he came home, stood over the large iron bed in the tiny dark room where his mother lay, and bawled like a three-year-old.

"A little later, an event to which all the young, big and little, looked forward with much expectancy, finally came to pass. This was the opening of a moving-picture hall, which soon became the rendezvous of all the idlers in the neighborhood.

"He was engaged by the proprietor as door-keeper, usher, and all-around care-taker and soon came to be recognized as the leader of the clique which made that place its "hangout." Concerning several of them, rumors were current that they were occupied with dubious and even criminal doings. He, though feared by them, was

not a popular leader, for he permitted no operations within the precincts of the theatre.

"His mother implored him to find other work, but he laughed at her fears, teased her in his rough, affectionate way, gave her a large part of his earnings, and even spoke of eventually opening a theatre for himself. "Smile, little ma, smile," he cajoled her, "your son will be a theatre-owner some day." She smiled at him tenderly but dubiously and he, big, raw-boned, boyish-faced, would take her in his arms and try to make her dance.

"A rival theatre was before long opened on the opposite side of the street. About the same time it also happened that, over a game of cards, he beat up one of his own clique. The latter with a number of others seceded to the place opposite. Thenceforth, a bitter feud arose between the rival establishments. At night, the blazing lamps on each side of the narrow street, around which the gaping children and eager girls flocked like moths, seemed to glare fiercely at each other and lighted up the garish posters and spiteful glances of the rivals. Fist-fights occasionally took place, but he had a way of deciding such conflicts which made the other side reluctant to engage in them. His mother became more and more nervous and apprehensive.

"Then occurred the terrible event of which many and conflicting versions are current. But all that is known with certainty is that one night after the performances, the two rival gangs clashed, and in the fierce mix-up which followed, knives were used and pistols fired. But when the police finally put the combatants to flight, it was discovered that 'Gypsy Jake' with whom he had quarrelled, and who was the leader of the other side, lay open-mouthed and dead, the blood slowly trickling from a bullet-wound in the neck, and that he, cool and defiant, was held by two policemen.

"They brought him before the sergeant at the police-station, where he

denied, fiercely and impudently, that he had fired the shot. He was held for the inquest, indicted by the grand jury, and imprisoned to await trial.

"In the meanwhile, his mother, whose heart had almost collapsed when she first learned of the terrible occurrence, was going from bad to worse. Forced to her bed, she had ceased to take any nourishment whatsoever, kept constantly imploring for news of him, and was rapidly wasting away. Then, one evening, the lodge doctor informed the dazed husband that his wife would not live till the close of the morrow.

"Next morning the prison officials were notified that the mother of No. 47 was dying and wanted to see her son. After some deliberation and consulting of rules, two well-fed, clean-shaven officers were dispatched to conduct to his home prisoner No. 47, handcuffed to each of them.

"In the cab, they told him with brutal directness where he was being taken and why. For a moment his face became livid and lost absolutely all expression. Then every muscle of his face contracted in a frenzy of agony, and instinctively he strained to raise his hands to his head.

"'Damn you, what are you trying to do?' cried the officers as they jerked his hands down. He writhed in the seat of the cab, then fell back and gasped like one who is stifling.

"When they reached his home, his mother was already dead. The corpse lay stretched out on the floor of the dingy parlor, covered with a black cloth, the feet pointing to the door, and surrounded at the head by large, yellow-burning candles. The odor of the burning candles filled the room, mingled with another odor, faint and sickening, the odor of death. In the still dingier kitchen, and ranged on both sides of the corpse, sat or stood the family and neighbors, women mostly, wailing and swaying and wringing their hands.

"There was a lull when he appeared between his escorts. Then the

din arose, louder and more furious. One weazened little woman screamed: 'He is here, the matricide! Why did he come here?'

"He tottered forward near the corpse with the same expression in his eyes as I have seen in those of a calf just after its throat has been opened in accordance with the rite.

"'Little Ma!' he moaned. His knees bent and his arms strained forward as if to kneel and embrace the corpse.

"'Here, stand still, can't you?' cried the officers as they jerked at his wrists.

"He straightened up and looked from one to the other amazedly, as if he had just become conscious of their presence. Then the expression in his eyes changed: they glared with a hatred which is indescribable. Every muscle in his face quivered, and he was seized with one of these passions, elemental, dreadful, that are subdued only when the physical being becomes completely exhaust-

ed. He strained at his chains like a madman, hurled his body now against one, now against the other of his jailers, and finally buried his teeth convulsively in the cheek of one of them, and held tight like a bull-dog.

"The other quickly pulled a revolver and landed with all his might on his head. Almost immediately the teeth relaxed and the head fell back, limp and unconscious.

"They carried him out of the house and into the waiting cab. On the way back to the prison they brought him back to consciousness, but he only opened his eyes and immediately closed them again. They dragged him back to his cell and locked him in.

"The next morning the newspapers of the city reported as a first-page news-item how — — the notorious gangster, awaiting trial for the murder of "Gypsy Jake" had committed suicide in his cell by slashing his throat with the glass of his watch and slowly bleeding to death."

The Second Article on Jerusalem the Ancient, by Dr. Benj. L. Gordon, will appear in the March number of THE MACCABÆAN.

NEWS AND VIEWS

THE STRUGGLE FOR HEBREW IN PALESTINE.

The Infamous Tactics of the Hilfsverein.

As reported in the last number of THE MACCABÆAN, Dr. Paul Nathan who had been dispatched by the *Hilfsverein* to convince the Jews of Palestine that German and not Hebrew should be their language, "came, saw" and—returned to Berlin to misrepresent and to slander the Zionists. Having utterly failed in his mission, he issued a pamphlet in which he accuses the Zionist element of Palestine in stirring up discord, even among The Mohammedan and Christian populations! In his report to the executive committee of the Hilfsverein Dr. Nathan declared that the same place and the same amount of time was accorded to Hebrew in their schools at present as at the time when Dr. Tschlenow wrote his ap-

preciation of their work, and the same scope would also be given to Hebrew at the Haifa Technical Institute. But he kept silent on the most important question—why the Hilfsverein, after giving all the donors to the Institute to understand that Hebrew would be the principal language of instruction, and accepting a building site from the Jewish National Fund, decided at the eleventh hour to make German the principal medium of instruction. Dr. Nathan's actions in Palestine were approved by his Committee and in view of his poor health a committee of four was appointed to relieve him of his work.

The Hilfsverein has also organized a general press campaign against the Zionists and the Russian Jews, who, according to

the German press, are solely responsible for the "anti-German movement" in Palestine. The *Kölnische Zeitung* publishes the following telegram from Jerusalem with reference to the language question in Palestine: "It is well known that the Russian Consul in Jerusalem supports the Zionists. Russian policy in the Far East always tends to create discord among various ethnic elements. This time it was again the Russian Consul who took the opportunity to work against Germany." The Jerusalem correspondent further informs his paper that there are Slavonic elements in Palestine which are anxious to foment trouble and are chiefly responsible for the difficulties that have arisen in connection with the language question. It is, of course, understood that these "Slavonic elements" are not Russians but Russian Jews.

On reading such an infamous allegation one would imagine that it emanates from some ignorant person who does not know the real conditions in Palestine. But when we read similar allegations in the *Vossische Zeitung*, in the semi-official *Berliner Lokal-anzeiger*, in the *Frankfurter Zeitung*, and at the same time in the *Hamburger Israelitisches Familienblatt*, which is known to be the organ of the *Hilfsverein*, one cannot but think that these allegations are at least inspired by that organization. The campaign of the *Hilfsverein* is thus directed not only against the Zionists, but still more so against the Russian Jews, who are now considered in Germany as the worst enemies of the Fatherland.

The whole policy of the *Hilfsverein* will be understood if we closely read the statement which a high official of the Berlin Office has made, as representative of that Department, to the editor of the *Hamburger Israelitisches Familienblatt*, in which he stated that the Imperial Government approved and welcomes the decision of the Curatorium in regard to the language question. Naturally, the German Government is pleased to see its prestige in Palestine strengthened by means of money contributed by Russian and American Jews.

American Members of the Curatorium for Hebrew.

Meanwhile a new stage in the struggle has been reached in consequence of a resolution which was passed at a recent meet-

ing of the American members of the Curatorium. The fact that the greater part of the funds for this institution were raised in America gives the resolution adopted by the American members (Messrs. Adler, Kraus, Mack, Louis Marshall, Professor Schechter, M. N. Schiff, Oscar Straus) its great significance. The resolution demands that Hebrew should be the official language at the Polytechnic, whilst to facilitate the school's relations with Turkey, Arabic and Turkish should be taught, and, for European purposes, one of the chief European languages. After seven years, however, Hebrew should become the sole language of instruction. If, however, Hebrew were found to be unsuitable for any subject as the medium of instruction, after the expiration of the above-mentioned period, an exception would be made to the rule. It was resolved to approach the Zionist organization for its moral and material support, and likewise to approach Drs. Levin and Tehlenow, and Achad Ha'am urging them to resume their membership of the Berlin Board, from which they had resigned.

This resolution assures the Zionists, of the sympathy of the American Trustees, and will serve to facilitate their propaganda for a fund on behalf of the Secondary School annexed to the Institute of Technology, in which the Hebrew language is to be the dominant medium of instruction.

Zionist Control of Palestine Schools Spreading.

The Zionist organization also issued a special pamphlet in which the history of the present conflict is given in full. In the five schools which are now being conducted under Zionist auspices, several former *Hilfsverein* teachers, with David Yellin, at the head, are engaged. Eighty per cent. of the students of the Teachers' Seminary and the majority of the pupils of the other schools have gone over to the new Zionist schools.

The appeal sent out by the Zionist Actions Committee of Berlin on behalf of the Hebrew Schools in Palestine is meeting with enormous success. It is especially the intellectual circles which take a lively interest in the matter and protest against all attempts at replacing the national Hebrew language by German. On January 5, the

contributions towards the Zionist Central Fund were reported as amounting already to about 111000 francs. The poor Jewish community of Palestine has raised 20000 francs amongst its own members. In Berlin 25 people have subscribed more than 8000 marks: a collection made in Vienna has so far brought 4500 francs: in Russia, where the enthusiasm is especially great, more than 43000 francs have been subscribed: the Zionist Societies of Constantinople sent 2500 francs: and over 3000 francs were collected at the Annual Meeting of the Federation of Zionist Societies of Canada. An English gentleman from Bradford gave 5000 francs, and large donations are coming from Galicia and other countries. The Students' Society of Germany and other countries are supporting with all energy the Cause of the National Jews in Palestine, one German Society of Jewish Students having subscribed over 10000 francs and another having so far 5000 francs subscribed. The collections are still going on in all countries, and it is expected that the friends of the Hebrew language will soon be able to take over the greater number of the educational establishments in Palestine.

What the Turks Think.

Thirteen prominent Mohammedans of Haifa have published in Constantinople daily papers their views on the new Jewish Technical Institute to be opened in their city. They advise the Vilayets of Syria and Beyrouth to take this Institute as a wonderful example of the cultural and economical advancement of certain communities in Palestine. The whole native population of the Ottoman Empire approves of Hebrew becoming the general language of instruction in the new Institute, whereas Turkish and Arabic are to be compulsory, and foreign languages to be optional subjects. The well-known Turkish politician, Agayef Achmed, has published in an article in the Constantinople daily *Terdehuman Hakikat*, in which he emphasizes the fact that schools in Palestine are authorized—according to the Turkish law—to use Hebrew as their language of instruction.

The large French daily papers declare themselves in full sympathy with the brave defenders of the Hebrew language.

The Sanitation of Palestine.

The following report on the sanitation of Palestine has been issued by Dr. Bruenn, director of the Jewish Health Bureau of Palestine.

There are two maladies which chiefly hamper the development of the country, viz. Malaria and Trachoma. Owing to the initiative of the well known philanthropist, Nathan Straus, a Health Bureau was established a few years ago in order to conquer these two enemies of the country. After having experimented for some time, the Directors of this Bureau are now in a position to draw up a plan for the efficient sanitation of Palestine. There are two kinds of Malaria, that of the cities and that of the rural districts. In both cases the malady is propagated by an insect which multiplies in marshes and in those large and rather dirty water reservoirs which we find in many Oriental cities. In the towns it will therefore be necessary to replace these reservoirs by proper cisterns. In the rural parts of Palestine there are three principal marsh districts, first, the coast district round the Colony of Chedorah: second, the plateaus of Haifa and Aco, third, the valleys round Lake Meron. About six years ago the Health Bureau started, near Birket Atta, the largest marsh of the Colony Chedorah, an orange plantation and found in the course of its experiments that this plantation formed a natural system of drainage for the whole of the surrounding marsh district. As a consequence of these successful experiments, the Bureau suggests the following plan of sanitation:

Groves of oranges and other trees which require a greater amount of water are planted around the borders of the large marshes. A fresh number of trees is added every year. Then the water recedes after one or two years, the boggy parts are drained and eucalyptus trees are planted. After four or five years the whole of the work of draining the marsh district will be completed. One continues planting fresh trees leaving the centre portion of 1000—2000 square yards free to provide the necessary moisture. This water is diluted with petrol every second week to kill the insects. During the first five years no families are allowed to settle in the districts and the laborers being constantly dosed with quinine have their houses in due distance from

the marshes. There is no less expensive system of sanitation known.

The malady of the eyes known as Trachoma is propagated by uncleanness and unsanitary conditions. On the average 51—60% of the Arabs and 28% of the Jewish population are suffering from Trachoma. In the case of the Arabs it is difficult to combat this malady on account of the certain superstitions prevailing amongst them. This malady is at the same time a social evil, as it hampers the population in certain kinds of work. It can only be conquered by educating the population to cleanliness, by creating hygienic housing conditions and irrigation, by relieving their poverty and taking care of the infants. The children in the schools must be taught to keep themselves clean, and pamphlets regarding the danger of this malady must be distributed among their parents. In the cities, Health Inspectors must be sent into the houses, and Hospitals must be established in different town districts. As this work is not controlled by the Government, as is the case in other countries, it is necessary that all Institutions working for the sanitation of the country should co-operate. The author concludes by saying that neither the large donations from Nathan Straus nor from Baron Rothschild are sufficient to conquer these two malignant enemies of the country, but that it will be necessary for all colonising Societies to grant certain subventions towards the sanitation of Palestine.

Castinia: New Jewish Colony In Palestine.

A few years ago the Jewish National Fund received a donation of 50,000 francs from the Federation of Canadian Zionists, and was requested to buy for his money an estate in Palestine in the name of the Federation. The Jewish National Fund has now been able to comply with this request. The Company some time ago sent a number of field laborers trained on its model farms to cultivate our Estate in the colony Castinia (B'er Tobiah), which belonged to some farmers who live abroad and have not yet gone to Palestine. The results obtained by these laborers were excellent; they raised the standard of the whole previously somewhat neglected colony, and the colonists appealed to the

Jewish National Fund not to withdraw the men. In compliance with this request, and in order to procure for the laborers the proper means of existence, the Jewish National Fund has now bought from the Odessa Committee an estate of about 800 dunam with buildings and plantations and has placed it in the hereditary tenure of the laborers. The Planting Company Ezra has granted the people a loan of 10,000 francs for the purchase of the necessary outfit.

The National Jewish Fund has created, in this Colony, a new type of co-operative laborers' society, viz., one which is based on the principle of conducting the domestic part of the farming separately and the field cultivation co-operatively. The colony Castinia is a new stronghold of Jewish colonization in the South of Palestine. Further donations of the same kind would enable the Jewish National Fund to increase the number of its Co-operative Laborers' Settlements, thus providing the laborers who have received their training on the Company's model farms, with adequate means of existence. The Canadian Federation has resolved to place at the disposal of the National Fund more funds for similar purpose, and for this purpose subscribed the sum of 8000 Doll. at the last Convention.

Progress of the National Fund.

Although the Zionist Organization is at present chiefly engaged in establishing Hebrew schools in Palestine and raising funds for this purpose, it does not forget its other institutions. As a striking example of the energy and devotion with which the Zionists in all countries work for their common cause may be mentioned the fact that the collections on behalf of the Jewish National Fund brought, in 1913, for the first time, a sum of one million francs.

It should be remembered that the Jewish National Fund, which was founded in 1901, has, as its object, the acquisition of land in Palestine as the inalienable property of the Jewish people to be exclusively leased by Jew. The Fund consists of voluntary contributions, and the total amount was, in June 1913, £175,000. The fund has 10,000 agents in 4000 different places, 28 Collecting Centres, and publishes its appeals to the Jewish public in twenty papers. Its Saving-

Boxes are in the homes of more than 100,000 families living in all countries of the world.

It must be admitted that, with collaboration of all classes of Jewish people, the Jewish National Fund will develop into a powerful instrument of colonization in Palestine. There are already countries which contribute regular sums to the National Fund and the same exceed the contribution of Mks. 1.-per head of the Jewish people. For this reason, and in consideration of the particular position taken by the Jewish National Fund in regard to the Jewish race and of the final development of its organization, it is no exaggeration when we state that its annual receipts will multiply in the near future in accordance with the number of Jews on the face of the earth. With this hope, all the friends of the Jewish National Fund have gone to work in the year 1914.

Anti-Semitism In German Ramblers' Club.

An evidence of the growing Anti-Semitism of Germany is that it has even been introduced in two largest ramblers' clubs, "Wandervogel" and "Pfadfinder," which have branches all over the country. These clubs, to which thousands of pupils of

higher schools belong, count many Jewish boys and girls amongst their members, and are greatly supported by Jews who have the healthy development of the young generation at heart. Many of the Jewish members of the "Wandervogel" have resigned membership and joined the Jewish Ramblers' Club "Blau-Weiss", which was founded a little time ago by some Jews who strive for the physical re-generation of their race.

Russian Government Continues to Persecute Zionists.

Herr Mayer Ger from Posisch, who was formerly the Editor of the Poalei Zion organ "The Idea," was sentenced to life-long exile to Siberia on account of having distributed pamphlets on the Poalei Zion Society. Another Zionist, by the name of Kavensky, was sentenced to twenty days imprisonment because he sold shekels and the National Fund's stamps.

A third instance of persecution has occurred in Tchernigow. Five Zionists of good standing, amongst them Dr. Ehrlich, an eminent physician, after having first obtained a verdict of "Not Guilty," have by a final judgement been sentenced to one month's imprisonment, on the ground of being members of an illegal organization.

WITHIN THE RANKS

This department is conducted By ESTHER AST.

Madam Bella Pevsner engaged in Successful Tour.

Madam Bella Pevsner, the gifted Zionist propagandist, has had unprecedented success in the present tour she is making in the interests of the movement. In the large cities of the West as in Chicago, Ill., and Evansville, Ind., she succeeded by the force of her eloquence in gaining access to the highest strata of the Jewish community. Her principal appeal is on behalf of the Bezalel School in Jerusalem, although she does not neglect the other phases of Zionism. From the B'nai B'rith alone, whom her eloquence won over completely she succeeded in obtaining more than \$2000 for that institution.

She has since visited Washington and Philadelphia, and several other cities in

Pennsylvania, meeting with the same enthusiasm and success everywhere. At the present writing Madam Pevsner has started for Savannah, Ga., and intends to bring the Zionist message to some of the principal cities of the South.

NEW YORK.

Altneuland Girls Celebrate.

The Altneuland Girls who meet at the Recreation Centre, 186 Chrystie St., recently celebrated the sixth anniversary of the organization of the society. The meeting was fittingly addressed by Mrs. Richard Gottheil, Dr. I. Bluestone and Miss Tillie Jarmolowsky.

Mrs. Gottheil congratulated the girls on their splendid work and expressed the hope that the Altneuland Girls might soon become a chapter of the Daughters of Zion.

Dr Bluestone delivered a very interesting talk in which he pointed out the great need of similar organizations among our youth.

Under the leadership of Mr. Edward Leikowitz, members of the Beethoven Musical Society rendered several musical numbers. Miss Rose Boardman, the director of the club, was presented with a pretty ring as a token of appreciation for the interest she evinces in the welfare of the Society, and a beautifully engraved set of resolutions was presented Mr. Jacob Rabinowitz, the leader, for his untiring efforts on behalf of the club. Miss Esther Moskowitz acted as chairman of the evening.

What's in a Name?

The Progressive Zionist Society of the Bronx held an interesting meeting on Saturday night, February 7th at the vestry rooms of Temple Adath Israel. One of the features of the evening was the reading of a Purim play entitled "The Casting of Lots" by Abraham Burstein. The club will stage this play at their entertainment Purim week, all of the members participating.

The next meeting of the Society will be a literary one. Mr. Chas. K. Feinberg will speak on "Palestine and the Jew" and papers on "The Hilfsverein Controversy" and "Sir Rufus Isaacs" will be read in addition to the musical program.

Brownsville Junior Zionists Active.

The Junior Zionist Council of Brownsville and East New York, an organization composed of our younger element and organized but half a year ago, held its first semi-annual meeting on Sunday, February, 1st at the Stone Avenue Talmud Torah. A report of its activities was read and in spite of its short existence quite a creditable showing was made.

The following are the officers of the organization:

Frank Schaeffer, president; Rose Sardof-

sky, vice-president; Samuel Feldman, secretary; Sadie Cohen, treasurer; Rose Goldstein, sergeant-at-arms.

Few but Strong.

The Young Daughters of Zion, a small group of young ladies imbued with Zionist ideals, are preparing to celebrate the third anniversary of the club's existence.

The chief aims of the club is to help its members familiarize themselves with Jewish traditions, Jewish history, to study Hebrew, and to hold discussions and debates on Jewish subjects.

The society will give an entertainment in honor of the third anniversary on Sunday afternoon at the London Casino, 3875 Third Avenue.

Plans for Active Propaganda.

The Zion Benevolent Society recently held its annual meeting and among the many plans laid for the ensuing year was one for an active propaganda by means of open meetings, for which purpose a considerable sum was set aside. The new officers are:

Dr. S. Buchler, president; Mr. Fleischman, secretary; Mr. Yalkut, treasurer.

Mr. Louis Lipsky addressed a largely attended meeting of the Harlem Zionist Society on the subject "Zionism in the Present Era."

Miss Henrietta Szold recently delivered a lecture before the ladies circle of the Austro-Hungarian Zionist Society on "Zionist Work for Women in Palestine."

CHICAGO.

Annual Report of Achooza.

The Achoozas of Chicago, two in number, who recently secured a foothold in Palestine in the form of a tract of land purchased for them by Simon Goldman of St. Louis, are still working unremittingly. At the annual meeting of the first Achooza held on Jan 25th, a full report of the year's work was given and this was followed by the election of the following officers:

H. Steinberg, president; M. Hartman, vice president; A. K. Pinis recording secretary; R. Raphaelson, financial secretary; S. Greenberg, treasurer.

BOSTON.**A Model Organization.**

The Junior Zionist Council of Massachusetts is a model organization. It is composed of representatives of most of the Jewish and Zionist clubs through-out the state with the following purpose:

To spread the knowledge of all things pertaining to Judaism and to encourage the use of Hebrew as a living tongue; to arrange celebrations for Jewish holidays and festivals; to encourage united effort in Zionist work among the clubs and circles of whose representatives this body is formed. This council aims principally at infusing Jewish Patriotism and commends the study of Jewish history.

Enthusiastic Mass-meeting.

A very largely attended mass-meeting under the auspices of the Hatikvah Camp was held on Sunday, Jan. 25th. at the Hub Theatre, the occasion being the presence in Boston of the Hon. Jos. Barondess, Mr. Leon Zolotkoff and Mr. Simon Sprayragen, all of whom delivered addresses and were accorded an enthusiastic reception.

Music was rendered by the Y. M. H. A. orchestra and the meeting was presided over by Mr. Jacob De Haas.

"Great Oaks from Little Acorns Grow."

A new society, the Zionist Culture Society, composed of former members of the junior movement, was recently organized here and held its first election at the Jewish People's Institute on Sunday, some of the best material of the junior organization and it is expected that much active work will be accomplished by it.

Re-organized Society Doing Excellent Work.

And still the spirit of revival goes on in the Zionist circles in the New England states. The Tifereth Zion Society, recently re-organized is doing good work for the National Fund and the shekel. A series of Friday evening lectures is also

being arranged. The attendance at meetings shows a marked improvement.

PITTSBURGH.**Preparations for Distinguished Visitor.**

Rabbi A. M. Ashinsky, president of the "Dorshei Zion," has completed arrangements for the visit in Pittsburgh of the distinguished Rabbi Mayer Berlin of Altona, Germany, who is touring America in the interests of "Misrachi," or religious, branch of the Zionist movement. Rabbi Berlin is expected to spend the week beginning February 27th here and it is hoped he will meet with much success in this, one of the most active centres of American Zionism.

"Chamisho Osar Bishevat" Celebration.

Chamisho Osar Bishevat was fittingly celebrated by the Zionists of Pittsburgh at a splendid entertainment given by the Sisters of Zion on Sunday evening, Feb. 15th, at the Zionist Institute. The affair was under the direction of Mrs. A. M. Ashinsky assisted by Mrs. A. S. Hoffman and Mrs. I. Sacks. The program was replete with literary and musical numbers and the large audience left at a late hour with the feeling of having spent an enjoyable evening.

Dr. Rudolf I. Coffee delivered the main address of the evening, the other participants being Messrs. Schulman and Rabinowitz and Miss Dorothy Rubenstein. The musical program was especially attractive, numbers being rendered by Rev. N. M. Silverman, Mrs. Kirble, Miss Edith Green, Miss Belle Welcher, Miss Gertrude Grossman and Victor Goldbloom.

PHILADELPHIA.**Lecture at Zionist Institute.**

Rabbi Raphael H. Melmaed of the Congregation Ohel Jacob delivered a lecture on "Zionism as a Religious movement," at the Hebrew Institute on February 8th, under the auspices of the Herzl Zion Club. The meeting was well attended and the lecture was followed with much interest.

CLEVELAND.**Many Returns of the Day!**

The Cleveland Zionist women are responsible for much of the Zionist work accomplished in that City, now and in the past.

The sisters of Zion celebrated their tenth anniversary at Talmud Torah Hall, Tuesday evening, February 10th. Addresses were delivered by Dr. Stein, Rabbi Berlin, Rabbi N. H. Ebin, Rabbi S. Margolies, Mrs. N. H. Ebin, Mr. A. Garber, Dr. Theodore Jacobson and Mr. G. Laufman. An excellent musical program was given in addition.

The affair which was in charge of Mrs. Ebin was attended by a large and enthusiastic audience.

Onward!

Shoshanna Chapter, Daughters of Zion, finding that their monthly meetings were wholly inadequate in view of the great interest evinced in their work have decided to hold their meeting bi-monthly in the future and have changed their meeting local to the Talmud Torah, East 59th St. and Cortland Ave. At the next meeting the reports of the district nurses in Palestine will be read.

LOS ANGELES.**Los Angles and Achooza Synonymous.**

The California-Palestine Land Development Co., the headquarters of which is located in Los Angles, recently elected officers to serve for the ensuing year. Dr. Leo Bloss, president; H. From, vice-president, Morris Kaufman, secretary; Chas. Isenstein, treasurer; Rabbi L. Davidson, Friedel Weiner and J. H. Coodley, trustees. The above officers also form the Board of Directors of the company. The president and most of the other officers were unanimously re-elected in appreciation of their previous work.

Al Horowitz, a leader of the early young Zionist Association, M. Tobies, J. Polaskin from Pesach Tikwah, Palestine and Merdal Gottfried, a prominent Zionist of Galveston, Texas, have joined as shareholders of the Corporation. The price of each share is 1500.00. Payable in forty annual installments of 37.50.

OKLAHOMA.**First Zionist Organization in Oklahoma.**

They are falling into line—all the states in the Union. Of the few states which were still unrepresented in the Zionist Movement Oklahoma has now made up the deficiency.

In answer to a call sent out by a committee, a few ardent spirits met at the home of Mr. Joseph E. Lee. Among those who were present to discuss the possibilities of a Zionist organization were Messrs. Karchmer, Lee, Rosing, Harvey and Leve.

On January 18th, an audience of about thirty people gathered in the commissioners room at the court house. A very enthusiastic meeting followed with Mr. Joseph Lee in the chair. Addresses were delivered by Mr. Phineas Salmon of Norman, formerly principal of the Portsmouth Hebrew Institute, and at present studying medicine at the University, and Mr. Benjamin G. Leve also a student at the University.

So interested and enthusiastic did the audience become that a society was organized at once and every person present enrolled as a member.

SUPERIOR, WIS.**Joseph Barondess in Superior.**

Sunday, Jan. 8th, has become a historic day in the annals of the Jews of Superior, Wis., the occasion being the presence in that city of the Hon. Jos. Barondess.

In the evening, Mr. Barondess addressed a large and representative gathering of Superior and Duluth Jewry on the subject of "The Different Strivings in Zionism." He made an eloquent appeal for more co-operation and urged that the Jewish people take more interest in the movement which aims to solve the problems of our race.

After the mass-meeting a banquet was given in honor of the distinguished guest and this also was attended by the most prominent of the local and Duluth Jewry. At the banquet Mr. Barondess spoke on the Order Sons of Zion and its outlook. The banquet, which lasted until a late hour was concluded with the singing of

the Hatikvah. Mr. Baroness captivated the hearts of the entire Jewish community.

SCHENECTADY, N. Y.

A Successful Meeting.

Mr. J. Rosenberg of Albany, Rev. Wolkowitz and Mr. Naumoff were the chief speakers at a mass-meeting held on January 18th, at the Agudath Achim Synagogue, under the auspices of the local Zionist Society. Quite a sum was realized for the National Fund and many of those present joined the society.

Nashville, Tenn.

The Zionist movement in Nashville deserves to be reckoned among the "powers that are." This change has been brought about by Rabbi Asher Levin recently elected Rabbi of Congregation Adath Israel. Just as at Norfolk, Virginia, where Rabbi Levin built up a strong Zionist organization, so also at Nashville is devoting his energy to the work for our movement. In addition to the Sabbath School, a society of boys and girls and also one of young ladies will shortly be organized.

Following are the officers of the new organization, B'nai Zion:

Rabbi A. Levin, chairman; Miss Minnie Garfunkel, secretary; Mr. Fink, financial secretary; Mr. J. Mathison, Treasurer.

Memphis, Tenn.

The first Zionist Society in Memphis owes its being to the untiring efforts of Mr. J. Tunkel, the newly-elected principal of the Talmud Torah, who, during the short time that has elapsed since his arrival at Memphis has done much toward kindling the Jewish National Spirit. The society already numbers forty members.

ELGIN, ILL.

Hoisting the Jewish Flag.

A mass-meeting arranged by the Fifth Zion was held at the local Synagogue. The meeting was unusually well attended and was addressed by Judge F. Bregstone and Dr. A. Levinson. Mes-

dames Kruger and Rosengarten donated fifty dollars toward the National Fund for the honor of hoisting the Jewish Flag.

NEW STRENGTH.

That Zionism is not confined to any particular class but is spreading among the Jews in all walks of life, both native and foreign-born, in college circles, among the Jews of wealth and also the laboring classes, is a fact that can no longer be disputed. It is a very encouraging sign, too that the majority of the newly organized societies draw their membership from our younger element.

Of the societies reported to have been organized recently, one is among the college circles of New York; two in the South, Memphis and Nashville, the latter being considered one of the prominent educational centres of the South; and two in the middle West, Hammond, Ind., and Chicago, Ill.

New York.

The society organized in New York City is composed of students of the under-graduate classes of the various colleges and answers to the name of The Undergraduate Zionist Society. At a recent meeting held at the Fischel Building of the Uptown Talmud Torah, the following officers were chosen:

Leo L. Honor, C. C. N. Y., president; Miss Selma Bleechman, Normal College, vice-president; Samuel Barowsky, N. Y. U., treasurer, Moses H. Gittelman, C. C. N. Y., secretary.

Chicago.

Among the good deeds on behalf of our movement by the Zrubovel Zion Society, one especially is deserving of commendation: the organization of the Zrubovel Juniors, a society that bids fair to become a very active one. At the installation ceremonies which were performed by Mr. A. Hoffman, who also delivered an interesting address on the principles and aims of Zionism, the following officers were installed:

Miss Rose Metz, president; Miss Edith Cohen, vice-president; Miss Esther Gold-Grant, financial-secretary; Perry Rosen, recording-secretary; Miss Lena sergeant-at-arms.

Hammond, Ind.

The Knights of Zion have been instrumental in organizing the first Zionist Society in Hammond, Ind. A mass-meeting called for the purpose of organizing was addressed by Mr. M. Abrams, Secretary of the Knights of Zion and Mr. Barnett Greenberg.

The following officers were elected: Mr. B. Greenberg, president; Mr. S. Koll, secretary; Mr. Bengal, treasurer.

"*A modern Apostate*", a Zionist play by Jessie E. Sampter will be performed in the auditorium of the Young Men's Hebrew Ass'n, Lexington Ave. and 92nd St. New York on Saturday evening May 2, 1914. The proceeds will be devoted to the work of "Young Judaea" and of the Hadassah Chapter, Daughters of Zion. Tickets, 25 cents each, can be obtained at the office of the Federation of American Zionists, 142 Henry St. or at the Headquarters of "Young Judaea", 253 East Houston St., New York.

"*Merchavia*" is the name of an attractively printed pamphlet containing the economic theory of co-operative settlements by Franz

Oppenheimer as well as a beautifully written account of his visit to Palestine in March, 1912. The visit is also reported by Dr. Oppenheimer. The pamphlet contains a striking portrait of the author as well as a number of illustrations of the Merchavia settlement.

Dr. Zollschan's Last Lecture.

Dr. Ignaz Zollschan will deliver his last lecture in New York on Saturday evening February 22, in the auditorium of the Hebrew Technical School for Girls, 15th Street. His subject will be "The Cultural Value of the Jewish Race." A discussion will follow the lecture. The Federation of American Zionists will be in charge of the evening. Tickets may be obtained at the Federation office, 142 Henry Street New York.

To Revive the Sanhedrin.

At the last convention of the Federation of Zionist Societies of Canada, a resolution was adopted repudiating the charge that Zionism was not interested in Judaism. Dr. Clarence De Sola, the President of the Federation, proposed the interesting plan of reviving the ancient Sanhedrin in Palestine to act as the religious source and arbiter of Jewry.

ORGANIZATION NOTICES

THIS department is intended for the publicity of Zionist organizations affiliated with the Federation of American Zionists. Through the society notices you will be able to learn the aims and methods of a particular organization, in your town, what benefits you can derive and full particulars as to the class of membership. For the unorganized Zionists, these notices will be the means of enabling them to choose the society they would best fit in—where they could work in harmony with the members, for the furtherance of Zionism and the advancement of Jewish ideals and ideas.

NEW YORK**THE NORDAU ZIONIST SOCIETY.**

a Jewish-Nationalist organization of young men. Organized October 1902. Meets every second Saturday evening.

We want more young men possessed of a Jewish spirit to join us. For further information address secretary:

S. L. KAUFMAN, 180 Orchard Street

DAUGHTERS OF ZION.**HADASSAH CHAPTER.**

Organized Purim 5672.

An organization of women Zionists to promote Jewish institutions and enterprises in Palestine, and to foster Jewish Ideals. The immediate purpose is the establishment of an American District Visiting Nurses System in Palestine. Two nurses are

now in Jerusalem. Members meet four times a year. Directors hold meetings monthly. President Miss Henrietta Szold. For further information apply to the corresponding secretary, Miss Rose A. Herzog, 314 W. 100th St.

LOS ANGELES, CAL.**YOUNG ZIONISTS ASSOCIATION.**

Social Literary Evening Every third Tuesday of each month at Music Hall, 232 S. Hill Street.

The MACCABEAN is advised that the town of Tulsa, Okla., population 40,000, with about 200 Jewish families, has room for a Jewish physician. Applicants should communicate with Dr. Greenberg, Robinson Bldg., Tulsa Okla.

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An Appeal for the Palestine Hebrew Schools

The
MACCABAEAN

MARCH



1914

**"THE LAND IS MINE,"
SAITH THE LORD.**

¶ The grim spectre of Class-War is abroad,
striking panic into hearts cloyed with surfeit,
and rousing the Beast in hosts of men whose
struggle is yet no higher than a hunt for
food.

¶ Caught in a mesh of Wrongs and Follies
men stand dead-locked and aghast.

¶ But in the East, in Palestine, dawns a new
Light. There, the Children of the Prophets are
building a new society, founding it in SOCIAL
JUSTICE by redeeming the Land for the
WHOLE PEOPLE. The Nations of the World
shall look and learn.

¶ "The Land is Mine," saith the Lord.

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The MACCABAEAN

ISRAEL GOLDBERG, Editor

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A P P E A L !

BY THE ACTIONS COMITE OF THE ZIONIST ORGANIZATION

Fighting for the Hebrew Language and Culture, our brothers in Palestine, firmly united with the Zionist Organization, have won the recognition of our just demands in the "Jewish Institute for Technical Education in Haifa." This institution will henceforth stand in the service of Hebrew Culture in Palestine. The strong will of the Jewish People had to be respected.

That struggle has, however, imposed upon us at the same time the responsibility for the fate of the entire Hebrew Education System of Palestine. To shield the Hebrew Language and Culture, the Jewish population of Palestine had to create new Hebrew schools in Jerusalem, Jaffa and Haifa. These new schools together with those already in existence constitute a unified school-system which has become the bulwark of the Hebrew spirit. No longer shall tendencies that are hostile to the regeneration of our people endanger the free development of the Hebrew language and the Hebrew spirit in our schools. The struggle has made Palestine free, and the independent Hebrew school-system will blossom to the honor and weal of our entire people.

We, however, the Zionist Organization and its friends, have assumed the sacred duty and large responsibility of securing financially the Hebrew school-system of Palestine. After earnest consultation with the representatives of

Palestine, we have brought about the uniform and effective organization of the schools of Palestine, and have decided to appeal to the Jews of the whole world for funds to insure their existence. With this summons do we now step forth.

The indispensable securities for the Hebrew school-system have not yet been realized. Large, very large means are still required. The structure that has been reared is of inestimable value for the future of the Jewish nation in Palestine, as well as for all Jewry. All efforts must be bent to insure this structure against all possible dangers.

The success thus far achieved is due to the strength of Palestine itself, and to the self-sacrifice of those Zionists and friends of our work the world over, who have already done their duty. Their number, however, represents but a fraction of our Organization, and no Zionist, no one who has at heart the regeneration of our People should fail in this duty. The word goes forth to all:

ALL RALLY TO THE SUPPORT OF THE HEBREW SCHOOL-SYSTEM IN PALESTINE!

The children of our brothers in Palestine to whom we look for the realization of the work of regeneration have a right to the love and solicitude of all Jewry.

The work still to be accomplished is difficult, more difficult even than the struggle that called it forth.

We know that the Zionists will heed our appeal.

The Actions-Comite' of the Zionist Organization.

(Signed)

*Warburg,
Tchlenow,
Hantke,
Jacobson,
Levin,
Sokolow*

REVIEW OF THE MONTH

Haifa Technicum Dispute Settled.

At a meeting of the Curatorium of the Haifa Technicum, held at Berlin on February 22, resolutions were adopted substantially in agreement with the demands of the Zionist organization. The resolutions, for the benefit of those who may have received garbled or partial reports on the matter, were the following:

"The course in mathematics and natural science will be taught in the Hebrew language with the opening of the Technicum. In all new contracts with teachers, a clause will be included in which the teacher will pledge himself to master the Hebrew language within four years of his appointment. At the end of the first four years' course of study, the Trustees will determine which subjects can then be taught in the Hebrew language. Their decision will depend upon the development of Hebrew and text books in the meantime. All members of the Administration Board must be consulted in the appointment of new teachers, a majority deciding. Three Zionists are to be elected to take the places of three members who resigned, two of whom are to be members of the Administration Board."

Following this decision, the Zionist organization nominated Leo Motzkin of Berlin, Prof. Chayim Weitzmann of Manchester and Julius Simon of Mannheim as its candidates to take the place of Messrs. Levin, Tschlenow and Ginsburg. Objection was raised to Herr Simon on personal grounds, and, we believe, Martin Buber was selected in his place. So much for the record.

Our Present Duty.

Some time will have to elapse before we shall be in a position to appreciate fully the problem that now confronts us. How we meet it depends wholly upon our strength and the wisdom of our leaders. Hitherto, our organization has regarded education in Palestine, exclusive of its national significance, as a matter for local organization.

Zionists have been called upon to support the Bezalel, the Jaffa Gymnasium, the Tachkemoni, but each of these institutions has operated on its own responsibility and in only a slight way controlled by the Actions Comite. The Bezalel recently was overhauled by the direct action of our administration. The Jaffa Gymnasium, however, and other schools, have conducted their own affairs in their own way. The Zionist organization assumed no responsibility nor had it any legal right to interfere in the management of these schools. The Technicum controversy has brought about the natural assumption by the Actions Comite of certain duties in Palestine education. Just as colonization has officially become a part of the activity of the Actions Comite, so now education seems also destined to be added to it.

On colonization work, there can be a difference of opinion only between the political Zionists still adhering to Herzl's plans and the practical Zionists. In educational work, a conflict of opinion is bound to arise with the Mizrachi party. The Mizrachists think that the Zionist organization should not involve itself in the culture of Palestine, leaving that to the initiative of individuals or parties in Zionism. They are bound to protest against a policy of direct intervention in education, which involves religious traditions.

The Actions Comite will not, however, in our opinion, be able to resist the encroachment of this new interest. If there is to be education in Palestine, subventioned by Zionists or Zionist sympathizers, it must more or less be controlled by the Zionist organization. In principle we must side with the Actions Comite, but as to how it is to exercise this control, involves fundamental distinctions. A thoughtless intervention, formulated on the run, so to speak, with bombardment by Palestine enthusiasm or Choveivi Zion impetuosity, will not do. The Actions Comite must here revert to its national traditions, to its heritage of Herzlian policy. Unquestionably, education is a national matter,

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The responsibility for education in Palestine cannot be placed on the shoulders of the struggling colonists or the pioneers who have gone to the cities. It is a national responsibility, and the entire nation is responsible for it. But only such education that is national should be included in the scheme, and only such schools that serve national interests should be entitled to our official support. And just as our Congresses avoid offending the sensibilities of traditional Judaism, avoid offending the sensibilities of Poale Zionists as well as all other parties, and its results are in effect a composite representative of the national will harmonized, so the school system of Palestine should be thus organized.

A Palestine Bureau of Education.

First of all, the Actions Comite should see to the establishment of a representative Department of Education for Palestine. In this department place should be given to orthodox as well as radical, teacher as well as parent, rabbi as well as layman. The Department should be in actual control of the education system of Palestine. The head of the department should be a member of the Inner Actions Comite who shall be the Minister of Education for Palestine, and responsible in the first instance to the Actions Comite, and then to the Congress. The task of harmonizing differences, inspired by democratic principles, with a sincere wish to have the voice of Palestine control unless other national interests are endangered, will be a difficult one, but in the long run we have no doubt that a coherent, progressive constructive work will be inaugurated.

America's Duty.

The share of America in the support of Palestine education is equivalent to the growing power of American Zionism in the councils of our organization. It may be said here, incidental to our discussion, that the favorable decision of the Technicum directors would not have been obtained had not Dr. J. L. Magnes devoted himself to the business of convincing the American directors of the justice of the claims of the Zionists. Dr. Magnes gave himself up to this task with splendid energy and intelligence; and succeeded. It was the vote of the American directors, convinced by Dr.

Magnes, that won the day. We now have a moral duty to support the Technicum, and this duty involves an annual contribution of not less than \$10,000. Zionist influence should be exercised to secure these contributions. Furthermore, we shall have as our share of the School support to meet a tax of not less than \$10,000 per annum. In this work, our Zionists should enter with enthusiasm, and we have no doubt that by appealing to Zionists and sympathizers and friends of Hebrew education, the amount can be raised.

Dr. Franz Oppenheimer.

Our latest guest, Dr. Franz Oppenheimer, is a man of a wholly different temperament and culture from those who have visited us in Zionist interests during the past few years. He is a German Jew whose ancestors have lived in Berlin for the past two hundred years. His affiliation with Jewish affairs was practically broken off until he met Theodor Herzl. Although the son of a German reform *rabbiner*, he is secular in every sense of the world. His reputation was made in the field of economics. He is a fluent, agreeable writer of great charm of style, a clear thinker, and although an economist a man of vivacious imagination. He is an economist who has written poetry, a drama and a novel; and has the inquisitiveness of an enthusiast of twenty. When he met Herzl, the latter induced him to give some thought to Jewish life. As a radical, an opponent of Marxism, he evolved in the science of economics certain original ideas regarding the theory of wages, of rent, and expressed original ideas on the causes of immigration. His theory, without going into the details, bases itself upon the land, as against the theory of Marx which centers about industrial life. While Marx condemns all competition, Oppenheimer distinguishes between destructive or warlike competition and natural or productive competition. He finds the natural competition in agriculture, and all his efforts are directed to re-adjust political economy to a truer vision of the dependence of industrial life upon agricultural well-being.

The Oppenheimer Plan.

It was natural, therefore, for Herzl to turn to Oppenheimer for aid in devising a method of colonization that would result

not in the success of the individual farmer, but in the success of farming itself. That is, to create such conditions, that the welfare of all engaged in farming would be conserved. The result of Oppenheimer's interest is the Co-operative Colonization Association which was delayed in organization until about two years ago. The death of Herzl had cooled off interest in the scheme Oppenheimer outlined at one of the earlier Congresses. Later, the National Fund urged by Poale Zionists, took up the plan and attempted to realize it. It is too early to speak of the success of Merchavia. Oppenheimer's book on Merchavia does not exaggerate its success nor does it minimise its difficulties.

The main features of the settlement are these: Co-operation in production, co-operation in purchasing, common ownership of land on an individual basis, the use of temporary capital which retires as the colony produces its own capital, provision for the admission of new members, and pay according to production. To go into these features would take up too much space, and we refer our readers to the book "Merchavia." It is in order to point out, however, that if we are to have a peasant ownership of land, with a class of workmen engaged on their own soil, and avoid the building up of non-resident or speculative land-owners whose land is worked by others for wages, the Oppenheimer scheme offers the only enterprise leading in the desired direction. American Jews, who are not frightened by the word co-operation, or common ownership of land, or socialism, ought certainly to provide Merchavia with the capital required to make a fair test of Oppenheimer's plans:

The Late Joseph Fels.

The late Joseph Fels had two good, substantial hates, and a man is best known by the things he hates. He hated with a consistent, ineradicable feeling the land-owner, who holds land in monopoly where thousands who could use the land to put bread in their mouths, go hungry. He hated with a strong hatred the despotism of Russia, and gave of his means freely to fight the tyrannical government. As a single-taxer, he did more than any other man since Henry George to propagate the idea of taxing the unearned increment of land.

He supported the single-tax movement with his personal interest as well as with purse. As an opponent of anti-Semitism in Russia, he gave large sums for the support of political prisoners; provided the revolutionary organization with large amounts, and refused in spite of all temptations to extend his business into Russia. As a Jew, what he did was colored by his chief interest, single-tax. He was a ready and generous supporter of Mr. Zangwill's organization and would have given the capital for a large enterprise on single-tax lines in any territory Mr. Zangwill would have selected. He is said to have been prepared to make a similar offer to the National Fund, on the same conditions. Had he lived, we have no doubt that Dr. Oppenheimer's plan would have interested him. He was a man of strong personality, obstinate will, and great determination.

A Plea for American Idealism

Mary Antin, in the American Magazine, gives in the first of a series of articles on immigration, one of the best and most effective arguments against restriction of immigration we have seen in the confusion of controversy the issue has evoked. Mr. Schiff says that the literacy test will not exclude many Jews, because we are a people of the book. Mr. Elkus declares that about 10 percent of the Jewish immigration will be excluded. Mr. Cyrus L. Sulzgerger argues that the incoming immigrants do not lower wages or the standard of living. These are partisan arguments. Others argue in favor of admitting the Italians, although they are illiterates, because they do our hard manual unskilled work. The Jewish position, however, does not include unreserved reliance upon the idealism of America. America in times past held its door open to the oppressed of all nations, and American leaders of thought spoke eloquently of the Greeks fighting for liberty, of the Italians, the Hungarians, of the German patriots who opposed the Bismarckian tyranny. The doors were open, not because it paid, but because it was America's duty to hold its doors wide open for all children

of liberty seeking refuge here. It involved bearing burdens, meeting problems, but America was prepared to bear the burdens and solve the problems. If now America wishes to be untrue to its lofty traditions, no economic argument can convince it that there is an economic advantage in allowing others to share the bounty of the earth here with the older settlers. Of course, monopoly does not like freedom. Of course, it is to the advantage of those who are here to keep others out, for this is a country rich in material resources. You cannot convince anyone that for the monopolist profit-sharing is advantageous. So the only argument that can hold water is the argument

made by Miss Antin with such moving eloquence. Be true to your traditions and you are a good American, and America is destined to be the refuge for all the oppressed. As good Americans, all ports of entry must be free ports, excluding only those who are a menace to health. America with a closed door is not America, but a back-sliding republic, untrue to its professions, to its ideals. As a Jew, the writer would prefer to be excluded from America with the argument of Miss Antin, than to be admitted in the partisan arguments of the friends of Jews who base their pleas on economic considerations. To our way of thinking, Miss Antin makes the better Jewish argument.

ESTHER

By JESSIE E. SAMPTER

*She went to serve her people,
As lief to die as sing,
To sell her life as maid and wife,
An abject, playful thing,
Peerless, fearless, tearless
She stood before the King.*

*He chose her from a medley
His dainty taste had tried;
And she was brave to dance or slave—
A slim, delicious bride—
Tender, slender, render
To him her shame and pride.*

*She came of mighty people,
She came with grand despair
To plead a cause that could not pause
For maidens frail and fair,
Colder, bolder, older
Than any courtier there.*

*The proud Ahasuerus
Was moved by more than ruth;
He felt the rod of Israel's God
Strike flame from Esther's youth,
Dour power cower
Before her God and truth.*

A FATHER IN ISRAEL

By RABBI SAMUEL M. COHEN

Reb. Issac opened the door with his trembling hand and peered long and anxiously down the pitch black recess of the decending stairway. "I thought he was returning", he muttered inarticulately. "What could keep him?" He wrung his hands, raised his head in a wordless prayer to Jehovah and turned back into the gloomy synagogue.

He walked slowly to the Ark of the Law, before which he had prostrated himself so many times in the eternal three hours that he had been waiting for the Rabbi. What had he not said before this Holy Ark? He had dissected for himself and for his maker every figment of his very soul, and every incision of his sharp, prying intellect seemed to strike at his very life. A father's love for his only son was deprecated and assigned to the realms of the selfish. That was decided in his last communion with the Almighty. And yet here he was again before the Holy Scroll. "Oh Father, Father! Almighty, all merciful Father! Give me back my dear son, my only child, my all, my all." He was quite weak. The sixty-seven years of his life lay heavy upon his bent and stooping shoulders. The three hours of prayer and supplication had broken his voice and numbed his faculties. His hoarse cry became somewhat mechanical. Soon it ceased, and his exhausted body sank kneeling on the *Bema*.

His hand unconsciously clutched one of the legs of a chair near by, and he was transported to the time when brandishing aloft his walking stick, his face purple with rage, his eyes streaming with miserv, he shouted to his son. "Out! Out of my house you Transgressor in Isreal! Go to your gentile wife and may God blast your life as you have blasted mine. I had a son and he is gone. The Lord

has given and the Lord has taken. May the name of the Lord be blessed!" How vivid that scene was to him! Twenty years of dull aching reflection had given him ample time in which to recall, and to analyze, and to vivify every moment of that ninth day of *Adar*. And now, for the hundredth time he lived again the warm love he bore to his gifted child, he again experienced his perplexing irritation when he felt his child slipping away from him, and the sudden revulsion of feeling when his son came to him and informed him that he had married a gentile girl.

As he knelt there before the Ark he fancied himself a spectator of his own tragic life. Although the words of his son were like daggers piercing his heart, he retained the affectionate smile with which he was wont to greet any communication of his child. He took the whole matter as a passing fancy and simply remonstrated that such fancies were dangerous. Too many prove too weak to resist the terrible temptation. When his son insisted on being taken seriously, he still kept his temper. Somewhat more earnestly, he explained that such a step means the forsaking of the Jewish People, and as he warmed to his subject, he pointed out that while, during his life-time, he may retain his loyalty, his second or third generation would be lost to Judaism, and in this way his memory as a Jew would be blotted out from the face of the earth. His son presented his views of the matter in a long uninteresting dissertation containing big words like Cosmopolitanism, Nationalism, the import of which he could not gather. But this much he could perceive: that his boy not only loved a gentile woman, but also that he had relinquished his allegiance to Judaism long, long before.

And as his son concluded his explanation with the words, "But father, I am already married to her, Won't you come to see her? I am sure you will be good—I!" He had lost control of himself and deciding quickly between his son and his race, he had chosen race.

Reb. Isaac rose to his feet and again began to pace impatiently the long aisle. He had often wondered how he was able to bear the terrible anguish during the first five years after his son left him. Then merciful time blunted the keen edge of his memories, and he resigned himself to living a dull commonplace existence for the rest of his life. To his gratification he soon found that he could even eke out a little pleasure of life by studying the Talmud and distributing some of his money for charitable purposes.

But about three years ago, his old wounds were reopened, and he again fell a prey to heart-rending perplexities. Rumors began to reach his ears that his son's married life was not very happy. It seemed that their tempers were incompatible. Neighbors had it that she had often thrown his origin into his teeth. Then he was electrified to hear that his son had obtained a divorce.

His first impulse was to fly to his child. There was nothing between them now. How fondly he pictured himself united with his flesh and blood, living out the few years that remained to him in complete happiness. In anticipation of this great joy, he even thanked the Almighty for the suffering that made such joy possible. But suddenly a new paralyzing thought struck him. Was it only that gentle woman that stood between him and his child? Did his son divorce her because he yearned to be reunited with him, with his People? Perhaps the father would be as bitterly rejected as the son had been cast out? But that thought was unbearable, inconceivable. His feelings, his thought, his heart, his very soul cried out in protest against such a possibility. But even if his son yielded to his filial yearnings, will

he also return to his people? Ought he accept his child even if it be a heathen? His race or his child? Which?

What a terrible soul-struggle he underwent in those days! But his fealty to his people proved victorious. He would wait. His son's experience, he thought, must point to but one thing. Man has no right to gratify any instinct at the expense of a more fundamental one. Between one's self and one's people, one's traditions, there can be no choice. The Race must predominate. His boy had made his mistake and has had his lesson. If he has not as yet profited by it, if the true meaning of his experiences had not as yet dawned on his mind, it will do so ultimately, and then he will come back to his people and to his father.

Rumors of his son's doings came to him now more frequently, and this fact made it possible for him to remain firm in his resolution. The discord in his son's family life—there had been no children—necessitated his giving up his professorship at the university. He now eked out a meager living, giving private lessons. He seldom went out, and then only to the library or museum: "Does he ever go to the Jewish part of the City?" the father would ask eagerly. No, he was never seen to do that. "His health?" He was never confined to his bed, but looked rather poorly: "Ah, worries, worries," the father would mutter.

A few days before, as he was idly looking through one of the windows of the synagogue, he was startled to see his son approach the house of worship. He had not seen his boy for over twenty years, and the change in his appearance frightened him. The formerly stalwart figure was gaunt and frail, the cheeks emaciated, the eyes deep in their hollows, and lines of misery crossed the once beautiful mouth. Reb Isaac had wrung his hands. Tears streamed from his eyes as he sat, riveted, waiting, watching. His boy passed by. He thought he detected a sign of hesitation in his child's gait. But he passed by.

It took all the strength of his enormous will power to keep himself from rushing after his dear one and the effort cost him two sleepless nights.

This evening as he was about to leave the synagogue with his dear friend the Rabbi, a gentleman came and asked;

"Are you Mr. Goldin?"

"Yes."

"Well, I thought I would drop in and tell you that Professor Goldin, whose room is opposite mine, is very ill."

Reb Isaac could only whisper hoarsely. "Sick?—Did he ask you to call me?" "No", the gentleman replied. "Er—I know something of his story," apologetically, "and I thought you ought to know—" and he left hurriedly. Reb Isaac had fainted.

When he came to he found the Rabbi bending over him. In a broken voice, he told of the news that he received, concluding.

"He is ill, my poor child is suffering. What can I do? What ought I to do?" Then a new intense light flashed from his eyes. He grasped the Rabbi's hand. "Rabbi, you must go to him! I cannot. He must come to me. I am the father." His hands shook and his voice broke as he said this. "I am the father and he must come back to me"—sobbing—"and to his people. Go to him, Rabbi. Teach him again the principles of our Faith. Instruct him as you would a child,—my child. Explain to him the beauties, the depths of our religion. Lead him, guide him back to Judaism, and I will go to him. I will nurse him back to health and strength. I am old and gray. I have but few years to live. But I will shed my last drop of blood for him. Rabbi. Go. I will wait."

When he was left alone, Isaac turned to the Holy Ark to pray. He had need of prayer. His heart was torn and his soul perplexed. Had he done right? Why should he give up his son? Wherein had he deserved this terrible punishment? At times, his whole being would revolt against

this self-imposed suffering and with eyes flashing defiance, he would start for the door, muttering "I will go to him myself. There is no law or reason against my being with my only child!" Then a reaction would set in and he would prostrate himself before the Almighty praying forgiveness for his selfishness and vowing his resignation to the Divine Will. As the hours lengthened, he began to speculate as to the Rabbi's success. "They must be having a long discussion. That is a good sign. My son is being impressed by the Rabbi's arguments. But perhaps he is listening to the Rabbi merely out of politeness? Perhaps the Rabbi sees the hopelessness of his task and hesitates to bring such terrible news?"

When his heart was sorest, he turned to pray. He prayed for strength to maintain his loyalty to Judaism—even if his son prove unrepenting. He prayed that God lighten his terrible suffering. He prayed that the almighty infuse his son with a new spirit, open his eyes, circumcize his heart. He prayed that his son be restored to health. He prayed that the Rabbi be inspired with wisdom, that his words should find a welcome ear.

And in the period of exhaustion when his strength had about left him, there rose before his mind the picture of his dear wife who had died in her child's infancy. And he prayed to her to have compassion on his suffering, to pity him and her child, to intercede with the powers above.

There was a sound of heavy steps on the stairs. Reb Isaac rushed to the door, flung it open to look on the Rabbi's sad pitying eyes. He clutched the Rabbi's hand. "Has he repented? Have I a child?" The Rabbi wiped his eyes, while the father wildly sobbed. "Tell me. Has he recanted?"

"Let us not judge him, Reb Isaac," the Rabbi replied slowly, "your son stands now in the presence of the Judge Supreme."

"*Boruch Dayan Emeth*," Reb Isaac whispered, and his friend reached out to support his swaying form.

JERUSALM THE ANCIENT (II)

By DR. BENJAMIN L. GORDON

Jerusalem at Night.

My first night in Jerusalem was a sleepless one; thoughts, memories, fancies and all sorts of strange reflections came crowding upon me as I ventured my first rest in the ancient Jewish capital.

For the first time I found myself in a centre of great historic events. My mind was wandering over the striking and wonderful occurrences that transpired here since Abraham came from Beer-Sheba, and of the place it occupied in the four thousand years of the history of the Jew. Only across the way the tower of Hippicus still stands, the citadel built by David and fortified by Herod to guard against the encroachment upon the City by hostile people, and a little further towards the south the same Mount Zion where Solomon in all his glory erected the beautiful palaces for the royal house of David. Further on towards the south-eastern part of the city-wall the same venerable Mount Moriah still rises enclosed within the historic walls where in the Temple was located, and formed the centre of Jewish National and Religious life in days gone by, and the scene of a terrible struggle when the unfortunate Judaeans, besieged and pressed by Titus, fled here to their Sanctuary as their last stronghold, and again, later, the scene of terrible carnage when Tancred at the head of his army, attacked here the followers of the Prophet and massacred ten thousand Mohammedans in the name of religion.

What tales of suffering are written on these quaint walls, and could we but decipher this invisible hand-writing, what mysteries would it disclose! In time of siege, this was the retreat of the Jew, a refuge for helpless women, children and infirm old age, and the death-bed of heroes!

Such and other disturbing thoughts were enough to keep one awake. I was sitting near an open window of my room and looking out upon the city. The streets were dark, here and there a feeble light faintly visible was glimmering from a few upper windows, and yonder the shadow of a man who moved about in the street with a lantern in his hand. A profound silence infrequently broken by the wail of a dog at some distance, reigned everywhere. Nature itself appeared to have swooned around the eternal city.

Sunrise.

I was glad indeed to see the dawn of the day, and I shall always remember the sunrise of my first morning in Jerusalem. It began at first with a flash, a faint but a beautiful light like a halo over the Mount of Olives, gradually turning into a glow that illuminated the Olivet, cast faint reflections over the greenish dome of the Mosque of Omar and shed a dim light over the numerous pale white tomb-like domes that characterize the Jerusalem roofs and lend a melancholy complexion to the old city. The sky was deep blue, and far up, an eagle with spread wings was floating in the air, passing over Mount Moriah and over the deserted shrines of the ancient Temple towards the Mountains of Moab. Soon afterwards, the sun poured out floods of light over all the hills of Judea.

Early Morning Scenes.

With the dawn, the birds began singing and church bells ringing. The voices of the Mezzuins as they stood on the Minarets calling men to prayer, vibrated through the air, and the trumpets of the Mohammedan soldiers from the quaint tower of

David, added to the din. Soon Jerusalem was wide awake. Lines of donkeys and camels loaded with grain, fruit and vegetables passing in front of their masters, were coming in by the Damascus and Jaffa gates to be unloaded at the market place beyond the Citadel.

The Jerusalem Market.

The market place in Jerusalem presents a novel appearance. Scores of women with baskets of vegetables before them selling among other things egg-plants, lettuce, beautiful snow white cauli-flower, lemons, oranges from Jaffa and apples and pears from the highlands of Judea, were shouting at the top of their voices, calling for customers. Hoarse Arab peddlers were cursing each other for snatching buyers away; men bent in half, carrying water in the hides of goats, were advertising fresh water at reduced prices. Fierce-looking Beduins from the desert with their heads bound round with ropes of camels' hair were standing in line in front of their donkeys and camels, soliciting for engagements to the Dead Sea, and Bethlehem girls with high hats and fair faces were selling beads, pearl-shells and Dead Sea stones. The beads are of glass and are made in Hebron¹ not far from the cave which is Abraham's tomb.

The rosary business is one of the chief industries at the market place. The bead industry is mainly situated in Bethlehem, and beads are shipped abroad by millions. They are put here on sale and eagerly bought by Christian and Mohammedan pilgrims, who believe that if you count the rosaries during prayers you may be sure that your prayers will ascend to heaven. Another big business is the selling of candles. Jerusalem is filled with churches and the pilgrims buy candles to burn in the holy places. Some of the candles are as thick as a telegraph pole. These candles are mostly burned in the Church of the Holy Sepulchre and are believed to carry away the sins with their smoke. Some years ago a big candle as big as

a large bucket, sent by way of Jaffa to the Church of the Holy Sepulchre, was discovered by the authorities to be filled with dynamite and after investigation it was found that it was sent by a discontented Greek priest to blow up his Armenian rivals who were in charge of the church at that time.

The noise in the market place of Jerusalem is worse than in a barn yard. Human voices are mingled with those of animals; the camel whines and grumbles as he kneels at the market, and the donkey brays. The donkey of Jerusalem appears to be a direct descendant of that of Balaam: it will not go without coaxing, and keeps braying in a voice stronger than that which spoke unto Balaam. The Jerusalem roosters are noisy creatures. They are believed by some devotees to be the lineal descendants of the cock that crowed for St. Peter. You may see them by the hundreds, lying tied by the legs on the stones. The present city government does not recognize the old Rabbinic regulations which make this a public nuisance and prohibits the raising of chickens within the walls of the city (B. K. 80). Every family in Jerusalem keeps its own rooster. There are so many that the city resounds with their noise.

Kahal Istambul.

It was about seven o'clock when we left the hotel. Our first visit was to the chief synagogue of the Sephardic Community "Kahal Istambul." It is the House of Worship where the Haham Bashi officiates and is considered the most prominent in Jerusalem. The Synagogue was crowded during the morning services. Among those attending the services were the leaders of the Sephardic community in Jerusalem. The decorum in the congregation was exemplary, and the services very impressive.

The Karaite Community.

On our return we stopped at the Karaite Synagogue, a modest little edifice situated below the level of the street which the Karaites have occupied for many centuries. The Kar-

aite had a much larger community in Jerusalem in the fifteenth century, but they have decreased since that time. In 1830, there were no followers of Anan ben Saul in the Holy City, and their dwellings which were situated around their synagogue were inhabited by other Jews. Their entire community perished during an epidemic, for their principles would not permit them to receive medical attention because they stick to the letter of the law "I, God, am the physician." (Ex. xv: 26). They believe in faith cure and would rather die than violate the letter of the law. After the epidemic the Karaites of Damascus established here a new community. They compelled the occupants of their houses to return to their traditional sites. The present Karaite population of Jerusalem is thirty, including men, women and children. They have a spiritual leader, the Haham, a venerable old man in the sixties, who conversed fluently in Hebrew and received us very cordially. He exhibited to us a scroll of the law which he claimed was one thousand years old, and a book of the law six hundred years old made of parchment and bearing the handwriting of a gifted scribe. It was during the mournful "Three Weeks" the 29th day of Tamuz, when, according to Karaite tradition, the weekly portion of the law cannot be read in the Synagogue from the scroll and must be read from the book as a sign of mourning.

He walked about without shoes, for no Karaite can enter a house of worship with his shoes on or without first washing his hands and feet. A good supply of water is always kept at the entrance of their synagogue for that purpose.

Their love of Zion and their longing for the restoration of the Temple and the Levitical Law of purity are almost pathetic. In the middle ages they constituted the so-called "Mourners of Zion" (Abeilei Zion). Some of the best lamentations and litanies composed by the Karaites of Jerusalem are still chanted by Jews when visiting the Wailing Wall.

"Only when and where wine can

be offered upon the altar may they be used upon the table," said the founder of the Karaite sect, and they therefore abstain from wine as long as the Temple remains destroyed.

Although the Karaites have been separated since the middle of the seventh century from the body of Israel; their physiognomy does not differ from that of other Jews. Observing this God-fearing and patriarchal-looking follower of Anan, and noticing his love and reverence for the Torah, one feels that these literalists are Jews in spite of the fact that they differ in certain religious practices from the larger body of Israel. The fact that their belief in *Tephelin* is only symbolical, or that *sizith* may be displayed conspicuously in the house and need not be borne on the body, will not make any difference in the present generation of radical reform Judaism.

Mount Moriah and the Temple Area.

There is one place in Jerusalem which is sacred to all creeds. What Jew who has received a Biblical education does not yearn for an opportunity to see Mount Moriah, the place where the Temple stood? Is there any other place in the world which is so intimately connected with so many sacred scenes dear to every Jew as Mount Moriah? And yet if you wish to be an observant Jew you must not step on this holy ground. You may venture up to the gate but no further: for there is a ban placed on the over-anxious Jews since the days of Maimonides and there is no way for you to escape the punishment of excommunication in Jerusalem. There is always sure to be some over-zealous Jerusalemite to watch you. Moses Montifiore was excommunicated by the Rabbis of Jerusalem for visiting the Temple area, and like a good Jew, took the penalty prescribed for such an offense.

Why cannot a Jew enter this enclosure and walk over these grounds, once consecrated by his fathers? I asked myself. Why cannot a Jew stand upon the sites which form the

source of his spiritual life? "Shall we submit to the old ordinances which bar us out from a place that ought to be a common ground for every Jew?" I asked my friends. Would the Greek tolerate being barred from visiting the Acropolis when he is at Athens? "We must go and see the place where stood the shrine of our ancestors, even if we have to suffer the penalty for our action," I said to my friends.

It was Sabbath afternoon when we decided to visit Mount Moriah. We selected that day, first because we wanted to make this Sabbath the most memorable day in our lives, second, on that day we hoped to evade the suspicions of some pious Jerusalemite. We entered the Haram through the cotton gate and soon were enclosed within the walls of the Temple area. It is hard to conceive a more striking situation for a Sanctuary than this space that lies in the south-eastern part of the city, overlooking the Valley of Jehosopht. Even if there were no authentic evidence one would at once be sure that here must be the site selected for the ancient Temple, for in any panorama of Jerusalem this large level and open space is the most prominent. The area is about 36 acres or about one-eighth of the dimension of Jerusalem, and is surrounded by a wall 80 feet high and 9 feet thick.

For over six hundred years this place was closely guarded and no Jew or Christian could enter this Haram. The sentinel that was sent here by order of the sublime Porte was ready to shoot at any unbeliever who dared to enter. It is only since 1856, owing to the war among the European Powers that the spirit of intolerance was somewhat relaxed.

The Mosque of Omar (Haram Esh.-Sherif)

But why is this place so sacred to the Mohammedans that for six hundred years they closed it against unbelievers? Abu Bekr vouches for the veracity of the Moslem belief that from the Mosque of Omar, Mohammed made his trip to Mecca on his

miraculous steed El-Borak, accompanied by Gabriel and thence through the Heavens and the Moslem sees the footprints of Mohammed on the celebrated rock, and the marks of the angel's hand that prevented the stone from following Mohammed through his aerial flight. Another version why unbelievers were not permitted to enter the Haram is given;—a prominent Jewish pilgrim, when on his visit to Jerusalem in 1832, asked the Governor why he would not allow him to visit that place, the former remarked, "there is one place in the Haram from which prayers are always answered. Should a Jew go there, he would pray that his Messiah should come, and he will surely come and drive the Moslems out." "God preserve me," said the pilgrim, "from abusing your hospitality and putting you to danger. If I were in the Mosque I would pray for the enlightenment and prosperity of all the children of Allah."

Those days are past, however, and the gate of the Haram can be unlocked for anyone who offers a Bakshish, and so we passed on towards the Mosque of Omar. On the way at the front of the Mosque is situated an ablution fountain and a beautiful marble pulpit where sermons are preached on Fridays during the fast-month of Ramodan.

The Mosque of Omar or the Dome of the Rock is situated on a platform ten feet high and is approached by three flights of stairs which terminate in beautiful arcades called "Mavazan" or scales. On these arcades, according to Mohammedan tradition, the scales of judgment were suspended. On this site once stood the Temple of Solomon in all its glory, and then the humbler sanctuary of Zerubbabel as well as the Temple erected by Herod. The Dome of the Rock (Kubbet esh Sakhra) is the most picturesque building in Jerusalem. It is to Jerusalem what the Acropolis is to Athens. The building is octagonal in shape and is crowned by a lofty dome that rests on pillars and a gilded crescent adorns the center of the dome. The exterior is coated with

fine marble up to the window-sills and porcelain tiles of exquisite colors above. It is indeed of poetic interest; the lines are so simple, the coloring is so warm and the ornamentation so superb and tasteful that after thirteen hundred years there is no building in Jerusalem that can compare with it, including the costly churches. The Dome especially is a masterpiece of oriental genius. The masonry of the Mosque bears indications of different ages, Solomonic, Herodian and Sarcenic, and the stones in the buildings probably are taken from the previous temple-building, more likely from the last Temple built by Adrian to Jupiter. The Arabs call it *Haram Esh Sherif*, or noble sanctuary and consider it second in sacredness to the great Mosque of the Prophet in the Holy City of Mecca.

It is said that Abdel-Melek, who built the Mosque in honor of the third Calif—Omar, in the year 630 P. E., had ordered the right hand of the architect to be removed after the edifice was completed, that he might not repeat the work for anyone else. The grounds around the Mosque are well preserved with beautiful lawns and trees, such as olives, oranges and cypresses.

The Rock ("Eben Shesiyah")

By far the most interesting object in the Mosque is the Rock *Sakhra* (in Hebrew "Eben Shesiyah",—the foundation stone), which is situated directly below the dome. It is a large lime stone about 50 by 60 feet in diameter and about six feet above the marble floor. It is enclosed by a gilt iron fence strongly built, while above stretches a rich canopy of crimson silk. There is nothing remarkable in the appearance of the rock except the fact that it is a remnant of the highest point of the original ridge of Mount Moriah. For housing that rock this costly edifice was constructed, and in esteem of it, this beautiful dome was placed above it. What could have been the object of leaving this stone undisturbed is problematic. One thing, however, can be stated with a

measure of certainty, that we looked upon a spot where for long centuries of promise and prophecy Israel kept most holy. It has become sacred to the Jews, for according to Jewish tradition, it is the identical rock upon which Malchi-Zedeck offered sacrifice, upon which Abraham was ready to sacrifice his son, and which served Jacob as a pillow. The same stone where the covenant of the law was placed, where the holy of holies was situated (*Maimonides Yad. Bet. Habchira 2:1*) and tradition has it that here was the threshing floor of Arauno which David purchased to erect an altar for the Lord. (*11 Samuel xxiv :21*)

Strange enough that the (*Eben Shesiyah*) foundation is not mentioned in the Bible. The Talmud, however, contains many references to that Rock and surrounds it with many legends, "It is the foundation stone on which the world was based, (*Yoma 45:B*). "Adam was moulded here, where afterwards he built an altar, Cain and Abel offered sacrifices here, Noah after the flood had built an altar on this rock."

The Mohammedans have borrowed the Jewish legends and have expanded upon them. They believe that the *Sakhra* remained suspended in the air when it attempted to follow the Prophet on his way to Paradise, and it was due to Archangel Gabriel who put his hand on it, that it was left in the present position. In the cavern under the rock are hidden treasures of Solomon's Temple. King Joshua anticipating the fall of the Temple concealed them there. Some years ago the Mohammedan population of Jerusalem was in an uproar when a report spread that two Englishmen secretly got to this cavern and carried off these treasures. Beneath that rock is the well of souls and entrance to Hades, and on that stone will Allah erect his chair on the day of Judgment. It is next in sacredness to the Black Stone of Mecca. At the end of days the Kaaba of Mecca will come to the *Sakhra* of Jerusalem and then the blast of the trumpet will sound from here to summon all man-

kind to the Valley of Jehosaphot.

There is a large cave beneath the stone about six hundred feet square and six feet high. Our dragoman pointed to the place in that cave where prayers are best heard. Mohammed himself declared that one prayer in the Sukhra is better than thousands elsewhere. Abraham, David and Elijah prayed there. In the center of the cave is a marble slope that encloses an opening to a deeper cave. The Moslem regards it as the entrance to Hades. Until forty years ago, our guide told us, people came here to converse with the departed souls of their deceased relations, but a certain widow who was curious and talkative carried about gossip from the living to the dead and caused trouble in Jerusalem, disturbing the peace of the community and made an uproar below as a result. The opening had to be closed up to prevent further mischief making.

I regret that time did not permit me to stay longer in this remarkable sanctuary. We were anxious to see other places of interest on Mount Moriah. We, therefore, went to the next prominent Mosque, "El Aksa," which is kept with great reverence by the Mohammedans. It is said that the heavy-pillared substructure is taken from Solomon's Temple. As might be expected, a good deal of superstition and gossip surround "El Aksa" also. Our guide is authority for the fact that the cave below unites with the double cave of Hebron and that when one walks on a certain black stone on the floor of the portico with closed eyes he will surely get to Heaven. Of course he wanted pay for extending that privilege. I, however, was not inclined to enter Hades with my eyes closed.

The so-called Solomon's stables (Urvath Slamo) are a series of spacious subterranean vaults 15 feet high. There are fifteen rows of massive square pillars connected with each other by arches that support the superstructure of the Temple platform. The architecture is wonderful even at the present time. The mighty stones of those pillars are so heavy

that it would be impossible to handle them without modern machinery. It is situated in the southeastern part of the Temple, and is supposed to be the place where Solomon kept his royal horses and cattle. It is hard to conceive, however, that such a holy place as the Temple area should have been used for the King's private stable. A more plausible theory would be that the so-called Solomon Stables were extended for the cattle brought to Jerusalem by Jewish pilgrims from all over the land for sacrifices on the holidays.

From there we passed the Golden Gate (Babel el Rahoma—the gate of Mercy). According to an Arab tradition Messiah is to make his victorious entry into Jerusalem through that gate and take possession of the city, for Isdael and out of fear the Mohammedans keep this portal walled up. Another legend connected with the gate is that "when the end of the world comes, a spider thread will bridge this space over the Valley of Jehosaphot to the Mount of Olives. Jews and Christians will strive to cross on it but will be destroyed; then the Moslem filled with terror will pray to Mohammed to help them cross, whereupon the Prophet will transform himself into a ram, the faithful into fleas and the ram will carry the fleas on his fleece. Thus we see that the most supreme relics are made the basis of superstition, and the most historical localities form the origin of nursery tales.

The Valley of Jehosaphot

Before leaving the Haram we climbed its eastern wall for a view of the city and a memorable view presented itself. To look upon it is to recall a great part of Jewish history, for every foot of territory is historical. Down below is the path through which David fled from the conspiracy of Absalom, and above is the Mount of Olives with its large number of chapels, thousands of tomb stones, and scattered trees. Here is Mount Scopus where the Assyrians were encamped against the Judeans,

where the Romans and Persians massed their armies against Jerusalem, and where the Saracens and Crusaders pitched their tents and were ready to attack the Holy City. How often was the air here darkened with missiles directed against this shining prize, and how many armies have closed in upon this spot!

There is the Valley of Jehosaphot. It curves down until it is merged in the Valley of Kidron. That valley perhaps is the saddest place on earth. At no place on the globe is death so visible as in this. Nature appears here tired and worn out. This valley lies between Mount Moriah and the Mount of Olives. At the foot of the Mount of Olives rise several monuments to which tradition attaches the name of Absalom stones are being thrown by nature at the tomb of the would-be-patricide as a mark of disapproval. There was formerly a form of a hand on the tower, and the story goes that Napoleon ordered his bodyguards to strike down the hand that was lifted against his own father. Nearly is the form of Jehosaphot and the monolith of Zachariah which the entire Moselem is hewn out of one rock, is next seen. Behind them stretches a long line of tomb stones more modern than the others, and an infinite number of other-tomb stones lie on the ground. From time immemorial the Jew has preferred this

valley above any other for his last resting place. A pious Jew was always eager to be entombed under the shade of the rocks of Moriah and the walls of the Temple. They believed that here would be the scene of resurrection and being entombed here, they would save a long journey through the body of the earth when the end of days would come. There he believed the dead would rise out of their graves and appear before His judgment to receive rewards for their deeds. Thus said the Prophet "The day will come when the Eternal from the top of this holy mountain will judge the Nations assembled in the Valley of Jehosaphot" (Joel III).

It is not surprising, therefore, that there was always something depressing and inexpressibly sad in the features and customs of the Jews of Jerusalem. It was due to the fact that they came here to die and a community gathered for such a purpose cannot be in a particularly happy mood, or careful about appearances.

The rise of the Jewish National Sentiment has brought a revolution even in the Holy City. The stream of the new immigration has brought new life to a hitherto dead city. The young Judeans are coming here to live rather than to die, to rebuild the ruins of Zion, and rehabilitate the city of David and to make Jerusalem again "the joy of the whole earth."



To The People

By BEN NUVI

*The voice of the Lord reached me in the wilderness of my Exile
And beckoned me unto Jerusalem,
And lo, I stood upon the Holy Places.*

*And as mine eyes viewed the insecure foundations,
The walls which trembled of old age,
I heard a voice within me saying:*

*Behold, the foundations of my City are exhausted
And its walls totter because of their old age,
But the spirit of my people is young,
Yet there is no one to restore them;*

*Therefore, go thou among them and say,
The arm of the Lord hath shielded you,
By his might were ye delivered from the steel-traps of the enemy,
Because of his grace hath your youth been restored,
Will you not raise up his foundations?*

*And I will renew my covenant with them,
And they will serve me before all the Nations,
And establish my faith among the peoples;
And their prosperity shall extend unto the very ends of the earth,
Saith the Lord.*

II.

*Hearken unto me, all ye who profess to serve me, Saith the Lord,
For I have sent forth my prophets and ye have not listened,
And unto my anointed ones have you turned the deaf ear:
Who hath declared it unto you
That the Lord appeareth in a sign
And redeemeth with a miracle?*

*Behold, I am the ruler of the entire Universe!
And my daily converse is in the speeding of comets,
And I languish in the heart of the thunderbolt!
But unto Man appear I in the Spirit,
And by that shall ye know me and serve me,
Saith the Lord.*

*The voice of the Lord crieth out unto the Nations of the Earth,
His vengeful arm is upraised against them:
Behold, I am about to visit upon you your iniquities, Saith the Lord;
For you have crowded your temples with false idols
And plotted in secret against me and my Chosen.
Therefore will I confuse the words of your statesmen
And choke the speech of your sages with dust.
Your pride will I scorch into a cinder,
I will hurl your glamour to the ground,
Because you hearkened not unto my Prophets
And scorned the ways of the righteous, Saith the Lord.*

*Behold, the traps have been set;
The hunters of men are watching with gleaming eyes,
In their hearts there is a lust for blood!
And it shall come to pass that a storm will arise in the Far East
And sweep o'er the plains of Asia into the cities of Europe;
And it shall come to pass that the devices of the Nations will be
turned against them,
Iron-clad will clash into iron-clad, and legion into legion,
And they shall be utterly destroyed.
They and their devices,
For the mouth of the Lord hath spoken it!*

*Lo, as the armies of Israel were weeping for their Leader
The voice of the Lord came to me, thus:*

*Speak unto my people, tell them,
By my hand was their leader stricken down,
But I shall raise them up another,
And he will lead them into the land of their Fathers,
And he will be full of the Spirit of the Lord
And a power unto many.*

*Out of the purest rock shall I hew out his limbs,
His sinews will be like steel;
And when he appeareth before my people to lead them,
They will behold the light of his countenance
And know him by the words which I will set in his mouth,
And they will follow him out of the lands of their bondage
Unto my stronghold, Saith the Lord.*

V.

*Have you heard him who came before me?
He who showed you the furnace in which you were wrought,
And the hammer which molded your cunning?
Aye, his voice was as deep as the thunder,
And the hammer which molded their cunning,
But his doctrine fell on hearts of stone,
His words were not heeded.
Therefore, Saith the Lord, rise thou up, my servant,
And speak to them:
Show them the furnace in which they were wrought
And the hammer which mold their cunning,
That they might know me,
And return unto the Land which I promised them
And rebuild my Holy Places;
For I would make them unto me a Nation of Priests
That my salvation may reach unto the ends of the earth,
Saith the Lord.*



A CALL FROM THE EAST

A Biblical Endorsement of Zionism

By the Rev. E. W. Thwing, of Peking, China

The following "Call," addressed to the Jews of the world, emanates from the Rev. E. W. Thwing, of Peking, China, Christian minister and Oriental Secretary of the International Reform Bureau, at Washington, D. C. The author of this call is representative of a large class of devout Christians from many of whom THE MACCABÆAN frequently receives words of sympathy and encouragement together with numerous Biblical quotations and references. As a possible source of aid to Zionist endeavors, these good men are certainly worthy of consideration.

Basing his Zionist faith and hope on purely religious grounds, the author of the following article adduces a most imposing array of Biblical and especially Prophetic endorsements of the Zionist movement. These Biblical quotations we would call to the special attention of our reformed "Mission" Rabbis who like to pretend that the Prophets had consigned the Jewish people to an everlasting dispersion. Let a Chinese minister teach these Rabbis their Bible.—Ed.

To the Brethern of the dispersion scattered throughout the nations of the world, Greetings:—

The time is approaching when the promises of Jehovah shall be fulfilled and God will bring thee to the land which thy fathers possessed, and thou, shalt possess it, and thou shalt be a nation again to the glory of the Lord thy God. The word of Jehovah is sure and His covenant with Israel has been established with an oath. It is for the chosen people of the Lord to look up and return to their land, that blessings may again come to the nation, which the Lord will establish. The signs of the times are that Israel is returning to Palestine and that Jerusalem is becoming again the chosen of God. But it seems that the Jewish people who have great wealth should give more heed to these things and turn again to Jerusalem, that blessings may come, and that persecutions and tribulations may be shortened.

The Covenant to the Fathers.

The covenant to Abraham, Issac, and Jacob was that they and their seed should possess the land of

Palestine forever (Gen. 13:14) "The Lord said unto Abram..Look from the place where thou art Northward and Southward and Eastward, and Westward; for all the land which thou seest, to thee will I give it, and thy seed forever." This is the covenant that Jehovah will remember. Although his people have been scattered throughout the world, suffering persecution and bitter tribulations, yet Jehovah said, "I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors." And again Jehovah has said, "When thou art in tribulation, and all these things have come upon thee, even in the *latter days*....He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He swore unto them."

Promises of Israel's Return.

The promise of Jehovah shall not fail; what He has said that will He also accomplish. The promises are: Then the Lord thy God will turn thy captivity and have compassion upon thee,

and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. And the Lord God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above the fathers." (Deut. 30: 3-5). Another promise is "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before time." (2 Sam. 7:10). The prophet Amos also said, "In **that day** I will raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up the ruins, and I will build it as in the days of old..... And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them;" The prophet Ezekiel also said, "I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein you have been scattered; and I will be sanctified in you before the heathen.... And ye shall know that I am the Lord, when I have wrought with you for my name's sake..... Oh, ye house of Israel, saith the Lord God." These are true promises, for the prophet Micah said, "Thou wilt perform the truth of Jacob, and mercy to Abraham, which thou hast sworn unto our fathers from the days of old." Zephaniah also said, "Behold at that time I will undo all that afflict thee; and will save her that halteth, and gather her that was driven out; and will get them praise and fame in every land where they have been put to shame. . . . At *that time* will I bring you again, even in the time that I gather you, for I will make you a name and praise among all people of the earth, when I turn your captivity before your eyes, saith the Lord." The prophet Zechariah has also said, "And I will sow them among the people: and *they shall remember me in far countries;*

and they shall live with their children and turn again. I will bring them again. . . . into the land of Gilead and Lebanon." These are wonderful promises which have not been given to any other nation, but are given to God's chosen people. It is time for you to "remember" you are God's people, who are living in New York, in London, in Russia, and turn again to your land of promise, that Jehovah may deal with you and speedily build you up a nation unto the Lord.

Some have claimed that these promises were formerly fulfilled in the return from Babylon. Only in part, for that was the first time, but Jehovah has promised the second and final restoration which shall be permanent, and then ye shall no more go away from your land which the Lord your God shall give you, in accordance with his covenant with your fathers.

The Second Restoration.

The prophet Isaiah said, "And it shall come to pass in *that day*, that the Lord shall set his hand *again*, the second time, to recover the remnant of his people which shall be left, from Assyria, and from Egypt and from Pathros, and from Cush, and from Elam and from Shinar, and from Hamath, and from the islands of the sea." "That day" promised is now fast approaching. The great Zionist movement is one of the indications that Jehovah's promises are soon to be fulfilled. Is it not time for all who look for blessings upon Israel to remember these things and to begin to plan to go back to Palestine and to join in the great work of preparing for the new national life of God's people? The Zionist organization held its eleventh Congress last September at Vienna. A society was formed in Berlin last year for improving the sanitary conditions of Palestine. The society also proposes to undertake measures for the suppression of malaria and trachoma, and to attend to infant nursing, disseminate in-

structive publications and to provide medical assistance to those who need it. The new educational schemes for Palestine and for Jerusalem are making the way for the return of God's people. If the ten million or more Jews now scattered throughout the world should unite with their wealth, power and influence in this great movement how speedily the prophecies of old might be realized. This is the question which every pious Jew should think of and study and talk over with his family. Will you not more actively join in promoting the new national spirit which shall turn the hearts of Israel back to their own land? The word of the Lord is sure that Israel shall be a nation again. "Thus saith the Lord God; behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and will make them *one nation* in the

land upon the mountains of Israel."

This new national spirit is growing fast. New schools are being started in Jerusalem to make Hebrew a living language. Jewish art, literature, and music are reviving. More men are becoming enthusiastic in the Zionist movement and are rejoicing in the free Jewish life and national spirit developing in the colonies which have been founded in Palestine. Jews are turning with affection and a strong desire to see this new development and to see Palestine. And those who make the visit come back with a new spirit to urge others to prepare to go back to their own land to live. The work is giving a new spirit that is teaching that the present day duty is no longer to weep for Zion, but to work for Zion. Brethren and fathers, will you not rouse yourselves and work for the hope of Israel? This is the earnest desire of one who is hoping for the glory of Israel.

Enthusiastic Reception for Franz Oppenheimer

An unusually enthusiastic audience assembled in Cooper Union, New York, on the evening of March 15th to greet Prof. Franz Oppenheimer of the University of Berlin, who is visiting this country in the interests of co-operative Colonization in Palestine. Dr. Oppenheimer's ideas and work appeal especially to the Poale-Zion, and the latter were very much in evidence at the meeting.

The chairman of the evening, Prof. Richard Gottheil welcomed the guest and read a letter of regret from the Rev. Dr. Stephen S. Wise who was unable to attend the meeting. Dr. Nathan Syrkin then addressed the meeting and indicated the high and significant position that Franz Oppenheimer occupies in the Zionist movement. "Herzl!" he said, "accomplished a great thing when he made Oppenheimer a Zionist and Oppenheimer performed a great thing when he made Herzl a Socialist." Dr. Oppenheimer, himself was then introduced and received a most remarkable ovation. Dr. Oppenheimer is a man of most

engaging personality, and the strong character can easily be read in the vivacious, duel-scarred face.

Dr. Oppenheimer spoke at length, holding the wrapt attention of his audience for more than an hour and a half. He began in English by laying down the theoretic basis of his plans for the colonization of Palestine with which the readers of THE MACCABEEN are already familiar. (See MACC, Feb. 1914.) He then spoke in German and recounted the history and status of the Merchavia Colony, his first co-operative experiment. That experiment, he assured his audience, was well on its way to success, but the aid of all Zionists and sympathizers is necessary to make the success certain. He concluded with a stirring appeal for support, an appeal which found a response even at the meeting itself.

There is no doubt but that the inherent strength and attractiveness of the ideas he represents coupled with his own personal charms will make Franz Oppenheimer's mission to this country a success.

NEWS AND VIEWS

IN THE LANDS OF THE GOLUTH

"HOLY RUSSIA"

Ministers Change: Anti-Secites Remain.

It is not expected that the succession of M. Kokovtsov by M. Goremykin as Minister-President will make the least change for the better so far as the Jewish situation is concerned. On the contrary, the outlook is even worse, as it is likely that in the future the Premier will not be directly responsible for the Government to the Duma, but responsibility will be shared by the entire Cabinet and the Premier will merely be a figure-head, the chairman of the Cabinet. It is sufficiently characteristic of the situation that M. Kasso, the Minister of Instruction, who has been so gravely compromised by his love affair with the wife of the aristocrat, M. Dennissoy, is likely to remain in his post, despite the suicide of the young son of his mistress. It is this M. Kasso who is responsible for the severity with which the anti-Jewish educational restrictions have been enforced in recent years.

Echoes of The Beilis Trial.

Although several weeks have now elapsed since the acquittal of Beilis, his historic trial still casts a shadow over Russian affairs. First and foremost is the forthcoming trial of the eighty-three lawyers in St. Petersburg, who passed a resolution at the time of the trial in which they declared this to be a dishonor to the Russian Judiciary. The accused lawyers had intended engaging the same two advocates, Grusenber and Saraday, who had defended Beilis, but as it would have been unpleasant for the judicial authorities to have there two luminaries of the bar arrayed against it, the examining Judge decided to summon them as witnesses and thus

deprive them of the opportunity of acting for the defence.

Persecution of Jewish Artisans

The measures of oppression adopted by the Government against the Jews of different classes and in different cities have increased recently to such an extent that one is tempted to think it is trying to revenge itself for its failure in the Beilis trial. Within a single week the local newspapers have recorded the following instances of expulsion: From Kieff the Jewish women students of the Kindergarten training colleges have been expelled; from Saratov students of the local Conservatory of Music, and from several villages in the Governments of Minsk and Podolia scores of Jewish families. The local police have now begun to close shops belonging to Jewish artisans, in accordance with a capricious regulation of old standing, that artisans may sell only wares of their own manufacture. As many Jewish artisans sell not only their own products but also goods manufactured by other firms their shops were suddenly closed in St. Petersburg just before the Russian Christmas, i. e., when the season is busiest. The goods were confiscated and their owners were brought to "justice." Reports are to hand of similar prosecutions conducted against Jewish artisans in Kieff, Minsk and other towns.

Jews Flee From Lodz

It is reported that there has been serious rioting at Lodz, Russian Poland, because of a rumor that a Jewish merchant and his wife had murdered a Christian boy. A mob attacked the couple, who were seriously injured. The rioters then tried to raid a synagogue, but were prevented by the police. Many Jews have fled from the place.

"ENLIGHTENED" GERMANY.**Anti-Semitism Rampant**

Political Anti-Semitism has far from vanished in Germany. At a recent meeting of the conservative party in Herford the General Secretary of the Conservative organization, Herr Kunze, delivered a speech in which he tried to out-do the utterances of the notorious Stoecker of bygone times. He said that the Jews were a hundred times worse than the socialists, that the yoke of ancient Rome was heavy, but the yoke of Modern Jewry was heavier and more oppressive. Herr Kunze, who was loudly applauded, reached the climax of his oration in the following sentence: "It is not the 'Junker' who have the ear of the monarch, but the newly ennobled Stock Exchange jobbers and bank-lions deceive him and exploit the honest labor of the people."

A more striking outburst of Anti-Semitism occurred on February 19, when the Anti-Semitic deputy Hein demanded that the immigration of Russian Jews into Prussia should be put a stop to, and that the police should force Jews who had adopted Christian names to resume their original names. This demand even evoked from the President the remark: "You expect a little too much from the police," and there was general laughter. But Heins continued: "The Police President should keep out all foreign Jews as troublesome foreigners, particularly in the interests of our youth. We can do without the foreign Jews as the home supply is sufficient." The lower house of the Prussian Diet has within the past week been witness of many other manifestations of Anti-Semitism.

"BRAVE" AUSTRIA**Anti-Semitism Among Austrian Officers**

A student's organization at Waidhofen, not many miles from Vienna adopted a resolution last summer that Jewish students should be refused "satisfaction" i. e., they should not be considered worthy of fighting a duel with Christians to settle disputes of honor. This "Waidhof" principle, as it was called, was adopted by several other students' corporations, but it was vehemently denounced by the Liberal press and by all liberal-minded people. As many

cadets, ensign-bearers, and officers on the reserve list of the Austrian army are members of such Anti-Semitic students' corporations, an interpellation was addressed to the minister of Defence, Baron von Georgi, as to whether such cadets and officers were allowed to belong to corporations that refused "satisfaction" to Jews. The minister replied that the Waidhofen standpoint was opposed to military conceptions of honor, and that if any officer or officer-aspirant insulted somebody with the deliberate intention of refusing to give "satisfaction" in any form, such conduct must be condemned; but the war authorities could not exercise any influence upon attachment to political societies.

From this reply it will be seen that the Minister evaded the question whether officer-aspirants who deny their Jewish fellow-citizen all sense of honor are qualified for promotion as officers of the reserve.

"LIBERAL" FRANCE.**French Catholic Press Attacks Jews**

The French Catholic press has come out with a number of articles directed against the Jews. It is charged that the Jews are responsible for the Separation act, which excluded the Catholic church from control of education. They are also responsible for the reduced birth-rate in France, which is due to Jewish teaching. Jews also must answer to the charge that they have instigated the serious and costly strikes that have convulsed France. And lastly, the Jews are practitioners of ritual murder. The unanimity of Catholic sentiment on these points indicates the presence of an organized effort to injure the Jews in France.

AND ROUMANIA**The Struggle For Jewish Rights**

The Anti-Semites of Roumania are busy with their agitation in the general election for the forthcoming new Parliament, and are trying to prevent the return of any candidate who does not pledge himself to oppose the alteration of the present law, which only allows the rights of citizenship to be granted to individual Jews by decision of Parliament. Many politicians who are friendly towards the Jews are compelled to pledge themselves in this sense so

as not to run the risk of losing their seats. There is no visible prospect that the Jewish situation here will improve, and hence a wholesale emigration from Jassy and other towns in Moldavia is expected in the spring. The Roumanian Association of Native Jews, which is striving to secure

Jewish emancipation, has announced that it will shortly present a memorandum on the subject to the Government of the legislative bodies and that a petition signed by native Jews will also be submitted to Parliament. But it would be idle to hope for any immediate success.

IN PALESTINE

HEBREW VICTORIOUS

At the last meeting of the Curatorium of the Institute of Technology held in Berlin on Feb. 22, the resolutions which had been passed at the meeting of Oct. 26, and which made German the predominant language of that institution, were revised and amended so that Hebrew is now the predominant language. The new resolutions are based on those passed by the American trustees who demanded that the Haifa Institute become an entirely Hebrew college, within seven years. The meeting of the 22nd of February was attended by the Russian trustees who fully agreed with the American members. The result was a complete victory for Hebrew.

It was resolved that the courses in mathematics and natural science should, from the beginning, be given in the Hebrew language. This resolution to make Hebrew the medium of instruction for the two chief subjects means practically that the demands raised by the Zionists have been complied with. It was further resolved that new teachers should pledge themselves to acquire a thorough knowledge of the Hebrew language within four years. This resolution provides for the complete Hebraization of the whole body of teachers.

At the expiration of the first course which lasts four years, the Curatorium will have to arrive at a decision as to the other courses which are to be given in Hebrew. This decision will depend on the development of the Hebrew language and text books. This means practically that the demand raised by the American members of the Curatorium that within seven years all courses

be given in Hebrew is bound to be fulfilled. All members of the board of administration must be consulted with regard to the appointment of new teachers. The majority will decide on the appointment.

Instead of the three Zionists who resigned their membership to the Curatorium, three new Zionists have been elected, two of whom are to be members of the board of administration. This resolution serves to guarantee the influence of the Zionists Organization on the actual running of the institution. It was resolved also to give up the plan of annexing a secondary school to the Institute of Technology. It will now devolve upon the school which has been established by the Teachers' Association (Merkas Hamorim) with the assistance of the Zionist Organization, to prepare the pupils for the Institute of Technology.

The history of the epoch-making struggle which has thus closed in a complete victory for Zionism has been set forth in a pamphlet just issued by the Actions Comite. (*Im Kampf um die Hebraische Sprache.*) This pamphlet is designed primarily to expose the misrepresentations made by the Hilfverein in a pamphlet written by Dr. Paul Nathan immediately after his futile visit to Palestine. This publication has now been answered by the above-mentioned pamphlet of the Zionist Organization. By means of dates, facts and documents, this pamphlet explains the origin and development of the whole struggle and of the controversy which it called forth amongst the Jews of all countries. After two short essays on the revival of the Hebrew language and on the schools in Palestine, the author proceeds to give

an account of the events which led to the conflict itself. He shows that the Jews of Palestine fought not only to Hebraize the Haifa Institute of Technology, but also to nationalize all Jewish schools in Palestine. These institutions are at last to be emancipated from foreign influences and are to play an important part in the national life of the Jewish community. The last chapters of the pamphlet expose the unfair tactics used by the anti-Hebraists against the defenders of the Hebrew language and culture, and especially against the Zionists. What gives this pamphlet special interest is the fact that it contains a number of letters, telegrams, resolutions, press items and other documents, which explain better than anything else could do so the significance of this struggle for the national future of the Jews, and reveal the enthusiasm with which the Zionist forces have vindicated the revived Hebrew culture against the violent attacks made by its enemies. The author concludes with inviting all friends of the Hebrew language to support the Hebrew schools in Palestine.

Over 200,000 marks have already been subscribed on behalf of this school fund. Conferences have taken place in Berlin with regard to Hebrew education in Palestine, the members of the Actions-Committee, Herr Achad Haam, Dr. Yellin from Jerusalem and Dr. Lurie from Jaffa, representative of Palestinian teachers, deliberating on the future scheme of work. The Zionist Organization expects to create, in the near future, a whole system of Jewish schools in Palestine, the management of which is to be placed in the hands of a Jewish Board of Education.

A Modern Irrigation-Work in a Jewish Colony.

The colony Petach Tikvah, near Jaffa was founded 35 years ago and has now 3600 inhabitants, is a wonderful example of the rapid development of the Jewish settlements in Palestine. It is the most important of the orange growing colonies. About 30 years ago the place where Petach Tikvah stands to-day, was no more than a desert; since then the settlement has developed into a large and rich village, surrounded

by corn-fields and orange groves. The Jewish immigrants, encouraged by the Zionist Organization, have been working hard cultivating the land and are doing excellent colonizing work, using all the aids of modern technology.

The new irrigation works which were recently established near Petach Tikvah, on the bank of the river Naar el Audje, which flows by the orange-groves of the colony, are a fine example of the remarkable progress of the Jewish colonization. This river, which was never before used for irrigating the dry country, has now at last been utilized by a Jewish syndicate, viz. the Irrigation Society Palestine, which has its seat in Berlin and possesses a working capital of 100,000 marks. A motor sucks the water from the river and conveys it on the fields of the colony and into those parts of the orange-groves which are not irrigated by cisterns. This irrigation-work, the first of its kind in Palestine, is a very interesting structure. It is a one-storied house with a flat roof; the ground-floor is a concrete structure, while the upper floor and the roof are made of cement-tiles. A sucking-gas motor of 70 H. P., which stands on the ground-floor of the building, absorbs the water from the river and conveys it to the fields by means of a Borsig rotator. In this way, 800 cbms. water per hour are pumped into the conduit-pipes and serve to irrigate the fields and orange-groves of Pethach-Tikvah, which are situated at a distance of 3½ kilometres. The upper floor contains a large and handsome office, commanding a view of the whole plain of Saron and the mountains of Judea. The structure with its high Gothic windows and its crenelated roof is very beautiful and stands on the formerly neglected territory as an example of Jewish diligence and energy.

Baron Edmund de Rothschild Visits Palestine

Edmund de Rothschild, whose name is so intimately connected with Palestine Colonization, is at present visiting Palestine to acquaint himself with the actual condition of the Colonies. He is also interested in the excavations at present conducted under his instigation in the Siloah valley where a number of interesting discoveries have already been made.

Jews to Become Ottoman Citizens.

According to information received from trustworthy quarters, the Turkish Government is going to amend the Act of Naturalization, and to abolish a great number of restrictions in order to enable large numbers of Turkish Jews to become Ottoman subjects.

In spite of the loss of the provinces of Macedonia and especially of Salonica where the Jewish population was so considerable, the Jews of Turkey expect to have four representatives elected to the new Chamber which is soon to be constituted.

The Government as well as the Committee of Young Turks seem to be satisfied with these nominations, in recognition of the loyalty which the Jews showed at the time of the war, and of the crisis in the Empire. Nothing definite can be said as yet as to whom these four Jewish candidates will be. Originally, the Committee wished the four previous representatives—the Messrs. Faraggi, Mazliah, Carasso and Sasson to be re-elected, but it seems to be certain that Faraggi, although one of the ablest members of the Chamber, will this time not come forward as a candidate. Neither can Sasson be re-elected on account of his recent appointment as Under-Secretary in the Department of Agriculture, in which capacity he can no longer be a Deputy to the Chamber. On the other hand there is every possibility of Mazliah and Carasso being nominated again. Carasso has made an official statement to the effect that he wishes this time to be nominated not only as a member of the Party of Union et Progress, but as the official representative of the Jewish population. This should be taken as a proof of the great change that has taken place in the attitude of the Turkish Jews, and of their position in the Empire. As to the two other Jewish candidates nothing positive can be said, but it seems not impossible that the Jews of Jerusalem will this time be in a position to nominate their own representative. It seems that the Government is agreeable to this proposition.

Vienna Communal Council Appoints Palestine Commission

At a recent meeting of the Council of the Vienna Jewish Community a standing Palestine Commission, made up of nearly one-fourth of the Council was established. The president of the Community, Dr. Stern, wished to confine the functions of the Palestine Committee to the supervision of the institutions in the Holy Land supported by the Vienna Community, but his proposal met with little support. The resolution was brought in by the Zionists and aroused a vehement debate. But the arguments submitted by the Zionists in favor of their motion—the increasing importance of Palestine as a land of settlement for the emigrants from Russia, and the increasing of Jewish settlements in Palestine for the prestige of the Jewish people—made such a powerful impression that it was adopted by a majority. The parole issued by Herzl many years ago that the Zionists should conquer the communal council has, strangely enough, first been realized in his own city. The success of the Zionists Congress in Vienna has no doubt contributed in great measure to the present development.

A New Zionist Publication

A very interesting and instructive little book, "The Zionist Pocket Reference" by Israel Cohen has just been published by the Zionist Organization. It contains facts and figures relative to the Zionist Movement and reveals the wonderful progress the movement has made since its inception.

It contains the following chapters: I. The Zionist Organization, II. Zionist Institutions, III. Palestine, A. Land, B. Organizations in Palestine, C. Land and Plantation Companies, D. Co-operative Societies, E. Educational Activity, F. Scientific Institutions, G. Libraries and Clubs, H. Orphan Asylums, Hospitals, Homes and Soup Kitchens, IV. Jewish Nationalism.

Zionist Sent to Prison

In the province of Kieff, the well-known Zionist, Charif, was sentenced to two months in prison for agitating Zionism in his town, which is considered a criminal offence.

WITHIN THE RANKS

This department is conducted By ESTHER AST.

Madam Pevsner Continues Her Splendid Work

Madam Pevsner's tour of propaganda continues to be a triumphal procession for the ideas she represents as well as for herself personally. She is at present visiting the principal cities of the South where her eloquence is captivating the hearts of all Jews. She has already addressed large meetings in Norfolk, Va., where a number of persons have pledged themselves to organize the sentiment she aroused; the same is true for Newport News, Va. In Washington, D. C. she addressed an audience of 1300 in Dr. Simon's Reform Temple. Madam Pevsner will be the principal speaker at the Convention of the B. B. in Atlanta.

Rev. Dr. Mayer Berlin's Propaganda.

Dr. Mayer Berlin, Mizrachi Delegate to this country, continues to propagate Orthodox Zionism in the various large cities of the country. The second week in March he spoke in Philadelphia addressing meetings at Shaar Zedek, B'nai Abraham, Kesher Israel, Poale Zedek, B'nai Reuben and Israel, Poale Zedek, B'nai Reuben and Ohel Jacob Synagogues. Dr. Berlin finds his Orthodox bearers very responsive to his appeals.

Dr. Zollschan Lectures.

Dr. Ignaz Zollschan lectured on Saturday evening, Feb. 28th in the auditorium of the Hebrew Technical School for Girls, 2nd Ave. and 15th St. The lecture was under the auspices of the Federation of American Zionists and had for its subject "Economic Tendencies Among Jews."

Dr. Zollschan has since lectured in Newark and various other cities.

NEW YORK.

Progress of The Hadassah Chapter

The work of the Daughters of Zion is making good progress. The monthly report from the settlement for the month of December shows that there were 91 home visits to patients; 163 applicants

to the settlement; 26 patients treated at the settlement; 137 persons otherwise assisted at the settlement; 71 visits of co-operation 6,983 treatments given at the Schools; 38 patients remaining under treatment. Besides the regular work of the nurses there is much other good work they are doing. Following is an extract from one of their letters:

"We have frequent occasion to give varied kind of treatments in the schools—treatments for cuts, bruises, skin diseases, etc., Miss Landy had a number of them in the Evelina de Rothschild school as a great number of the children of that school come from Schimen ha Zadik-quarter, the poorest and dirtiest in the city, hence the children are afflicted with all sorts of skin troubles."

Propaganda visits have been paid by members of the Hadassah Chapter to Newark, N. J., and to Stamford, Conn where it is thought that new chapters will be formed. The society secured from Pittsburgh, Pa., through the efforts Miss F. Leon, sufficient funds to send a third nurse to Palestine.

In New York City active work will be carried on. Sewing circles and groups to study Zionism and Hebrew songs are being formed. An annual meeting was held at Temple Emanuel on Saturday, evening, March the seventh.

The first convention of the Daughters of Zion, to be held in June, at Rochester, N. Y. in conjunction with the convention of the Federation of American Zionists was there discussed and new officers were elected.

An Interestng meeting.

The Independent Altreuland Girls who meet at the Recreation Centre, 186 Chrystie St., are fortunate girls indeed. At every meeting there is a treat in store for them; it is therefore small cause for wonder that their meetings are so well attended and there is every reason to believe that much of the good work accomplished by them is the result of the inspiration received at the meetings.

On Sunday evening, March 1st., Prof. Richard Gottheil addressed the meeting on the subject of Zionism. At the conclusion of his address, Prof. Gottheil introduced Mr. Morton the author of "The Yellow Ticket," who together with Miss Reed the star of the play, enacted some of the most dramatic incidents of it.

Mrs. Gottheil, who has been connected with the club ever since its organization six years ago, pledged her assistance and invited the girls to the annual meeting of the Hadassah Chapter, Daughters of Zion at Temple Emanuel. The Altrep-land Girls entertained the guests with Jewish National songs. Recitations were given by the Misses Fannie Levine and Augusta Smolowitz and vocal solos by the Misses Dora Rosenblatt and Jennie Israelsky. Miss Sophie Epstein addressed the meeting which was presided over by Miss Esther Moskowitz.

The organization meets every Sunday evening; one of the features of the meetings being discussions and debates on Jewish topics. The directress of the club is Miss Rose Bordman.

Propaganda Notes.

On Sunday evening, Feb 22nd an interesting debate on Zionism was held at the Civic Forum of Bath Beach, between Louis Lipsky and Chas. Solomon. The audience, which was a large one, joined in the discussion. The meeting was presided over by George Kesselman.

ROCHESTER, N. Y.

Preparing for the Fifteenth Annual Convention.

Rochester Zionists are working with great enthusiasm and energy in their preparations for entertaining the Fifteenth Annual Convention of the Federation of American Zionists to be held on June 28th to July 3rd.

The officers in charge of the arrangements are: Saul Carson, chairman; Michael Morris, secretary; Haskel H. Marks, treasurer. The following committees were appointed: Chairmen of Program, M. Goldblatt and Samuel Schwartz; chairman of Entertainment, Samuel Cohen.

BOSTON.

Hyde Park Activities.

The Daughters of Zion of Hyde Park gave an interesting entertainment at Arlington St. Synagogue on Chamish Oser B'Shavat which was attended by a large and appreciative audience. The program which was quite elaborate was under the supervision of Mr. M. Lefkowitz, the director of the club. The meeting opened with an address of welcome and a few well chosen words on the significance of the holiday, by Miss L. Lappin, who also introduced Mr. Lefkowitz the chairman of the evening. An address on the methods of the present-day Jewish education by the principal of the Talmud Torah, Mr. I. Shainkman, followed. Several Hebrew songs were beautifully rendered by Miss Esther Shainkman. Short addresses were delivered by the officers of the club, also by Mr. B. F. Pollack in Hebrew. The program was concluded with a short sketch entitled "Arbor Day."

The success of the society which is composed of young girls, is due largely to the untiring efforts of Mr. Lefkowitz. The club meets every other Sunday. The following are the officers:

Lillian Lappin, president; Annie A. Verbuch, vice-president; Annie Rosen, secretary, and Annie Cooper, treasurer.

LYNN, MASS.

Ranks Grow.

A branch of the Tifereth Zion of Boston was organized in Lynn on Sunday, February 22nd at the rooms of the Hebrew School. The meeting which was presided over by Mr. Morris Stroyman, was addressed by Abraham Alpert and Dr. Bernard Weiss, both of Boston.

MALDEN, MASS.

Embryo Zionist.

Much of the strength of the Zionist Movement is due to the fact that its ranks are largely made up of our youth. The Movement appeals as much to the boy or girl of fifteen as to the man or woman of fifty. It is often surprising to see the

amount of work accomplished by its very youthful adherents.

One of the new junior organizations is called The Malden Pioneers of Zion. The officers are: Abraham Glazer, president; Henry Cohen, vice-president; David Lokel, financial secretary; H. Miller, recording secretary; Theodore Morrison, treasurer. The club is composed of young boys between the ages of eight and twelve years.

Peter Turchon, president of the Junior Zionist Council of Massachusetts, organized a Girls' Zionist Circle composed of Malden High School students, on Feb. 15th. The following officers were elected: Miss Sarah Freedman, president; Miss G. Weiss, vice-president; Miss S. Guillgoff; Miss S. Baker, treasurers; Mr. N. Berman, secretary of the Harvard College Zionist Society, will direct the club.

WATERBURY, CONN.

Small but Strong.

The Kadimah Club which was organized but two months ago, has, during the short time of its existence, entered the field of active propaganda. The aim of the society is to spread Jewish culture, chief among which is Zionist work.

When first organized, the membership was only eleven. The number now is twenty-three, all faithful and ardent Zionists.

The officers are: Victor Kaplan, president; Sam Leipetz, vice-president; A. Mofshovitz, secretary; Miss Ray Bizrovitz, treasurer.

SCRANTON, PA.

May it Happen Again Soon.

A not infrequent specimen of Mme. Pevsner's work and a direct result of her masterly addresses, may be noted from the following report which speaks for itself: Mme. Pevsner addressed a capacity audience at the Majestic theatre and so imbued every one with enthusiasm by the magic of her eloquence, on behalf of Bezalel, that the sum of nearly a thousand dollars was subscribed for on the spot.

PITTSBURGH.

Second to None.

The Kadimah Society of Pittsburgh is an organization that may justly be proud of the record it has made. During the first year of its existence it has increased its membership from twenty young men and women with which it was organized to ninety-five. It has also come in for its share of active Zionist work.

The society celebrated its first anniversary by a banquet held at the Zionist Institution on Tuesday, Feb. 24th. The only non-members present were Rev. and Mrs. J. Bloom, who were presented with a beautiful bouquet of flowers in token of appreciation for past services. Mr. A. Levine, president, acted as toast-master.

The following responded as toasts: The Kadimah Society, by A. H. Neaman, president of the Zionist Council; vocal solo, Rev. J. Bloom; "What the Kadimah Means to Me" by Harry A. Gerstein, vice president, "Our Zionism, Past and Present, by Dr. H. M. Snitzer, former president of Zionist Council; "National Fund" by Louis H. Cadison; "Purim Palestenian Dance" by A. H. Vixman; "The Value of Socials, by Miss Sarah Treelisky.

And the Chain Grows.

In a short time, it is hoped, there will be a chain of Achoozas across the country. The latest link is Pittsburgh, and considering that it is one of the strongholds of Zionism in America, it is surprising that it did not enter the field sooner. However, Pittsburgh has the material for a strong organization.

The organization meeting was full of enthusiasm. The following are the officers for the coming year: Sam Amdursky, president; Morris Neaman, treasurer; Hyman Safer, secretary.

NEWBURYPORT.

Recognizing Good Work.

In recognition of the services rendered by Miss L. Lovitz to Zionist work in this city, the Degel Machnei Yehuda, at its meeting, voted to present her with a gift made in the Bezalel School. The presentation was made at a reception, on Sunday, March 1st, which was given in honor of the occasion.

The MACCABAEAN

APRIL



1914

CHILDREN of the GOLUTH

☒ The Foundation of moral Conduct and Character is Self-Respect.

☒ A proper Self-Respect is impossible without a just Pride of Race.

☒ Contact with the Outside World, coupled with an ignorance of their own Race Values, has destroyed pride of race and self-respect among many of the Young Generation of Jews.

☒ The Result: Vice and Crime.

☒ How shall we restore the Self-Respect and proud Manhood of our Youth?

☒ The Answer: ZIONISM.

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Devoted to Zionism and All Jewish Interests

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APRIL 1914

No. 4

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ISRAEL GOLDBERG, Editor

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REVIEW OF THE MONTH

The Palestine Schools.

CIRCUMSTANCES have placed the burden of national Jewish education in Palestine upon the shoulders of the Zionist organization. Probably if our line of march were planned by us, in a perfectly logical manner, education would have been left entirely to the Palestinians, but nothing in Zionism arises in agreement with preconceived ideas. As one of us said, the roof must be laid before the walls are raised. The conflict with the Hilfsverein has brought about the necessity for the Zionist organization to guard the national character of Jewish education in Palestine. It is not a work of our seeking, but it has come to us; and as responsible and loyal members of the organization, appreciating the situation, we must do our best to respond to the appeal of the Actions Comite.

Dr. Nordau's Paris Speech

DR. MAX Nordau's speech delivered in Paris last month is disappointing. It is not the address of the head of a party which held, according to report, an important conference only a few weeks before. It is a criticism of the administration, but reveals no program. The political Zionists have not shown remarkable political acumen or argumentative skill in their encounters with the Inner Actions Comite. In fact, the Inner Actions Comite is more skillful. What is all this pother about political Zionism? Why do not the political Zionists define it in the light of immediate conditions? A party is to be seen in what it attacks and in what it approves. And in this respect, Dr. Nordau's speech is lamentably weak. Why

should he attack the Actions Comite for its position with regard to the Palestine schools? He chooses to criticise the Comite on the ground that it has assumed a burden which it will be unable to carry, it has not kept the accounts straight, etc. But these are details and have nothing to do with the principles involved. Do the political Zionists repudiate the assumption of this burden? There are many political Zionists, not in the inner circle of the so-called Political Group, who believe education to be a function of government, and to that extent entitled to the attention of the Zionist organization, which is to act, in their opinion, as the defacto Jewish government in all national matters where that is possible. For this reason, they would approve of what the Actions Comite has done in the school controversy. They would not only approve of it, but they would endorse the militant stand taken to repulse the efforts of foreign invaders, who wished to put the stamp of alienism upon Jewish enterprise in Palestine. Is it wisdom, then, for the spokesmen for Political Zionism to take such a hopelessly indefensible position, wholly out of harmony with the principles of their own program?

What Political Zionism Stands for

It is evident that Political Zionism does not stand for the "waiting without" policy. Zionism is untenable unless it meets the condition it is bound to face of not being able at once to realize its ultimate object of national recognition, with some thing positive. Zionism must formulate its ideas regarding the Jewish population in Palestine, regarding those Jews stimulated by Zionist agitation to move into Palestine.

Whatever our desires may be, Jews cannot now be kept out of Palestine. It would be folly to create a tremendous sentiment for Palestine, and not at the same time prepare to intervene in whatever develops in Palestine. The charter idea, the method Herzl hoped to employ to secure national recognition, is now obsolete. Dr. Nordau admits that. Then other means must be sought to secure what political negotiations have thus far not been able to secure. If Jews settle in Palestine, the Zionist organization, as the instigator of the settlement must be prepared to act in place of the government which the charter was to have called into being. It is not to act on behalf of individuals, but the public is entitled to know from the Zionist organization: What kind of a country are you advising us to enter—what are its resources; its laws; its customs; its dangers? The responsive Jewish public is entitled to have provided for them such facilities as in other countries are provided by enlightened government. If schools are to be established, and it is possible for the Zionist organization to provide them, it must be done, for schools are a national asset. It is true, we are dealing with a government which is yet to give us recognition, but the same risk the individual takes, the organization must also be ready to take.

What is National?

In other words, Political Zionism must acquiesce in the peaceful penetration of Palestine as long as political conditions are unfavorable. The movement must continue as a movement. But the difference of opinion arises as to what is national and what is not. A man like Ussichkin, unfamiliar with or unappreciative of the meaning of political government, asserts that every thing Jewish in Palestine has national value. Ten men settled in Galilee, ten in Judea, a kindergarten in Jaffa, a soap factory near Haifa,—all these items taken together or separately are of national value. This would be true if the Zionist organization were on the spot acting with international consent as the *de jure* government. And even then, the government could not act as the supporter or the almoner of all these individual enterprises. The national in the true sense, as the term is to be used by us under present conditions, is that which government is expected to take

under its wing, that which government is expected to do for its constituents as a whole. A colony like Rechoboth may be able to provide its own schools, but it cannot provide text-books. Jerusalem cannot provide for its own water supply, for that is a matter beyond its municipal rights. The Zionist organization could and should step in to make good the deficiency. If the schools are to be united with one control, animated by national aspirations, the Zionist organization is the one agency that can establish the system. Pending the recognition of the Jewish nationality, a straight line could be drawn between what is national and what is individual, and on such a basis the Actions Comite deserves praise or blame to the extent in which it has diverged from the straight line. At least, that is what the Political Zionists should do, if they are capable of drawing such a straight line.

The Right Sort of Criticism.

FROM the foregoing paragraph, which only briefly sketches the line of reasoning which political Zionists must take, it is evident that there are a number of enterprises of the Actions Comite that may be criticized. For example, the building of Tel Aviv by Zionist funds advanced to private persons, by whom the advances are being repaid. This was, in spite of its benefits wholly uncalled for in the manner it was done. The National Fund principles should have been invoked. The land in Palestine insofar as the Zionist organization is concerned, must be nationalized, and it is *ultra vires* for any Zionist corporation to give its financial assistance for the development of real estate which is to be made the football of land speculation. There may have been good reasons for aiding in the up-building of Tel Aviv, good national reasons, but on the face of it Tel Aviv is one of the instances of Zionist funds being loaned out for private purposes. Quite otherwise was the effort made to build up the Oppenheimer co-operative colony. There, a national work was undertaken. But in the main what the political Zionists seem to lack is a program which touches reality. Until they are able to formulate such a program, many political Zionists in America will be forced to withhold their support of the new old group.

Franz Oppenheimer's Visit.

DR. OPPENHEIMER leaves this country on April 21, having spent about five weeks with us. He has revealed, during his brief stay, an attractive personality, and a mind capable of dealing with the most intricate of economic problems. As an economist, he sees in the Zionist movement the material, social phases of the attempt to revive Palestine, and as a historian, he considers the national side of the attempt as being the soundest, provided economic principles invoked are correct. Dr. Oppenheimer has lectured at the University of Pennsylvania, the Johns Hopkins University, New York University and the University of Chicago. He has also addressed groups of influential men in New York, Boston, Chicago, Pittsburgh and Baltimore, gaining adherents to his plans and endorsement of his economic theories. There is no doubt that his visit has prepared the ground for a general discussion of his theories which, up to his coming, were practically unknown in intellectual circles in this country.

Zangwill Fifty Years Old.

ISRAEL ZANGWILL was fifty years old last month, and the event was celebrated in New York, where tributes to his talent as a writer, as a critic, and as a Jewish leader were delivered. Zangwill has been a prolific writer and an active man all his life. His industry is remarkable. A great deal of what he has written has undoubted value. He has contributed to the ideals of England and has placed his critical ability at the service of the Jewish people. In the early days of his co-operation in Zionism, he was the valiant protagonist who stood in the front rank fighting the Jewish foes of Zionism. As a territorialist, he won many influential personages to the theoretical bases of Zionism, which he made a term comprehended by territorialism, but his effort to form an organization or even an effective working committee to further his ideal was not successful. Territorialism is, in fact, a personal movement, and whatever power it has acquired may be taken as a tribute to Zangwill's personal attractiveness. In later days, he has aspired to be a critic of Zionism, and we all know that Zionism in its practical aspects has many vulnerable points. But as a con-

structive force, it cannot be said that Zangwill has been a success. Within the Zionist movement, as the opposition, there would be room for him to exercise his talent, but beating his wings against the Jewish vacuum outside of Zionism, and approaching Zionism not as a friend but as a foe, he remains an ineffectual force. This is to be regretted, and it is to be hoped as his power matures, he will come to realize the value of returning again to the Zionist movement, and as a Zionist, speaking his mind freely on all Zionist problems.

Mr. Rosenwald's Palestine Visit.

ALL the newspapers coming from Palestine speak of the excellent impression made by Mr. and Mrs. Julius Rosenwald, of Chicago, during their recent visit. The Chicago philanthropist is a man of simple manners, open-minded, and with a sincere and uncomplicated enthusiasm for things Jewish. What he saw in Palestine made a good impression upon him. He felt that all that had been done was good, and this feeling ruled his action. He was frank and generous. He gave of his means to whatever institution had made a good impression upon him. There were no prejudices against Zionism lingering in his mind. In this respect he is entitled to unqualified praise. There are many other Jews who are willing to help in the revival of Palestine, but who distinctly refuse to express approval of the agency that is bringing about that revival. The inconsistency of such a course of action does not interest them. With one hand they help in establishing radiating centers of Jewish life in Palestine, with the other they wish to obliterate Zionism from the Jewish street. Mr. Rosenwald does not seem to be troubled by such conflicts between sentiment and reason. He gives without troubling himself or the world with denouncing the theories of the Zionists. Good work is good work. If the work is the result of bad theories, then something ought to be wrong with the work. It is worth noting that there has not been one anti- or non-Zionist of note going to Palestine who did not return with a favorable report of what is going on. They may think, of course, that endorsing the work does not constitute approval of the theories behind it, but the work is merely the material

manifestation of the theories and enthusiasms that have been born in Zionism.

Russia and Zionism.

Russia continues to treat Zionism as an illegal movement. It suppresses Zionist meetings. It treats as criminal the sale of national fund stamps. It prohibits the sale of Jewish Colonial Trust shares, and imprisons any Zionist found guilty of any violation of its rules regarding the movement. This is, aside from its cruelty, highly illogical. It would seem to an observer, that it follows, as a natural corollary of the persecution of Jews per se, of the herding of Jews in the pale, of the exclusion of Jews from the universities, of the expulsions and the boycotts, that migration is what Russia desires. Let the accursed Jews get out, seems to be the policy, unless we are to infer that Russia wants to exterminate the Jews like rats, in its own territory. This business of persecution is expensive. If the pale could be emptied of its Jews to make room for Russians, the government would be relieved of a pest, and have space for the expansion of its own enterprises. But the Russian mind is innocent of logic. It goes ahead with its relentless hate, and is not concerned with the damage done even to itself. In spite of its suppression of Zionism, the activity of our comrades goes on undiminished.

An American Jewish Press Association.

There has been formed an American Jewish Press Association, with a large number of the Jewish weeklies printed in English as members. There is no definite plan of work for the Association, and from the members present at its first meeting, it is not clear whether the Association is to be composed of publishers or editors or journalists. The interests of the publishers are not the interests of the journalists, although many of the publishers are also the editors of their journals. If it is intended to form an associated Jewish press service, the question is one that should interest only the publishers. The co-operative purchase of articles, new illustrations, etc., is also a publisher's interest. If, how-

ever, the Association is to be, like many other associations we now have, merely a discussion organization, then publishers and editors and journalists may join and there may be benefit to each in an airing of their views. Another meeting of the Association is to be held in July at Buffalo.

The Menorah Movement.

We have received a copy of a publication entitled "The Menorah Movement" which is designed to give a comprehensive account of the organization of American Jewish students known as the Intercollegiate Menorah Association. Henry Hurwitz, chancellor of the Association, and Dr. I. L. Sharfman are responsible for the editing of the volume. The Menorah organization had its inception with the Harvard Zionist Club, which was the first group of students at Harvard openly organized for Jewish ends. But that Club was confined to those students who were Zionists. It was felt that there was room at the university for a non-partisan organization devoted to the study of Jewish culture. The Menorah associations were formed to promote Jewish knowledge and idealism among academic men. The Harvard Menorah was the first to be organized. Similiar Menorahs, many of them inspired by members of the Harvard Menorah, were subsequently organized, with no communication between them until 1912, when a conference was held in New York for the purpose of arriving at some form of organization in which all the Menorahs could be represented. The outcome was the Intercollegiate Menorah Association. Influential patronage was secured. Mr. Hurwitz is now devoting all his time to strengthening the Association. A bi-monthly Journal will be published in October, 1914. Periodical pamphlets in phases of Jewish life and thought will be issued. Lectures are being arranged on subjects in Jewish history, literature and modern Jewish problems. In short, the Association is on the way to becoming an influential agency for the spread of Jewish culture among a class of young men who may in after years become leaders of Jewish thought and action.

The Rochester Convention.

The Federation of American Zionists will hold its next annual convention in Rochester, N. Y., June 28, 29, 30. At the same time the branches of the Daughters of Zion will meet and attempt to form a sub-federation of women's societies. While the program has not been completed, it is known that prominent Zionist leaders will attend this convention, and the prospect is that a successful conference will be held. The Federation may be said to be facing a crisis. Owing to many conditions, it has not grown with the Zionist sentiment created in this country. It is not in control of the situation. There are many reasons for this state of affairs, but probably the chief causes are inadequate organization discipline, and the impossible forms of organization. The fault lies at headquarters in Berlin, which seems to be unable to coordinate the persistent and clamoring duties that confront it. The policy of having federations, with party federations like the Mizrachi and the Poale Zion covering

the same field, is destructive of any attempt on the part of any one federation to control its work. Then the National Fund seems to operate without subordination to the Actions Comite, resulting in uncalled for duplication of work, confusion of local plans, etc. The Actions Comite must become the only center from which and through which all direction to the federations must come. Then, the party discipline. We have yet to create among ourselves a potent sense of organization responsibility. Prominent Zionists are not amenable or do not understand organization discipline. Zionist societies regard themselves as free agents in Zionist work and do not bend to direction from above. These are internal problems that must be solved by the next convention. If the federation does not grow, it begins to decay. If from it does not issue the word of authority then it may as well quit the field. Leaders cannot remain with the movement when the followers feel perfectly free to do as they please, in Zionist matters.



S H A L O M E

By JESSIE E. SAMPTER

"Jerusalem, the Holy City, would again be in the midst of her ancient owners, though open on free and equal terms to each of the two other great religions that have for centuries contended for it."

—The New York Times, December 29th, 1912.

*The fields are vile with crimson,
The crash of war is loud
With greed and hate the learned great
Before their Lord are proud
Jerusalem is mourning,
Her patient stones are dumb;
Her watchers wait on wall and gate
Until her sons shall come.*

*Thro' wide her courts to freedom,
Make clean her streets for peace,
That East and West within her breast
Their wrangling lusts may cease.
On foot and steed and camel
As Turk and Christian roam,
The prophet's ass they meet, and pass
The greeting word "Shalome."*

*Acquainted long with sorrows,
He comes from every land,
A man akin to tears and sin,
Whose heart can understand.
He comes to keep his Sabbaths
Where nations buy and sell,
And East and West shall find their rest
Beside his bounteous well.*

THE JEWISH NATIONAL FUND AND THE CO-OPERATIVE COLONIZATION OF PALESTINE

For the first time in its history, the Jewish National Fund in the year 1913, collected the sum of a million francs. It is necessary that the various activities and methods of this, the most promising Jewish national institution, be better known to the Jewish people.

The four principle activities of the Jewish National Fund are as follows.

- (1). The purchase of land;
- (2). The planting of trees on Na-

tional Fund estates, utilizing the means of the Tree Planting Fund.

(3). Erection of workingmen's dwellings;

(4) The establishment and fostering of co-operative settlement societies and of laborers' "societies of occupation."

The following article is an official statement of the accomplishment and methods of the last-mentioned phase of the work.

A National Tax.

The year book on German agricultural reform contains a statement by Adolf Damaschke that the German colonizing commission has brought its work to the stage where, on an average, one new village is founded each week in the eastern provinces of Germany. Such results can be attained only by the German colonizing commission, because, first, millions of marks raised by forced taxation of the rich German nation are placed at its disposal by the Government, and, second, its colonizing material consists of farmers and farm-laborers with generations of agricultural experience.

Even if we, with the support of the Jewish national treasury, were able to establish fifty new villages in Palestine in the course of each year, we should hardly keep pace with the the increasing population of East European Jewry. This should be sufficient to indicate how overwhelming a task confronts the National Fund. The National Fund will become equal to this task only when our "donations" take on the character of a voluntary, but inclusive *national* tax, in the widest sense of the term.

Limitations of Private Initiative.

It might be urged that the purchase and settlement of the land are incumbent not only upon the National Fund, but that full and free play remains for the exercise of private initiative. It is even declared that private enterprise must assume the most important role in the matter of land-purchase. We do not underestimate the importance of private enterprise, which can bring large sums of money into the country within a brief period. The National Fund has itself done much to arouse and encourage private enterprise in rural and urban development. It has granted building loans for Tel Aviv, etc., long-term loans to the Palestine Land Development Company and to individual planters in the colonies, amounting to the not insignificant sum of almost a million francs, or about one-fourth of its total investments in Palestine. What is usually lost sight of in appraising private initiative is, however, the fact that the interests of the individual are not always in consonance with national and national-economic interests. It is true that Jewish landed possessions in Palestine have been increased by private enterprise and by philanthropy. But,

hitherto, private enterprise and philanthropy both have been powerless to create the conditions that would attract Jews without means, (and it is just these Jews who would constitute the largest element in extensive colonization) and that would provide for their training.

Advantages of Co-operative Colonization.

The evils attendant upon Jewish landownership in Palestine can be estimated not by appeals to the ethical and patriotic sense of private investors, but by the introduction of a positive factor of economic and national value. Where a nation is normally situated, this task is performed by the State. In the case of the Jewish People, it devolves upon the National Fund and its auxiliary funds. It was for these reasons that it was resolved by the most authoritative Zionist body, the Congress, at Hamburg, to include co-operative colonization in its program, in order to pave the way for the solution of a most difficult problem. It would take us too far afield to recount here all of the reasons why co-operative colonization seems superior to all other methods of settling those without means. (See MACC., Feb., 1914). The co-operative society affords the urban workingman an agricultural training, adapting its activities to the specific character of its members, while at the same time abolishing the paradox of Jewish ownership plus non-Jewish labor,—a condition as unwholesome from the national point of view, as it is incompatible with Jewish social solidarity.

The co-operative association combines the technical advantages of extensive operations with the intensiveness of small-farming and the promptings of self-interest. The co-operative society, basing itself upon the hereditary leasehold, assures the laborer of the full fruits of his toil, without permitting him, as under the philanthropic methods, to reap the benefits of others' labors. The co-operative combination, with the other

factors already mentioned, will serve to increase the productiveness of the farms. And, when it is demonstrated that farming in Palestine with Jewish labor is profitable, the values thus created serve as a credit-basis for extensive colonization.

Merchavia, and Daganía: First Co-operative Experiments.

These are the aims of the Colonies Merchavia and Daganía, though they were originally conceived from different points of view. Merchavia was founded on the principles outlined by the protagonist of co-operative colonization, Dr. Franz Oppenheimer. Daganía was established on a somewhat different basis. The rate of progress of these colonies depends upon factors peculiar to Palestinian agriculture, as well as upon their working methods. People are apt to overlook the fact that our human material requires several years of preparation and training to transform city-dwellers into skilled peasants; and that several years' work is required to prepare Palestinian soil for European settlers. Soil plowed for thousands of years in the primitive Arabic manner and never manured or fertilized, must be put under modern cultivation for a considerable time before it can be made to yield sufficient for the needs of European laborers. Our laborers' associations, too, must pass through this pioneering stage. This work requires investments which can be expected to show profits only after the lapse of a number of years. The co-operative societies are obliged to limit themselves to simple farming for the first few years, and can only gradually take up more intensive cultivation and planting.

As a rule, the soil is prepared in advance for such undertakings. The Co-operative Settlement Society, however, was compelled to take possession of a tract of land which, while in the unquestionably fertile Valley of Jezreel, was, nevertheless, unoccupied and unprepared, and had to be reclaimed at the risk and expense of the Society.

That is why a larger amount of capital is now required than was originally thought necessary,—a common occurrence in all parts of Palestine whenever new areas are settled, be it by private corporations or by national institutions.

The first campaign on behalf of The Co-operative Settlement Society netted almost 150,000 francs. Experience has shown that this amount, in view of unforeseen costs of occupation, is inadequate to furnish an estate of the size of Merchavia with modern working facilities, and to bring it to the point of productiveness.

The National Fund was also compelled to take provisional charge of the colonizing group established at Daganía by the Palestine Land Development Company. It is the intention to have the Co-operative Settlement Society take over Daganía as soon as it has sufficient means in hand.

Dr. Franz Oppenheimer in America

The National Fund and the Co-operative Settlement Society have therefore decided to resume the propaganda on behalf of the Co-operative Settlement Fund. The campaign for funds has been initiated in countries which have hitherto been left untouched, and which are just the centres where two-thirds of our people are domiciled: America and Russia. It is hoped that the far-reaching significance of the co-operative idea will be grasped by the Jews of these lands. Dr. Franz Oppenheimer, who conceived the idea of co-operative agricultural settlement, has wholeheartedly offered his services to the administration of the National Fund. He is at present touring the United States for that purpose. Several large universities and learned bodies, to whom the reputation of Dr. Oppenheimer as a scholar is well known, have invited him to present his views on political economy and sociology. The American press contained several articles welcoming the distinguished guest. This is but natural in a country which produced a Henry George, and in which, despite fabulous

wealth, land-monopoly is responsible for the severest social ills.

English and Yiddish editions of an admirable pamphlet by Dr. Oppenheimer, "Merchavia" have just been published in New York. This pamphlet unites a lucid presentation of the scientific hypothesis underlying co-operative settlement with a charming description of the natural beauties and of the new life in Palestine. The English edition of "Merchavia" is to serve as propaganda material in English-speaking countries. The Yiddish edition is intended for these countries and for Russia, where the necessary steps for furthering the idea of co-operative settlement are being taken.

It is confidently expected that Russia and America, where the masses of the Jewish people dwell, will furnish means sufficient to ensure the permanence of the settlements at Merchavia and at Daganía, and for their complete equipment. The new propaganda on behalf of the Co-operative Settlement Society must not confine itself to a single spurt, but must constantly agitate for the growth of one of the most important branches of the National Fund.

Laborers' Colonizing Societies

The Palestine Commission of the Vienna Congress, held in 1913, passed a resolution instructing the Co-operative Settlement Society to include in its program the encouragement of laborers' associations of various kinds, and to devote especial attention to the societies of "occupation," (laborers' colonizing societies). These laborers' colonizing societies, while admittedly not uninfluenced by the propaganda for co-operative settlement, are, none the less, a product of experience in Palestine itself. Italy presents a similar phenomenon, there having been formed associations from among the laborers themselves. These associations were most successful in reclaiming and cultivating land for the Government and for various com-

munities, and, later, for large landed estates,—operations in which hundreds of millions of marks were involved. Tens of thousands of hectares of land have thus been reclaimed, and it is easily comprehensible that the Italian government and private corporations compete for the privilege of furnishing these laborers' associations with the necessary capital for fixtures, etc., and of granting them large leaseholds. In Palestine, private real estate associations have already realized that newly acquired land can be best occupied and cultivated by these organized groups of Jewish laborers. Thus, Daganian, Merchavia, Hulda, Kfar Uriah, Karkur, etc. have been put under cultivation in this manner. This form of occupation is imperative in Palestine for land-holdings, because the soil must immediately be put under the Jewish plow.

This mode of settlement cannot be fully utilized because of difficulties of two kinds: First, the land-purchasing association must possess means sufficient not only to defray the cost of the ground, to guarantee the wages of the laborers, and to cover the inevitable losses of the preparatory period, but is also obliged to furnish the laborers' Association with live stock and implements. Usually, the means of real estate investors in Palestine do not suffice for all of this. Second, this method has the further disadvantage of making the laborers' associations too dependent upon the owners of the soil. Whereas the laborers in Italy mostly have their own implements, etc. and even possess considerable common property (whereby the sense of responsibility and administrative ability of the individual members is developed to an uncommon degree), the Palestinian laborers, lacking these advantages, are more or less like wage-earners with profit-sharing privileges. The trained laborers of Palestine ought now to be fully equipped with agricultural implements etc., so that it would be possible for them constantly to put newly pur-

chased tracts under cultivation. This would relieve the owners of real estate, and, more than that, would increase the freedom of movement of these groups so that when they had performed their task at one place, they could go on to open up new tracts.

The course of development of these laborers' colonizing societies (called *Keruzoth Kibbush* in Palestine) cannot be foretold. If the reclaimed property belongs to the National Fund or some other communal institution, it will be possible for these groups to settle as agricultural associations with hereditary tenure. If the ground is privately owned, the laborers' associations, if it does not wish to change its domicile, can enter into a similar arrangement as to labor and hereditary tenure, just as it has been worked out with the owners of large landed estates in Italy. In such an event, the National Fund could make an appropriation from its Workingmen's Dwelling Fund, and establish them on a small parcel of land in the proximity of the private estate.

The Role of the National Fund in the Colonization of Palestine.

Whatever be the course of the development of these associations, one thing is certain: The National Fund can, as has been stated, assume the function that the State assumes among other nations in this regard. These colonizing groups of laborers, at once skilled and mobile, are a most important factor in taking actual possession of the land, whether owned by the National Fund or by private associations.

The Co-operative Society will foster these *Keruzoth* since, upon them, in the final analysis, depends the creation of hereditary leaseholds, which in their turn, will make possible the occupation and cultivation of the land holdings of the National Fund.

Palestinian colonization hitherto has had the tendency of extending existing settlements by joining new ones to them. However desirable and purposive gradual concentration may

be, still, those large areas must not be overlooked, which, lying within the borders of historic Palestine, are of inestimable importance for the industrial evolution of the land. They have the advantages of an extremely scant population, cheapness of land and absence of competition. Ten years ago, the I. C. A. was able, by a bold stroke, to gain a foothold in Lower Galilee. On the other side of Jordan, in the Hauran district, Baron Rothschild has acquired considerable tracts. Similar tracts are purchaseable on the other side of the Jordan, in Gileath Golan, the Hauran, etc., for whose protect-

ing and cultivation a pioneering spirit is required such as is fortunately becoming more and more evident in the laborers' societies and among our Shomerim. These have hitherto lacked a financial backing which can, as above stated, be provided only by an institution guided by politico-economic principle, and inspired by far-reaching national motives. This purpose is to be served by the Co-operative Settlement Fund, now to become an actively supported branch of the Jewish National Fund.

—Translated from the German by
LOTTA LEVENSOHN.

V o l y k a

By SAMUEL ROTH

We had been picking red, juicy strawberries for more than an hour, my big sister and I, she with a multi-colored basket made of straw-wood, and I with a small blue pot which we commonly used as a drinking cup and sometimes as a measure for it held exactly a quart. My sister was quite tired and satisfied: her basket was nearly full. "Come," she said. "Let's rest on that stone a while and eat our lunch; then we can go home."

But it is difficult to manage a lad of ten. Besides, it was a perfect day, and I had a mind to run about somewhat more. The sun was pouring down the dazzling light from a perfectly blue sky. A spirit of joy seemed to be hovering over everything. From the smaller rounded shrubs and the larger trees blossom-laden and majestic in the white day, from the very tips of the light-green leaves, delight seemed to drip and melt into the atmosphere laden with the fragrance of nodding, bright colored flowers sprouting everywhere without regard for any particular spot or form.

"But Esther," cried I who was not in the least tired, "your basket can hardly

hold any more, while my pot is not yet half-full!"

"Of course it isn't," said my sister, "Every time you put one berry into the pot, you put two into your mouth."

"But Esther," I protested. "What about my pot?"

"If you come with me," she said, "I'll fill it with some of my own strawberries. If you don't, I'll sit down myself, eat up the whole of our lunch and let Volyka catch you."

I was not at all concerned, I assure you, whether she ate everything herself or not. I would rather climb one of those tall, fresh pines than eat dry bread and cheese. But I did not like the idea of having Volyka catch me. Volyka was a wild man who prowled around our village and lived in this wood. And so her last argument convinced me. I followed her to a rectangular white stone situated on the outskirts of the wood. Here the trees were very few, with light-green grass and the distant brown hills ahead. The white stone had been there ever since people could remember. It was firmly rooted in the ground, and the grass grew from its

sides. Some of the villagers claimed it had remained there since the first days of Creation.

"And now," said my sister when we were seated, "what shall we do? Eat or share up strawberries?"

"Let us eat," said I, for I was now quite hungry.

But she had no sooner unwound the paper which held our lunch than we heard a sudden crashing on the left side of the wood which startled us. A moment later, we beheld, to our utter dismay, the strange figure of Volyka speeding toward us.

His thin body was covered with tatters of rags which from long and strenuous wear had attained a color of their own, a sort of muddy green. Rough, irregular patches of beard covered his wild face. Instead of shoes, pieces of sack-cloth were tied clumsily to his feet. He made in our direction at a wild pace. His pale-blue eyes looked exceedingly distressed and pitiful. I nestled closer to my sister who was perhaps as badly frightened as I was.

An instant later, however, we heard the noise of a greater crashing coming from the same direction and at the sound of it the pitiful light in Volyka's eyes became intensified. He hesitated a moment like a frightened animal, and then suddenly embraced a tree about five feet from us as though hoping thus to shield himself from his pursuer.

Simultaneously, the form of a young gendarme appeared on the scene. He fell on the wild man like a thunderbolt and bound him to the tree which the latter was embracing. Then he took a small whip from out of one of his pockets and applied it so vigorously to the back of the captive that the latter let forth a terrible howl of pain which rang across the plain and was re-echoed by the hills in the distance.

My sister who had by this time recovered from the shock which the appearance of the wild man had caused her, sprang to her feet, and seizing the gendarme's arm, exclaimed: "Stop, Pan, for God's sake! He's a human being."

The official turned around in astonishment. He had not even seen us. He looked somewhat confused, for my sister was

an exceedingly pretty girl. "I—I beg your pardon, Panienska," he said. "I did not see you."

My sister acknowledged his bow and said: "But why do you lash that poor madman?"

A fierce scowl wrought itself on the face of the gendarme. A swift, unintelligible, half-suppressed oath passed through his teeth. "The dog tried to murder my father," he said heatedly and made a move as though to lash him again. Volyka scowled back in his bonds.

"But what can he have against your father?" asked my sister.

"Oh, it's too much to tell,"

"Then come and eat with us," said my sister smiling. "An while you eat you can tell me all about it. You have him safely bound up, Pan. He can't run away from you."

The gendarme glanced at his captive to reassure himself that there was no possibility of the wild man's tearing himself loose, and then sat down on the stone.

My sister spread out our store of bread and cheese. "Eat, Pan," she said, "and tell us all about it."

In explanation it must be told that the gendarme and his father were newcomers in our village. They came from Russian Poland and appeared to be quite wealthy, for they bought the finest house in the village, the one built of white stone which our former burgomaster had erected at great expense, and the old man had become a favorite with our *puritz* (landowner) in no time.

The gendarme relieved my troubled soul by refusing to touch our bread and cheese. He started his tale and nearly took our breath away with his very first sentence. "You know Volyka is a Jew," he said.

"Volyka, a Jew!" we exclaimed in chorus.

The gendarme nodded. "My father knew him very well in Russia when he was a lad quite well-behaved, and not at all crazy. He was the only son of a family of Jews who were massacred in our town."

"Massacred!" my sister exclaimed in horror.

"Yes," said the gendarme who seemed ill at ease.

"Why, how? Were there murderers?"

"No."

"Was there a battle?"

"No, not a battle," said he. "But something like it."

"Then what was it?" said my sister impatiently. "Surely you know what it was and can tell me."

The gendarme was becoming more and more ill at ease. "You see, it's difficult to explain, Panienska," he stammered. "A band of Russians came into town one day and fell upon them—and so it was."

"But why—what had the poor people done?"

"They were Jews."

"But who—who were the murderers, did you say?"

"Russians—the Sacred Hundred."

"But what could they have against Volyka's parents—these Sacred Hundred?"

"Nothing. But they weren't the only ones who were attacked."

"Weren't they hung—the murderers?"

The gendarme did not answer. He merely stared ahead unpleasantly.

"But what happened to Volyka?" asked my sister breathlessly.

"No one knows," answered the gendarme. "But after the death of his parents he ran wildly through the streets of the town tearing his hair and screaming like a madman."

I looked in the direction of Volyka and saw him biting savagely at his bonds, and staring at them fearfully.

"But what has that to do with your father?" asked my sister.

The gendarme was evidently confused. "My father was one of the officials," he stammered.

"One of the Sacred Hundred?" asked my sister.

The gendarme did not answer.

"Tell me some more about Volyka," said my sister in a low uneven tone of voice. She had by this time grown deathly pale and I could almost see her trembling.

"One day," continued the gendarme. "Volyka suddenly disappeared and he was never heard of since that time in our town. When we came here we did not ex-

pect to find him. But a week after we had settled here, my father was driving through this very wood when suddenly someone sprang out from behind one of the trees and seized the horses by the bits. It was Volyka. My father recognized him by his pale-blue eyes. He had to lash him a number of times before he released the horses. This very morning he pounced on my father in the garden and had I not come to the rescue the damned Jew would have killed him!" A look of passionate hatred gleamed in the officer's eyes as he cast a hurried glance at his captive.

"You don't like Jews, do you?" asked my sister.

The gendarme looked confused. He was aware that my sister was herself a Jewess.

"Of course you don't mind them particularly when they happen to be pretty girls," said my sister with concealed bitterness. "But you don't like Jews as a rule, do you?"

The gendarme emitted a slight oath beneath his breath. "No," he said like one who is forced into an admission.

"That's right, Pan," said my sister. "Always tell the truth."

At that moment I drew back and uttered a slight scream. Volyka had suddenly released himself and had picked up a heavy branch which some wood-chopper must have accidentally left behind. A moment later the branch struck the gendarme in the forehead, and he fell to the ground dazed. Volyka emitted a scream of joy and rushed off into the wood.

The gendarme recovered a few minutes later. His head was bleeding slightly but he seemed to be impelled by some inner fury and he demanded to know in what direction "the Jew" had fled. My sister flushed and hesitated only a second. "In that direction," she said pointing across the plain in the direction of the hills. With an awkward bow he left us and hastened in the direction pointed out by my sister.

I was first taken aback by her lie; but as I saw my sister's pale face and the eyes which glistened triumphantly I understood what instinct had led her to utter it.

"Well, shall we divide our strawberries" I asked.

"No," she said. We'll do that at home."

A moment later we were on our way.

* * * * *

One sunny afternoon a week later, as my sister was sitting on the porch shelling peas and I was running after butterflies in the garden nearby, we heard the regular tramp, tramp of marching gendarmes in the distance, and a minute later they passed in view on the road, a squad of fifteen led by the one we had met in the wood that day. My sister put her pot away quietly and ran to the gate, but the gendarmes had already passed. Just then an old man, a neighbor of ours, came up. "Have you heard the news?" he asked.

"No," said my sister. "What has happened?"

"Pan Svonsky has been murdered and

they say that it was Volyka who did it," he said breathlessly.

Pan Svonsky was the father of the gendarme whose adventure with Volyka we had witnessed.

My sister thanked the old man, turned her face away, and made her way slowly back to the porch. She sat down; but instead of picking up the pot and continuing her work, she stared thoughtfully ahead of her. I suddenly divined the struggle which was going on in her soul.

"Esther," said I touching her hair gently. "you know, ma needs those peas awful bad!"

"He deserved it! He deserved it!" I heard her whisper beneath her breath. She continued not to mind me for another minute, then suddenly picked up her pot again, and by the firm light in her eyes and the increasing color in her cheeks I knew that the struggle was over.



ZIONIST ORIGINS

By CELIA FRANK

The following is the first of a series of articles tracing briefly the rise of Modern Zionism

In these days of stupendous happenings, and of rapidly advancing universal progress, when mankind has begun to demand respect for human life and its inalienable rights, and when *Justitia Regnorum Fundamentum* becomes the watchword of civilized nations, the Jews find themselves passing through one of the most momentous periods in the history of the Diaspora. It is a time which has been unequalled in importance since the destruction of the Temple and the birth of Christianity,—a time in which it behooves us to review carefully our past history, analyze our present conditions, and find, if possible, its solution.

In retrospect one sees only a long history overflowing with pain, insane cruelties at the hands of innumerable Torquemads, and the never-dying embers of auto-da-fes. One sees the Jew enduring foreign subjection and foreign oppression, which the history of no other nation can equal in atrocity. But, happily, one finds that "Behold a people dwelling by themselves, not counting themselves among the Gentiles" is as true to-day, after four thousand years, as it was when Israel first pitched his tents on the mountain of Sinai. Upon reference to the history of the world, one finds that Israel alone may claim the endowment of that extraordinary individuality which has enabled him to withstand storms far greater than those which have threatened other peoples, now only memories of the past. For, older than any of the existing nations of civilization, the Jews have kept themselves alive and maintained an

individuality for so many centuries of a homeless existence, amidst conditions the most adverse, only part of which would have sufficed to crush and annihilate the strongest of races. The great powers of the East, the centers of civilization in the ancient world, have passed from potent factors into nothingness. The Babylonian and his Persian successor, the world's former masters, have passed out of existence. Rome, later, conquered the seemingly indomitable Greece, and there was no longer Greece. In turn, Rome was trampled upon, and forced to number herself among the deceased nations of the world. And yet, although still deeply smarting from the wounds inflicted upon him, and still bending beneath the yoke of never-dying oppressors, Israel remains to-day a nation in the full meaning of the term, except for the possession of a land. No one, unbiased and impartial, can honestly and consistently deny this, and all assertions to the contrary have long since been exploded.

With archaeologist, ethnographer, religionist, and non-religionist alike, this miracle of Israel's preservation during a period of three thousand years, throughout a sequence of at least a hundred generations, has never ceased to arouse interest and admiration. That he has proven himself a nation during that time, survived the crucifixion of centuries, is surely not accidental. God's spirit still rests on history. The mission of Israel is at the root of the whole matter, and it is not too much to say that that ancient seat of our fathers, Palestine, with the infini-

tude of holy memories which it calls up, has been a living inspiration to the Jews, in the face of the most colossal adversities. From that holy site, with its great inheritance of glory, has come Israel's consolation in her darkest days. The prophet's holy message, ringing from its mountains, and echoing down the ages, has always convinced Israel, amidst the greatest troubles, aberrations confusion, that his confidence is not misplaced, his hope not vain, his martyrdom not useless, and has ever restored faith in the future of Israel and in his historic mission. Throughout the long nights of unspeakable misery, Israel has carried his portion of the Promised Land in his heart; and it has become an inseparable part of the Jewish consciousness. His eye has steadily rested on his own beloved Jerusalem, and he has said: "The time will come; the promise will be fulfilled." All through the miseries and horrors of the Diaspora one finds the faith in the coming Messiah, with the hope of redemption from exile and of the reestablishment of the Jewish nation in all its pristine grandeur and glory on its ancient inheritance, warming and sustaining the Jewish heart.

Israel's hope of a renewed national existence and restoration in Palestine dates from the time of the dissolution of the kingdom under Zedekiah. In the Babylonian exile the Jews looked forward continually to the reestablishment of their glorious kingdom, and after the disintegration of the second commonwealth, the wide dispersion and consequent Diaspora, the hope persisted, and became a dominant and fundamental principal in Judaism. Narrowed and crushed by the subjection and oppression of their early existence in the Diaspora, the first attempts at the realization of the sacredly cherished hope sacrilegiously abused the great ideal. The mysticism of the times naturally lent strength to the conception of a redemption to be accomplished by some special divine interposition,

and so strong at times did the longing for the Messiah and the restoration in Palestine become, that the miserable, impatient people were ready to hail any hero as God's anointed. The feverish expectation of a Redeemer reached its highest tension during the cruel dominion of the unscrupulous Roman Procurators, and, accordingly, called forth a ready response from the ignorant masses to the preachings of Jesus of Nazareth. In the most abject wretchedness, crushed in spirit, their hearts overburdened with woe, the moment proved opportune for the appearance of a Saviour. His words were so stirring, and the promises so encouraging, that the multitudes hastened to herald Jesus as God's anointed sent to lift them from their distress and improverishment, and give the signal for the beginning of the glorification of Israel. So, as a result of the oppression of the times and the internal strife among the many factions, the intense Messianic hope of the times gave birth to a new creed, which, in the course of but one century assumed an entirely separate existence, and in the centuries that followed proved Israel's greatest antagonist.

The barbarity of the Roman governors persisted, and the restlessness and despair of the period soon resulted in the rising of Bar Kochba. The hope for redemption was thought to be realized, and notwithstanding the entreaties of the older and wiser, the hero of the hour was hailed as the Messiah by many. Even so great and learned a teacher as Rabbi Akiba shared in the belief of Bar Kochba's Messiahship, and thought that he would yet live to witness Israel's restoration. Although perhaps sincere and unselfish in his efforts to restore Israel to its original prestige, by the sages and leaders of thought of the period Bar Kochba was branded as an impostor. In spite of his prowess and herculean attributes, he finally fell a victim to the heavy hand of Rome, and the soil of Palestine again

became saturated with Jewish blood. The idea of a restoration continued, however, and became a matter of dogmatic belief, finding expression in Jewish literature religious and otherwise, both prose and poetic.

In truth, to understand the real importance of the hope of a restoration and renationalization in Palestine, one need but turn to the Jewish prayer-book. The hope of redemption from exile, and of the reestablishment of the Jewish nation in Palestine, may be said to be the essence of the Jewish prayer-book. Compiled during the centuries of persecution of the Dark Ages, the liturgy gave voice to the over-burdened hearts, and embodied in its prayers an ever-repeated appeal for God to bring in his infinite mercy their redemption and the realization of their hope. Developed in the midst of such influences, it is not surprising that Israel's desire for a return to his former independence and his national home should have grown more tense in these centuries of affliction, and should have found expression in the Jewish documents now immortalized. The Jewish prayer-book, therefore, developed into one, long, continuous cry for deliverance from the terrors of exile. All prayers for individual well-being, for material prosperity, for life, health and wealth, are drowned in the pathetic, heartrending national prayer for the restoration of exiled Israel to the land of its fathers. Prayers for the forgiveness of sin, for wisdom and understanding, for rain and dew, for good harvest and plenty, find their place in the Jewish liturgy. But these too become subordinate before the great, all-embracing hope for the restoration. It appears that to the reverend composers and compilers of our prayer-book all transient and material blessings would be realized with the perfection of the whole, when Israel would be restored to its ancient inheritance, and the glory and unity of the true God would radiate from Jerusalem over the whole earth.

Prayers for Israel's restoration to Zion are scattered throughout the morning and evening services, especially in the blessings preceding the Shema and the Amidah, and are added in the services for the Sabbath. On new moons and festivals another section is inserted praying God to remember the Messiah, Jerusalem and the people of Israel. In the short prayers incorporated in the benedictions are prayers for deliverance from exile, and renationalization in Palestine. The Seder service recited at home during the first two evenings of the Passover speak emphatically of restoration. "This year we are here, the coming year we shall be in the land of Israel; this year we are slaves, the coming year we shall be free;" all expressing the assured hope of the redemption and glorification of Israel in Zion. The prayer introducing the second part of the service again beseeches God to have compassion "on his people Israel, on Jerusalem, his city, and on Zion, the residence of his glory." At the conclusion of the service, a short sentence, the climax and epitome of Jewish longings and wishes, is recited, some lovingly repeating it three and four times, caressing each word as it were. Those three Hebrew words "Next year in Jerusalem" speak volumes, and express in themselves the achings and longings, of the Jewish heart through the long-continued travail of the Diaspora. The sentiment of the popular hymn *Addir Hu*, imploring God to build his house speedily, even in our own days, is a fitting addition to that fervid invocation "next year in Jerusalem."

The expression given to the hope for the final redemption varies in different portions of the liturgy, from the highest conception of universal brotherhood and peace, of perfect righteousness and purest religion to narrower, material, exclusive and individual notions. The fanciful, materialistic and extravagant conceptions of the restoration

expounded so elaborately by the Rabbis and mystics in the apocalyptic writings, in the Talmudic Haggadah and the later Midrashim, strike a strong contrast to the serious and exact treatment of the redemption in the prayer-book. The Rabbis in composing and compiling the prayers, appear to have kept the imaginative fancies to which they gave utterance in the academies, and which later incorporated in the Talmudim and Midrashim, carefully distinct from public worship. When discoursing on their favorite theme of the redemption, their imaginations were given full play; but in compiling the Pavyetanim, stress was laid on the universalistic conception, the prophetic hope of a moral and religious regeneration, the hope that Israel would again regain Palestine and again become an independent nation, living under a pure democracy, the Lord reigning in Zion. The narrower views, the materialistic accretions to the great ideal are relegated to the background. The all-potent ideal, however, is permanent, the variants resulting from outside currents and conditions present in the surrounding worlds. Passionate outbursts of despair and revenge, contempt for the world, and a desire for its goods, fluctuating and at times contradicting each other, all find their place in the Jewish liturgy; and all are merged into an all-pervading, all-embracing longing for Israel's reestablishment in Palestine and God's rule upon earth. The liturgy throughout indicates the intensity in the Jewish heart of the hope of Israel's redemption. Through its constant use the prayer-book nurtured and strengthened this hope in the hearts of the people, and made it a component and inseparable part of the Jewish consciousness.

How ardent and true the belief in the restoration was in the hearts of the Jews may be seen from the creations of numerous pseudo-messiahs. At so late a time as the 17th century, we find the most remark-

able of Israel's impostors stepping into the limelight, and influencing some of the most enlightened characters of his day. The deterioration of Jewish character which resulted from the persecution of the Dark Ages made the anguish of the time lead them again in the direction of credulity, similar to that of the time of Bar Kochba. Victims of Christians crusaders, inquisitors and popes spurned by Moslem and Christian rulers alike, their faith grew emotional and dangerous, and they stretched forth their hands desperately for a Saviour. The atmosphere of portent and prophecy proved propitious for the wretched impostor, Sabbatai Zevi. His self-proclamation at Smyrna in 1660 threw the Jewish people into a state of hysterical excitement which long outlasted his downfall, and was not entirely allayed until the influence of the Mendelssohnian school, a hundred years later.

Suppressed and harassed by their subjectors in the diaspora, the early Jews could not conceive of realizing their cherished ideal by practical methods, and messiah-impostors were encouraged. Narrow and bigoted as a result of the exclusiveness in which they lived, and influenced by the mysticism of the times, the hope of the restoration took on a wholly supernatural conception, and discouraged any practical effort that might have been made. They expected some miraculous intervention of God to put an end to their miseries, and give the signal for the redemption from exile. From time to time, however, those who were able showed their devotion to the Holy Land by making pilgrimages to the sacred shrine. Many of the eastern Jews, especially those in Babylonia and Kurdistan, paid yearly visits, not a few actually walking the distance in their religious zeal. In the year 1140, Judah Ha Levi tore himself from his beloved surroundings, and journeyed in the slow, long-drawn out and un-

couth manner of his day to Jerusalem, to arrive there just in time to meet his death. Samuel B. Simon in the 13th century was accorded permission by the governor of Jerusalem to visit the cave of Machpelah at Hebron; and it was on his invitation that 300 rabbis journeyed from France and England into Palestine. Pilgrims became so numerous, that the governor of Palestine deemed it necessary to issue a warning against them. With the expulsion of the Jews from Spain, in 1492, however, the exiles wended their way towards the east, and made many settlements in Turkish territory. Pilgrimages to Jerusalem increased in number. But in the later years they were made from philanthropic motives as well as religious ones.

Many Jewish intellectuals and financiers journeyed to Palestine for the purpose of studying the land, and seeing what opportunities it offered to their afflicted brethren in exile. Of such a dual nature were the visits of Moses Montifiore in the 19th century. He made no less than seven journeys to the Holy Land, diffusing the sympathy of his heart, and distributing the bounties of his purse to the neglected and poverty-stricken. Pilgrimages to Palestine to worship there and await death, mingling with the sacred soil, are still numerous, and not a few set out with the hope burning in their hearts that possibly God might show in his infinite mercy the redemption in their day, and permit their eyes to behold the Messiah.

(To be continued.)

A REPLY FROM THE CO-OPERATIVE SETTLEMENT SOCIETY TO MAX NORDAU

(The following statement has been issued by Dr. M. I. Bordenheimer in reply to criticisms made by Dr. Max Nordau in his speech delivered in Paris, March 19, 1914.)

In the *Welt* of 3rd of April the report of a speech by Dr. Nordau at a meeting in Paris on the 19th of March was published in which *inter alia* he is said to have expressed himself on the state of the Co-operative Settlement Society in Merchawjah as follows: "At the Hamburg Congress the cry was: the Co-operative Settlement Society. The enthusiasm was enormous. After Oppenheimer's paper was read, 100,000-frs. the sum which was declared to be necessary, were given—on paper. Afterwards to be sure only 25,000 frs. were paid in. Then an energetic propaganda work was undertaken, to raise the necessary sum. After two years of working and working great success was

announced when first 80,000 then 100,000 and finally 125,000 frs. had been collected. The money was spent as was proper, and we more. The official reports have become silent. What we hear otherwise is little encouraging. The undertaking is a failure. We are given the answer: It had to be undertaken; had it been successful, the foundations would have been assured for a colonization on a broad basis. We have had no success but the illusion of working. Our sacrifices are without result."

We cannot imagine that these remarks are authentic, since we are accustomed to expect from our master Nordau that he make himself thoroughly acquainted with things before he criticises them, while the managers of the Co-operative Settlement Society have had up to the present no opportunity of corresponding with Dr. Nordau on its present condition. The criticism reported above must surprise us the more, seeing that the Co-operative Settlement

method had been announced by Herzl himself as the basis of future colonization work. Since the above mentioned remarks have gone the round of the Jewish press we consider ourselves compelled to make the following statements in the interest of the cause.

In the first place it is to be noted that the figures as mentioned by Dr. Nordau do not correspond with the facts. It is not true that at the Hamburg Congress 100,000 frs. were subscribed of which afterwards only 25,000 were paid. As a matter of fact about 40,000 frs. were subscribed which were paid in the course of the first year with infinitesimal exceptions. The entire capital raised by the propaganda campaign for the Co-operative Society amounted to, after deduction of all propaganda expenses not, as is given above, 125,000 but 145,000 frs.

After half a year's preparation in which time it was necessary to take definite possession of the land, the normal agricultural work began in October, 1911. The reproach that the official reports have become silent is not sound. The balance for the first agricultural year 1911-12 (5672) was reported duly and according to the statutes to the board of Directors at the General Meeting. The balance for the second agricultural year 1912-12 (5673) is already at hand and will be laid before the general meeting of the Co-operative Society to be summoned for May this year. The Management of the Co-operative Society has been at all times ready to give any information desired to the holders of share certificates and participation shares who were interested in the state of the farm.

At the request of the Directorate Dr. Franz Oppenheimer undertook a tour of inspection in the spring of 1913 to Merchawja and made a public report in a detailed series of articles in the *Welt* on his stay there and the state of things prevailing in the Co-operative Settlement Society Merchawja. Since then the pamphlet "Merchavia" by Franz Oppenheimer has appeared in English and Yiddish in New York and announced in the papers. (Vide also essay of the Central Office of the JNF "The Co-operative Settle Society Fund" in No. 10 of the *Welt* of the 6th March.

Both agricultural years have concluded with a deficit. The reasons for the losses sustained will be discussed at the next general meeting by the management and made accessible to the public. The report will show, that the assertion that the undertaking is a failure is without foundation. It is true that we had to make sacrifices of life and property. But this will be understood, when it is remembered that in Merchavia the problem is one of new land of which the Jews never before owned an inch. Our labourers and guards had above all to do PIONEER WORK and to overcome unusual economic and extra-economic difficulties. Two attacks by hostile tribes deranged the normal agricultural work both years. In addition to this in the last agricultural year there was a devastating plague of mice. Want of decent dwellings, of a plant supplying wholesome water and serviceable farm buildings has cost men and animals untold days of sickness. These attendant phenomena in the opening of a new colonization territory are inevitable and cannot be put down to the co-operative settlement society's method of agriculture.

In addition to these extra-economic interruptions which scarcely allow the agricultural work in both years to appear as normal it must be emphasized that a modern wholesale undertaking that in Merchavia must certainly reckon with losses in the first few years. With all the fruitfulness which the plain of Jezreel enjoys the land has been worn out by the primitive Arabian methods of work throughout the centuries without receiving any additional strength. even a layman must see that three to five years are necessary to make such land "capable of cultivation" by giving it the necessary manures.

It is all the more satisfactory that the co-operative work in Merchavia belongs to the best organized and most modern wholesale undertakings in Palestine according to the testimony of experienced and objective experts, and that the managers there in both years have exactly kept to the budgets drawn up. Contrary to the pessimistic view above quoted, we can state that both the workers and the management look forward to the future development of the Co-operative Settlement Society with perfect confidence. The rare devotion of the

manager and the laborers to the work, the systematic development of all branches of the work—cattle-breeding and dairy farming, the plantations and vegetable gardens—finally the favorable position of Merchavia at the junction of the railway line Haifa-Damaskus and its branch Merchavia with Jerusalem, justify the confidence which the partners of the Co-operative Society "Erez Israel" and also the J. N. F., place in this important national undertaking. This caused the Directorate and the author of the plan, Dr. Oppenheimer, to take up with all energy the propaganda for the increase of the Society's capital, which had originally been estimated too low. The experiences in other countries and in Palestine with the co-operative agricultural method, the pre-

paring of new land, the attempts to solve the agrarian question by internal colonization, induced us to further the propaganda for the Co-operative Society Fund and the Co-operative Settlement Society with energy.

In the Co-operative Settlement of Merchavia we see as before a model, the success of which will bring about the evolution of the townsman unused to farming into the peasant, the introduction of the newest methods of farming, the systematic preparation of the land being thus made possible to furnish "*the foundations for a colonization on a broad basis.*"

Signed Justizrat Dr. H. I. BODENHEIMER

Chairman of the Directorate
of the Erez Israel Co-operative Settlement Society.



NEWS AND VIEWS

Growth of Jewish City in Palestine.

The following figures show the astonishing development of Tel-Aviv, the Jewish quarter of Jaffa.

Population, 1902, 4,500; 1912, 10,000. The prices of land have risen as follows, Urban Property, 1881, 5 centimes per sq. meter; 1909, 6 francs per sq. meter. Agricultural Land, Tract between Jaffa and Mikveh Isreal, 1873, offered uncultivated at 300 francs, 1909, Cultivated, a property worth over 100,000 pounds.

The inhabitants of Tel-Aviv held their Fifth General Meeting a short while ago. The Budget which was laid before the Meeting by the Committee, contained the following figures, 1911, 6,000 Francs; 1912, 12,180 Francs; 1913, 18,000 Francs; Estimate for 1914, 30,500 Francs; the sources of income for 1914 were, according the Budget composed as follows, Taxes on House property, 18,700 Francs; Water Supply and New Buildings, 4,800 Francs, Rent of Public Buildings, 3,300 Francs, Entrance Fees of New Members, 1,500 Francs, For Watching Buildings, 1,000 Francs, Omnibus, 1,000 Francs. The costs for the Supply of Water have the first place on the list of expenses; then come contributions for public purposes (schools, hospital, rabbi, reading-room, Pasteur Institute, etc.). Twenty new houses were built last year, but there is still a lack of sufficient dwellings. Through the incorporation of the colony Chevrah Chadashah and the acquisition of creased by 380,000 Pik (square yards).

Palestine Jews To Organize.

Various recent occurrences have again brought the question of the organization of the Jewish Colonies of Jerusalem to the front. This organization would form a precedent for joining all the communities in Palestine into an organic whole. If all the Jewish urban communities in Palestine are organized, it would be an easy thing

to create a council composed of representatives of these communities and the country communities. This organization will sooner or later be recognized by the Government, which will naturally prefer to deal with a body representing the whole of the Jewish population concerning Jewish affairs. The Jewish community in Jaffa has organized itself in a model manner, and is growing stronger from year to year. Jerusalem and Hebron are the only other Jewish communities which would come into question in organizing the Judean congregations. In Jerusalem, however, in consequence of the mixed character of the population, the problem of organization appears very difficult. A solution, however, will have to be found sooner or later. If it is possible in the near future to create new agricultural settlements in the neighborhood of the town, to re-organize the Jewish schools thoroughly, and to develop the possibilities of the applied art workshops and the commercial undertakings which, it must be confessed, are rather meagre at present, then Jerusalem will experience a revival which will redound to the honor and credit of the Jewish nation.

Father and Son:

A memorable letter.

The spirit of Jewish agriculturists in Palestine is gradually increasing into religious fervor, as the following will show. Masche Barsky of Deejna was attacked by unknown Arabs and assassinated. Following is an extract from a letter written by the young victims's father to a number of comrades in the Worker's Guild:

"Dear Brothers! We have suffered unexpected misfortune—we have had a great loss—but I do not think that will cause you to be discouraged. On the contrary, I trust that the memory of my dead son will make you stronger to fight the holy fight to the end and to realize the great idea for which my son lived and for which he laid down his life.

"Brothers in the cause! I will not thank you for your words of sympathy, but will sympathize with you myself, for your pain is my pain. Let us hope together that the blood of my son will be accepted in grace, and that it will be the last blood to flow on the altar of our holy cause."

Not alone has the bereaved father written this letter, but he has also sent his younger son to Daganja, a fine youth, who is as industrious and devoted to the work as his elder brother was.

Oil Wells Near Haiffa.

English engineers have found oil wells with a very good yield in the neighborhood of Haiffa. Boring work is being prosecuted with great activity.

Visit of Mr. Julius Rosenwald To Jerusalem.

Mr. Julius Rosenwald of Chicago, the well-known philanthropist, who is at present on a visit to Jerusalem, has contributed the sum of 25,000 francs for the erection of a building for the Toynbee Hall of that place. The Odessa Palestine Co. has also contributed material assistance towards the building of the institute.

Mr. Rosenwald has also subscribed the sum of 12,000 francs for literary purposes. This sum will be devoted towards the publication of the next volume of the Hebrew dictionary on which Ben-Jehuda, the great scholar, has spent so many years of his life.

The Work of the Jewish National Fund.

The principal object of the Jewish National Fund, now as heretofore, is the acquisition of estates and lands in Palestine. It is, however, in no wise sufficient to merely buy the land. It must, by Jewish labor, be made permanent property of the nation. Therefore the acquisition of land must be pursued side by side with the training of the Jewish town-dweller to the agricultural work to which he has so long been an alien, and with the testing and adapting of improved modern economical methods of work and management, which will guarantee good results to the Jewish farmer and peasant, and enable the wished-for colonization on a large scale to follow.

The National Fund, with this goal in view, has up to the present performed pioneer work, of the most important kind, as follows:

By means of the Olive Tree Fund the country, which is peculiarly suitable for trees, is being reforested. The National Fund in doing this, is performing a work which the State fulfills in all progressive countries. Still more important is the fact that in consequence of the work connected with the afforestation the Jewish worker is enabled to get a training in all branches of agriculture.

By means of the Laborers Dwelling Funds the Jewish worker is placed in possession of a small property, which assists him in founding a family. However, the object is not only to lighten the conditions but also, according to the new regulations of existence for the laborers in the colonies, of the National Funds Administration Board, to create by this means settlements of hereditary tenants, who will cultivate the possessions of the National Fund either individually or in co-operation. (For the work of the J. N. F., in co-operative colonization see article on this subject in this issue of the MACCABÆAN.)

Report of the Anglo-Palestine Company.

In spite of the fact that foreign banking and commercial houses were because of uncertain political conditions somewhat sceptical with regard to the stability of the Palestinian status quo, the Jewish traders, thanks to the Anglo-Palestine Co., hardly felt the critical situation, as far as credit was concerned. In contrast to similar institutions, which follow wholly or in part purely commercial aims, the A. P. C., was always conscious of its duty towards the Jewish community of Palestine, without in any way sacrificing its business interests. An application for a loan for a short period was never refused on the grounds of shortness of money or for any other reason, if the applicant could show sufficient cause for making the application, as the following figures will show: The turnover on both sides of the ledger amounted to 450 million francs in 1913, as compared with 380 millions in 1912. The credit in Jaffa alone in discount and current accounts has

been raised by Frs. 760,000,—that is to say by 23%, and in all branches together by one million. Frs. 7,712,000,—were outstanding for short term loans and advances on goods at the time the balance was closed, as against Frs. 6,450,000,—in 1912.

New Roads in Palestine.

The Ottoman authorities have decided to build two new roads in Palestine. The first is the Jaffa-Nablus road, one of the Imperial highways. The first part, which lies north in the mountains comprises the stretch Tulkerim-Nablus, was originally well-made and is still in fairly good condition, whereas the second half, which runs into the plains below Jaffa, has disappeared from the face of the earth for many years.

The second road runs in a northerly direction to Gaza, a town of about 40,000 inhabitants. Up to the present it was only a field path, but has a number of large, and, in some cases, fine bridges. In winter, however, it looked dangerous, and the traveler often doubted whether he would ever get to his destination except as a corpse. The restoration of this road, which belongs to the Province administration, was resolved upon by the General Provincial Council last year, and approved of by the Government.

New Hebrew Schools in Palestine.

The *Boys School* in Haifa, which will probably be organized as a Secondary School fulfills a very important task in this harbor town in which the first Technical School in the country, the Technicum, will shortly be opened. There can be no doubt that at first the pupils will be recruited mainly from the children of the townspeople. As the youth of Haifa, who come into immediate consideration, will have received a purely Hebrew education, the character and teaching of the institution will be thereby much influenced, and will determine and ensure its Hebraization.

In Haifa there are now 120 pupils in the school, which is divided into six classes.

In Jaffa an Elementary Boys School has been opened, which teaches about 150 scholars, divided into eight classes. The teaching body includes all former teachers of the *Hilfsverein der Deutschen Juden*, with the

exception of the German master who did not go over to the new Hebrew institution.

The keystone of the new school system however, is Jerusalem. The following six new Hebrew institutions have been established, which are attended by more than 500 pupils, the majority of whom are the children of Jerusalem townspeople.

1. *Evening Course for Girls*. This includes Hebrew, Bible, Jewish history and arithmetic. The course, which is divided into several classes, is attended by more than 150 girls, who are not able to attend school in the daytime.

2. *Girls School of Eight Classes*. The whole of the masters and mistresses of the Girls School of the *Hilfsverein* went over to this school, with the sole exception of the gymnastic teacher. A gardening course was started immediately after this school was opened, a matter of great importance for the future Jewish housewives of Palestine, and one which is calculated to do a great deal to help Jewish colonization work.

3. *School for Kindergarten Teachers*. This school has only a single class at present, which is attended by twenty girls from Jerusalem and the Jewish colonies. After the Passover it is intended to start a second class, in connection with which a Hebrew Kindergarten will also be initiated.

4. *Hebrew Girls Orphanage*. This is an institution belonging to Jerusalem for Jewish Orphan girls of that town and to the Russian cities where pogroms took place a few years ago. There are two teachers in charge of this home, who look after the bodily and spiritual needs of their charges.

5. *Hebrew Boys School*. This school has 100 scholars, which are divided into six classes. The further classes are to be started after the Passover. The school is attached to the Hebrew Teachers Seminary, and is under the control of Ch. L. Suta, the well known pedagogue and writer.

6. *Hebrew Teachers Seminary*. There are five classes and seventy pupils. In a few weeks the pupils of the highest class will undergo their final examination. These pupils have mostly already found positions as elementary school teachers. The Commercial School Courses are held in connection with the institution. The Seminary may be considered the most important of the new Hebrew educational institutions.

Trachoma Conference of the Doctors of Palestine.

A Trachoma Conference will be held in Jerusalem on the 31st March by the physician of Palestine. This Conference was proposed by Dr. Elias Auerbach, Haifa, and organized by the Society of Jewish Physicians of Jaffa, and is the first of its kind. Its object is to gain the doctors for the fight against the endemic trachoma, to collect and classify the existing statistical material, and to bring about concerted action in a number of questions, such as uniform statistics, diagnoses, therapeutic treatment, education of the population, etc.

Agricultural Intermediate School of Petach-Ticvah.

An agricultural Intermediate School has been in existence in Petach-Ticvah since the end of 1912, and its development has been very gratifying. The number of pupils has been doubled since the opening.

The Chemical Laboratory, which, through the good offices of Messrs. J. L. Goldberg and Neuschul of Vilna, was obtained from the estate of the late Dr. Finn, is of particular value. The analyses of manures and soils which are made here are not only for the good of the school, but for the entire colony. The Odessa Palestine Committee which makes the school a subsidy, raised its contribution this year to Frs. 1500.—The Vienna Colonization Society also contributed Frs. 500.—for the school year just ended, and it is highly probable that it will contribute a considerable sum this year also. Hebrew is the sole language of instruction in this school.

The National Assembly of the Turkish Jews.

At a meeting of the Nedschliss Umumi, the National Assembly of the Turkish Jews, which was held in Constantinople on the 22nd February, it was shown that the influence of the national Jewish element has grown very markedly of late years. This was particularly shown by the elections which took place in consequence of the resignation of the Medschliss Dschismani. Among those elected, seven are avowed Jewish nationalists, and a number of these are Zionists. The newly elected heads of the Medschliss Umumi are Nahmias Bey, Nessim Effendi Rousso and J. Brazilai.

A Jew in the Turkish Council of State.

Up to the present no Jew has been a member of the Turkish Council of State, the highest Board of Administration in the Turkish Empire. Now, however, the nomination of a Jewish Judge, Zeki Bey Albala, is imminent. He is also a member of the newly elected Medjliss Djismani. His attitude towards internal Jewish affairs may be called neutral, but he is friendly towards National Judaism, understands the feeling underlying the modern Jewish development, and is looked upon as a congenial personality, who can be depended upon not to neglect Jewish interests in his new office.

Zionist Activities throughout the World.

The Zionist Organization has devoted almost its entire energy during the last few months to the great work for the Hebrew schools. The great exertions called for by the Committee were necessary, and met with the expected success in most countries where the organization has federations and affiliated societies. A fund on which the schools have been founded has been raised, and the collections for the further means necessary for the upkeep and development of the schools will now go on in a systematic way, as a strong feeling in favor of the schools has been created.

The SHEKEL provides for the Zionist Organization the means of maintaining the whole administration and machinery of the movement. The size of the income obtained by this means is a gauge of the size and growth of the cause. A gratifying increase in the number of Shekolim sold was noticeable at the time of the last congress. This present year, in which no congress has been held, must be compared with the similar period of 1911-1912, when 90,000 marks was realized in shekolim. This amount was again one-third more than in the previous year without congress. It is expected to raise the quantity of shekolim disposed of this year still further, and if it is increased, this will be a clear and undeniable proof of the way in which the fight for the schools in Palestine has strengthened the movement.

Various Other Activities.

With regard to the Judean and South Galilean Colonies, the Palestine Land Development Co. has just completed some important purchases of land there.

In Russia Zionism has to contend against a strong antagonism, but, on the other hand, the young generation is turning more and more to the movement, and since the project of a University in Jerusalem has come into being, the organization has gained a good deal in respect and prestige.

Work has been done with untiring energy in England, America, Canada and South Africa since the Congress. Of late a closer connection with the Head Offices has also been established by the Societies in Argentine, Mexico

and Brazil.

In Germany the organization has been fully occupied in warding off attacks, which indeed have been more beneficial than harmful to the movement, as they were the means of more accurate information being obtained and distributed.

Lectures have been systematically given in Roumania, Belgium Holland, Galicia, Switzerland and Italy, and the local groups have been centralized as much as possible.

Three-quarters of the financial year for which the receipts of the shekel are used has already gone. But the Zionist Organization does not consider that a mistake, as it believes that there has never existed a more favorable or suitable moment in the whole history of Zionism to increase the shekel collection.

WITHIN THE RANKS

This department is conducted By ESTHER AST.

THE ROCHESTER CONVENTION

The Seventeenth Annual Convention of the Federation of American Zionists will be held at Rochester, N. Y., opening for regular business on Sunday morning, June 28, and closing on Tuesday evening, June 30. Delegates arriving in Rochester before the Sabbath, will be entertained on Saturday evening, June 27, and special religious services and sermons will be arranged for.

All societies affiliated with the Federation are asked to arrange for the election of their delegates, to formulate their suggestions, and to take steps to secure good representation at the convention.

Any society affiliated with the Federation and in good-standing, is entitled to elect one delegate, for each twenty-five of its members or a major fraction thereof. To be in good-standing a society must have paid its per capita and shekel tax to the Federation before May 31.

The Order Bnai Zion, the Knights of Zion and the Mizarchi Federation will elect their delegates to the Federation convention either at their annual conventions or by their committees, co-operating with their constituent gates or camps. A special

subconvention of the Daughters of Zion will be held during the convention days.

We have had a year of Zionist propaganda unparalleled in our history, and this together with the interest aroused by the Haifa Technicum controversy, have created a situation which demands our careful attention. We cannot allow the agitation to spend itself without attempting to organize the sentiment thus created.

The Federation must be given greater support in order that it may be in a position to systematize the propaganda, follow it up, and extend Zionist influence. Our own institutions, like *Dos Yiddishe Folk*, *The Maccabean*, *The Young Judean*, must be strengthened and their influence broadened.

To consider these problems, we must have at our next convention our most experienced and best informed co-workers to participate in its deliberations.

The Federation is making a strong effort to secure the attendance of all such Zionists who can help in the work of forming broad, progressive policies for the coming year.

FLOWER DAY FOR THE JEWISH NATIONAL FUND.

An annual *Flower Day* for the benefit instituted. This innovation will enable the Zionists to reach many thousands of Jews who have hitherto given nothing to the National Fund, not because of lack of sympathy, but because they seldom or never attended Zionist gatherings. The sale of flowers is to be carried out chiefly by volunteer lady-workers, who are to offer the flowers to every Jewish home or office, or even on the streets. School girls are to be drawn into this work as flower girls. The cost of flowers is to be deducted, of course, from the receipts. Badges for the sales-people will be supplied by our Bureau.

This year Flower Day will be observed all over the country on the Sunday before Shabuoth, which falls on the 28th of Iyar (the 24th of May). Shabuoth is the feast of the First Fruits. Foliage for Shabuoth is an old beautiful Jewish custom, and therefore the eve of this feat is most appropriate as a Flower Day for the raising of funds for the redemption and revival of the soil of Erez Israel.

MONTHLY REPORT OF THE JEWISH NATIONAL FUND BUREAU FOR AMERICA

MARCH 1st-31st, 1914.

The following monies were received by the Jewish National Fund Bureau for America, 142 Henry Street, New York, during the period of March 1st-31st, 1914:

For Yemenite Housing Fund, 876.20; for Co-Operative Fund, 472.75; for Tree Donations, 306.71; for National Fund Boxes, 291.45; for Golden Book, 229.03; for General Collections, 187.88; for Dunam Land, 188.02; for Self-Taxation, 137.50; for National Fund Stamps, 122.96; for National Telegrams, 1.10; for National Fund Literature, .70. Total, \$2814.00.

NEW YORK.

An interesting Meeting.

Dr. Franz Oppenheimer and Prof. Boris Schatz were guests of honor at a meeting held on April 2nd at Hotel Majestic under the auspices of The

Judeans. The meeting was presided over by Henry M. Leipziger and the subject of the evening was the development of Palestine in its various phases. The meeting was attended by a large and representative audience. Mr. Jacob H. Schiff, who had just returned from his trip to Panama, was an interested auditor.

Dr. Franz Oppenheimer, speaking in English, was first speaker. He touched but briefly on the details of his co-operative plan, which is now being tested at Merchavia. He said that he admired the work being done by Jews in this country for the relief of their brethren across the sea, but the burden should not be accepted without thought of the future. It should be part of Jewish wisdom, he urged, to consider plans now for a diversion of immigration to Palestine.

Hebrew was the language chosen by Prof. Schatz for his address, same being translated into English sentence by sentence by Dr. D. de Sola Pool. When he projected a school of Jewish Arts and Crafts in Palestine, he wished to repudiate the unwarranted charge that the Jews could produce nothing original in the field of Art. "The Jews in the past" said Prof. Schatz, "could not have created Jewish art, surrounded by alien ideals and customs." During its short period of existence, "Bezabel" has already demonstrated the right of Jews to declare that there is a Jewish art.

The discovery of wild wheat by Aaron Aaronsohn, and its significance to science and especially to the development of Palestine, was the theme chosen by Miss Henrietta Szold.

Miss Alice L. Seligsberg spoke on the work of the Daughters of Zion in maintaining the Nurses' Settlement in Jerusalem. A social hour followed the addresses.

Harlem Zionists Elect Officers.

At their semi-annual meeting held on March 8th the Harlem Zionist Society elected the following officers: Mr. Samuel Berman, president; Miss Bessie Ludwig, vice-president; Miss L. Satzman, rec. secretary; Mr. L. Kurz, fin. secretary; Miss Ella Schechter, treasurer.

On March 22nd the Harlem Zionist Society tendered a banquet in honor of Mr. M. Kratur, in Laurel Garden. Mr. Stern acted as toast-master and the National Fund benefited to the extent of twenty dollars.

The "Nitzanai Zion" a society of young Zionists held their second annual performance and concert Tuesday evening, April 14, in New York Turn Hall, Milton H. Rubin acting as chairman. George M. Hyman distinguished himself in the role of Moses in the play "The Exodus." The other members of the cast also did very well. Irving Rubin recited in Hebrew and Prof. M. M. Kaplan spoke. Obediah A. Grossman is the leader of the club and author of the play.

New York's Active Society Elects Officers

The Austro-Hungarian Zionist Society, one of the most active in the realms of New York Zionism, held their semi-annual election of officers at their club-rooms, 253 E. Houston St. on Sunday, April 12th. The following are the new officers: Morris Kurz, president; Julius Huber, vice-president; Morris Kramer, treasurer; J. S. Oesterreicher, fin. secretary; Israel Margoshes, rec. secretary; Edward Spiegel, chairman Library Committee; M. L. Ehrlich, National Fund and Harry Wiesen, Colonial Trust Shares.

A Second Achooza for New York.

At a meeting of ardent Zionists held at the Austro-Hungarian Zionists club-rooms, the Achooze B was organized and sixty-three shares subscribed for at once. The following are the officers of the new organization: Samuel Wiesen, president; J. H. Rand, treasurer; M. Susskind, secretary.

East New York Purim Celebration.

Purim was fittingly celebrated by the "Flowers of Zion" of East New York, and their friends, at an entertainment given by them and by the Sabbath School of the Winona St. Synagogue.

The exercises which were under the direction of Rabbi Kaplan, were witnessed by a capacity audience. In addition to the dramatic sketch, "Queen Esther," rendered by the children, short talks on Purim were given by the Misses Siegel and Bakst and Messrs. Bublick and Herbstman. Addresses were delivered by the Rev. Dr. Buchler, Mr. Isaac Allen and Rabbi Kaplan.

CHICAGO.

Daughters of Zion Active.

The second parlor meeting of the Chicago Daughters of Zion Chapter was held on April 2nd at the home of Miss Augusta Herstein. The main object of these meetings is to arouse more interest in the Daughters of Zion work and its possibilities among those who are already members. It is believed that this can best be accomplished by meeting in small groups. The programs for this season will therefore be similar to that given at the home of Miss Herstein. The main subjects to be dealt with are: The practical appeal of the Hadassah work; its relation to Zionism; the results of the work accomplished by the district nurses in Palestine and Zionist work in Palestine. It is purposed to eventually organize the different groups into permanent study circles. The interest aroused at these parlor meetings is most encouraging. Quite a sum of money was forwarded to the Hadassah Chapter of New York which has charge of the disbursement of funds.

Activities of the Knights of Zion.

Kadimoh Society of Chicago, the oldest Gate of the order Knights of Zion in existence, with a membership exceeding one hundred was instrumental in getting one of the Public Schools in Chicago named after Theodor Herzl. The school is located at Douglas Blvd. & Lawndale Ave. The Gate is now engaged in a Thousand Dollar Fund to cover the cost of erecting a Bronze Bust, life size of Dr. Herzl, to be presented to this school. The clay model of the bust will be made by Professor Shatz, the work to be started as soon as

he returns to Palestine while the bronze bust proper will be made in Italy.

The Kadimoh Society has also been active in selling shekolim and for the Yemenite Fund.

The following new gates have recently affiliated with the Order Knights of Zion; The Roumanian Congregation, The Zwhiler Unterstutzungs Verein, The First Hungarian Congregation Agudath Achim, which was the sixth of the leading congregations to become affiliated, he Congregation Beth Jacob Anshe Groz, and a new Gate in Englewood, Ill. Numerous propaganda meetings have been held, and address delivered in many cities. The various Gates are actively engaged in gathering Shkolim. Fund and to the Yemenite Fund.

PHILADELPHIA.

In Recognition of Services Rendered.

A farewell banquet was tendered Mr. Israel Rosenberg, who intends to leave shortly for his future home in Palestine, by the Moses Hess Camp, O. B. Z. and by the Ahavath Zion Society. Mr. Rosenberg is one of the ardent spirits of Philadelphia Zionism and has accomplished much for the Movement in that city. All of the members of both cities were present and much was said in praise of Mr. Rosenberg's activities, and all joined in wishing him God-speed.

Annual Meeting of Zionist Council.

The Zionist Council of Philadelphia held its regular meeting Saturday night, April 4th, in the vestry rooms of the Ohel Jacob Synagogue. Dr. Max L. Margolis presided. Reports of the various committees were read and much routine work was transacted. The following delegates at large were elected to serve for a term of one year: Prof. Margolis, Prof. Amram, Prof. Fineman, Dr. Solomon Solis Cohen, Dr. B. L. Gordon, Mr. S. Frank and Rabbi Melammed. The officers for the ensuing year are: Prof. Max L. Margolis, president; Dr. B. Singer, vice-president; Rabbi R. H. Melammed, secretary; Mr. S. Frank, treasurer.

WASHINGTON, D. C.

The setting of the "Flower-day" by the Jewish National Fund Bureau, has met with deserving enthusiasm in Washington, D. C. The committee which has the arrangements in charge is composed of Misses Annie Dworkin, S. Shapiro, D. Silverman, Ethel Rubin, Themin and Mrs. Gelson.

The "Ahavath Zion" also recently held its election of officers which resulted as follows: B. Alfus, president; Miss Cohen, vice-president; A. Cohen, treasurer; A. Themin, fin. secretary; D. Alper, rec. secretary.

ATLANTA, GA.

A Zionist Demonstration.

Under the joint auspices of the Ahavath Zion Society and Benoth Zin Society, one of the most interesting and largely attended meetings ever held in Atlanta, took place. The occasion was an entertainment given by the Ahavath Zion Sunday School, during which a dramatic sketch, entitled "Queen Esther," by seventy pupils of the Sunday school was given. The meeting turned into a Zionist demonstration, and concluded with the singing of the "Hatikvah."

DETROIT, MICH.

The Number is Now Four.

In Detroit, Mich., a fourth Zionist Society has been organized under the name of "Misrachi." This was the direct result of the visit here of Rabbi Mayer Berlin, who by his presence, accomplished much for Zionism in general and for Misrachi in particular. Rabbi Berlin delivered two lectures at the Shaari Zedek and the Beth Jacob Synagogues. Through the untiring efforts of Rabbis Hirschman and Assischkin, the Misrachi Society was organized and the following officers elected: J. Levine, president; A. Kaiden, vice-president; M. Katz, treasurer; A. Razoff, secretary. About five hundred dollars were collected for the new colony Misrachi which will be founded soon near Jerusalem.

Nathan Strauss Advocates Zionism to Los Angeles Jews

The Jewish Community of Los Angeles, Cal. held a meeting and reception in honor of Mr. and Mrs. Nathan Straus on Sunday March 22, at the B'nai B'rith Hall. The meeting was presided over by Mr. Marco R. Newmark and the first address was delivered by Dr. S. Hecht, who, though he seemed to be acquainted with and to appreciate the work and aims of the Zionist movement, nevertheless declared himself neutral on the question. Mr. Straus himself was then introduced and declared it his intention to devote the rest of his life on behalf of the Jews of Palestine. His advocacy of Zionism was received with great enthusiasm by an audience composed of such as had up to then been for the most part aloof from Jewish National interests.

A Nathan Straus Palestine Advancement Society was launched then and there and

fifty persons enrolled as members on the spot.

The wedding of Miss Fannie Finkelstein, daughter of Rabbi Simon J. Finkelstein to Mr. Samuel Wiedman was made the occasion of Zionists propaganda.

The dining hall was decorated with Zionist flags and a large contribution to the Jewish National Fund was announced.

Schmaryn Levin will Attend Rochester Convention.

As we go to press, we are informed by cablegram that Dr. Schmarya Levin will attend the Seventeenth Zionist Convention of the Federation of American Zionists as a representative of the Actions Comite. Dr. Levin is coming here in response to an invitation by the Executive Committee of the Federation.

ORGANIZATION NOTICES

THIS department is intended for the publicity of Zionist organizations affiliated with the Federation of American Zionists. Through the society notices you will be able to learn the aims and methods of a particular organization, in your town, what benefits you can derive and full particulars as to the class of membership. For the unorganized Zionists, these notices will be the means of enabling them to choose the society they would best fit in—where they could work in harmony with the members, for the furtherance of Zionism and the advancement of Jewish ideals and ideas.

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By LOUIS LIPSKY

The MACCABAEAN

MAY



1914

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Devoted to Zionism and All Jewish Interests

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MAY, 1914

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THE JUNE NUMBER OF THE MACCABAEAN.

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ISRAEL GOLDBERG, Editor

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REVIEW OF THE MONTH

War in Mexico

The United States took the first step in active intervention in the civil war which has been going on in Mexico for many years by occupying the port of Vera Cruz. In the engagement, a number of United States marines were killed, in all seventeen, and many of them wounded. It was a skirmish, Mexicans and their sympathizers firing at the Americans from windows and roofs. Three of the seventeen were Jews. A proportion in excess of the mathematical share of the Jews of this country. But this is in keeping with American tradition. The Jews of this country have always offered their lives in excess of their numbers in defense of their adopted country. They have been valiant soldiers and sailors. And yet there are Jews who doubt Jewish valor for Jewish causes! The suave disdain of the anti-Semite for Jews is reflected in the lack of self-esteem in lackadaisical Jews. This is no new Jewish trait, this valor. It is as old as the gosh. When they were excluded from the profession of arms, Jews were valorous in the defense of their law, giving their lives for that, when honor required it. When they were admitted into the army anywhere, they seemed imbued with superhuman powers of endurance, as if they were determined to show the incredulous world that the calumny against their people was not deserved. Even in Russia, they have fought nobly, and fighting for Russia, hoped to convince that country of the injustice of regarding such defenders as aliens. So, too, in perfidious Roumania, in Bulgaria, in

France, in England. But more especially so in the United States. Let us not scoff at the Jewish youth who enlists in a dare-devil moment. Whatever the immediate motive for his enlistment, there is in him, probably a sub-conscious feeling, the desire to uphold the Jewish name. He fights as an American soldier to show the world that Jews have the fighting spirit. May this fighting spirit animate all Jews in doing battle for their own country, as well as for their adopted countries.

Without a Country

Concrete instances, illustrating the Zionist contention that the Jew is the Man without a Country, rarely appear in a shape to emphasize the assertion. The theory seems to imply that Jews are without a country, but not this or that Jew. The Hebrew Sheltering and Immigrant Aid Society has produced the man who in his unfortunate plight fits snugly and unquestionably into the theory. The man came to New York from Brazil, and after living here for a few months became insane. The United States government ordered him deported and taken to Brazil. Arriving at Brazil, he was refused admittance on the ground that, being an alien who had once left Brazil, he could not be allowed to return. The man was offered to Santos, the town where he last lived while in that country, but he was excluded. The ship's captain sought to drop the unfortunate man at Rio Janerio, but it could not be done. At every port the ship touched, the insane man was offered for acceptance, and everywhere

rejected. There was no alternative but to return him to the United States, which held him at Ellis Island. The man was born in Russia, but had left Russia without a passport, and no steamship company would take the responsibility of attempting to return him to Russia. What is to be done with this human being? He has a civic status nowhere. He belongs in the twilight zone where no law applies. In truth, he has no rights, for rights belong only to a person who has a legal status. This same condition applies to the Jews as a whole. They have no legal status, as a people must be defended by volunteer defenders, and they have no local habitation. They are here, there, everywhere, but in the eyes of law, they are nowhere.

Is it not time that all Jews realize what their status as a people is, and seek to remedy the fault?

The Education Fund.

Die Welt publishes a table giving the amounts contributed by the various countries to the Palestine School Fund. America appears seventh on the list, following England, South Africa, Germany and others. Of course, we may advance substantial reasons for this bad showing. Boris Schatz has been with us, Mayer Berlin, Franz Oppenheimer. Local causes have also prevented us from making extensive public propaganda for this fund. But these are excuses in extenuation of neglect. The one good reason that may be advanced is this: The work for the Fund will require adequate planning, and systematic work, freed from polemics. Such work could not be done here while the controversy was going on. Now, however, the controversy is closed. Dr. Nathan has issued his account of the proceedings, and the Actions Comité has published its version. The Jewish public may now judge with a calm mind. Undoubtedly, we Zionists prefer the statement issued by the Actions Comité. It is by far the better account. It sounds truer, and breathes a loftier spirit. Now is the time to begin operations. We shall have to raise at least \$20,000

per annum. This large fund must be secured from all those who are interested in Hebrew education, with the Zionists in the lead. A committee has been appointed by the Federation. It will probably get to work at once. This would be a fine opportunity to penetrate into the religious organizations of the country, for they, of all Jewish institutions, should respond to the call of education for Palestine in the Hebrew spirit. All Zionists should consider that they have a duty to become annual supporters of the Palestine schools. Zionist societies should make their pledges in the form of annual self-imposed taxes.

The Annual Meeting of the Hilfsverein

The annual meeting of the German Hilfsverein was held on April 26, at Berlin, and the occasion served to evoke from Dr. Paul Nathan a plausible appeal for harmony in the Palestine education affair. Dr. Arthur Hantke, member of the Actions Comité, echoed his sentiments, and tactfully pointed out that the Jews of Palestine would like peace too, but that peace should be established upon a fair understanding and appreciation of the legitimate demands of Palestine Jewry. The controversy, as such has ceased. Three Zionist members—Dr. Weitzmann, Leo Motzkin and Elie Strauss—have been added to the Curatorium of the Haifa Technicum. We understand that there are other difficulties yet remaining to be adjusted. One of the difficulties arises out of the persistence of Palestinian Jews in avoiding the Hilfsverein schools. This is regarded by Dr. Paul Nathan as a boycott, and the boycott must be lifted, in his opinion, if real peace is to come. But there is no power that can remove the impression made by Hilfsverein tactics in Palestine. The prevailing sentiment, based on local conditions, is against the Hilfsverein. In fact, it remains for the Hilfsverein by its own actions to remove the antagonism of the mass of the population. Let it be seen that it has veered in the direction of Hebrew; that Hebrew teachers are being sought; then there will certainly be no prejudice, and peace will soon come.

The Zionist organization can do nothing to remove the correct impression. And it is the further duty of the organization, regardless of the feelings of the Hilfsverein, acting in harmony with the peace declarations, to take up the work of education, even though the Zionist schools ultimately displace the schools of the Hilfsverein. The protocol of the Technicum settlement has no bearing on this phase of the question. The new schools are needed. They must be maintained. If they attract pupils from the Hilfsverein schools, that is the lookout of the Hilfsverein. This is friendly rivalry, where the best school will win out. Peace cannot be meant to be the abandonment of education in Palestine by the Zionists.

The Bezalel in America.

Boris Schatz left America on Friday, May 15, taking away with him the good wishes of thousands of interested friends. Of all recent visitors Mr. Schatz has been greeted with the greatest amount of popular applause. Not a speaker in any sense, he was welcomed at Cooper Union at one of the largest Zionist meetings ever held in New York. The same story is told by all other cities he visited. A moral and financial success if we ever had one. Practically ninety percent of the goods originally brought with Prof. Schatz was sold. Over \$23,000 has been transmitted to the Bezalel Verein in Berlin, and quite a sum is being held here for prepaid orders. In Cincinnati, the exhibition made a deep impression upon many who have held aloof from Zionism, and the same is true of Baltimore. In New York, the popular interest was wonderful. What was there in the Exhibition to arouse such wide-spread interest? It was the concrete evidence of Jewish labor in Palestine that raised the dignity of every Jew. It was the feeling of confirmation the exhibition gave of the inherent worth of the Jewish people. After a few years, by superhuman sacrifices, something had been produced which united all Jews in one sentiment of confidence in the creative powers of

the Jewish people. Because it was also attached to an esthetic product, it gave immense satisfaction, stirring the soul of every Jew. The Bezalel has become one of the features of Jewish life, with an international gallery of appreciative observers. There is no doubt that it can become an annual visitor.

The Mizrachi Convention.

Rabbi Mayer Berlin is entitled to credit for having succeeded in arousing considerable interest in orthodox Jewish circles in Zionism. Within six months he organized over 30 groups, secured, it is said, about \$6,000 subscription for the Mizrachi colony, and held a convention of delegates of these groups in Cincinnati. We have always held that there are elements of orthodox Jewry that can be won for Zionism only through an appeal or effort by men of the same element. These unorganized, individualistic groups, armed with the spirit of antagonism toward every thing that is modern in Jewish life, and resenting the assumption of control by younger men, are very difficult of approach, and it takes a man of the *yichus* of Mayer Berlin to gain even a hearing for Zionism. This hearing he had, but whether he has won them to Zionism or to active interest in a militant orthodoxy, is too early to say. At least at the Cincinnati convention it was difficult to analyze the motives of the delegates who affiliate with the Federation on the basis of "services rendered," but refused to affiliate in principle. If the Mizrachists are to gain in numbers and prestige in this country, they must join the Federation in brotherly fashion, regardless of such principles of party differences as Mayer Berlin has spoken of during his visit. The Mizrachi Federation is an international organization, directly bound to Congress, but that is merely an organization statute. The Mizrachists have the option of rejecting it. If their objects are better served, and if Zionism is better served by entering into the general Zionist Federation of America, an organization statute ought not to be erected into a principle.

Dr. N. Katzenelson

Dr. N. Katzenelson, chairman of the Board of Directors of the Jewish Colonial Trust, and Mr. Theodor Hirsch, manager of the London branch of the Trust, arrived in New York on May 15, to investigate, it is said, the possibilities of establishing a branch or agency of the Zionist bank in this city. This is a project that has been advocated now for several years. There are many technical difficulties, but it is possible, if the Trust is prepared to take the first step, to overcome these difficulties. No one questions the advantage to be gained through having a branch of the Trust in New York. It would concentrate attention upon the practical aspects of the movement, and bring into contact with Zionism hundreds of persons who now obtain banking services conducted by private individuals who in no sense represent an ideal. Zionism must broaden out, bringing into relation with this or that institution more and more of the Jewish population. In this way we lay the foundations of a formidable organization. We must serve Jewish interests wherever we can, and even correct evils, if possible, if they have any bearing on the problems arising out of immigration. A Zionist bank, with high ideals, manned by an efficient corps of officials, serving the local interests of Jews, is bound, in time, to obtain a large following which can easily be diverted into active participation with Zionism. Dr. Katzenelson may be trusted to look into the question with care, and whatever decision he will arrive at will be based on the principle of doing whatever is possible to strengthen Zionism if it can be done with due regard for the honor and credit of the movement.

Mathias Ache

Under this bold pseudonym, inviting anathema, Dr. Nathan Birnbaum began his literary career. He inaugurated the nationalist movement among Jews, basing his theories on political ideas, rather than on the ideas current among the Choevevi Zionists. This was natural for Austria is the center of national conflicts, and the ideas of union on the basis of race had been established after a great deal of disorder, but up to the time of Birnbaum, they had not been applied to Jews. He was the man who coined the term "Zionism", and he labored in the field before the advent of Herzl. He was the organizer of the militant Jewish students' corporation the Kadimah, and imbued his follower with the idea of fighting for Jewish honor in the halls of the universities where Jews were regarded as not being competent to reply to personal insults. For a time, Birnbaum remained within the Zionist organization, but by nature a sensitive man of large capacity, with a deep poetic strain, he could not adjust himself to the conflicting currents of opinion in Zionism, had not the talent of a statesman, and could not bear defeat, and thus in time found himself in opposition to Zionism with a phantastic platform compounded of a variety of illusory ideas and projects. One of his prominent vagaries is his desire to Europeanize the Yiddish language which he regards as the national language. But, on the whole, Birnbaum has been of great value to Zionism in its early days, and is entitled to our gratitude and appreciation. Zionists as well as all other national elements join in congratulating him on his fiftieth anniversary, which occurred on May 6.



THE ERRING CIRCLERS

By MARION F. RITTENHOUSE

"It seems to me that our sewing circle never takes up with a citified, high-toned fad, but what there's something 'most like a judgment sent down on us," observed Mrs. Birdie Silverman, pensively contemplating the huge bundle of family mending which she had prepared to take with her to the meeting of the aforementioned "circle."

"And every time that we get a setback, we think that we've learned our lesson and are squelched for good and all, but believe me, Mrs. Levy, it ain't no time till one of us Circlers pops up with some new hobby, which the rest of us circlers mount behind her, as you might say, and then we all prance merrily away. I feel in my bones that somebody will spring something new," she continued thoughtfully, "for it's six months just since the last meeting of us circlers as a whist club."

"You don't mean to say that you've played whist in this here little burg," Mrs. Levy, who was a new arrival from a nearby city, and consequently regarded her new neighbors with a superior and supercilious eye.

"I knew that you'd be surprised," replied Mrs. Silverman complacently. "It ain't hardly what you'd suspect of this peaceful little town. Well, Mrs. Bamberger, the wife of the bank cashier that was here just before your husband got the job, initiated us into its mysteries. She proposed changing our circle into a whist club the very first meeting that she attended."

"Some newcomers are mighty cheeky that way, you know," Mrs. Levy, who had already formulated certain ambitious plans, reddened, but said nothing. "I suppose," continued Mrs. Silverman reflectively, "that we were tired of doing our

family mending in each other's company twice a month and yearned for a change. Any way, we jumped at her proposition, you might say, and that every afternoon she taught us the rules of the game. She'd been so certain of us that she had brought some score cards along with her, and her punch, and she was mighty proud of that punching instrument. She said it was just like a train conductor has to punch his tickets with, and that it cost nine dollars, and when we won a point, she would gracefully punch a hole in our score-card, and when the game was over and we were ready to go home, all we had to do was to count the holes in our cards to see how many points we'd made.

"And she taught us to *progress*, too," continued Mrs. Silverman, "To my mind, that's the best part of the game. I don't believe I'd cared so much about winning, if it hadn't have been for the privilege of getting to move to the next table."

"It was sort of strange how fascinated we circlers were with whist. Not one of us had ever before played a thing more complicated or scientific than dominoes or jackstraws or mumblepeg, but we dived into whist like we was professional gamblers. We made our husbands stay at home evenings to play with us, and would meet at each others, houses for practice games when we ought to have been doing something else. We just talked and thought and dreamed whist. If you passed a group of us on the street you'd hear such fragments of talk as, "Led from a sneak." "ridiculously poor partners." "rotten deals." You never heard a word about "Esther's new dress," or "Morris's fierce cold." And other common subjects that used to interest

us. We just naturally forgot how to talk about everyday affairs.

"And quarrel - well, say, Mrs. Levy, you never saw anything like It! Believe me! I've played at that circle whist club when the atmosphere plumb reeked with electricity that was generated by savage whisters. You know you'll read poetry and such about the "lightning flashing from eye to eye," but I never really saw it do the flashing till I played whist, and I don't say that I didn't discharge a few darts myself, when my partner trumped my ace, or when I saw some one craning their neck to look in my hand.

"Well, we played along steady for at least three months, without our enthusiasm fading out the least bit. Then I talks my Nathan into letting us give a public whist party in that empty hall above his store.

"We decided to charge twenty-five cents admission, and the proceeds was to buy more books for the circlers' library. And believe me, Mrs. Levy, the hall was crammed to bursting with folks that wanted to play. Some of them didn't more than know one card from another, and that didn't worry them, nor us either - one two bits is a good deal like another, you know. And maybe their ways of progressing wasn't queer. They progressed backwards and forwards and sideways - you might say they progressed in every direction except straight up toward the ceiling. Old lady Feinsilver that wanted to be my stepmamma and my Aunt Rachel Silverman who got to be my stepmamma played partners every game, and they progressed every game, but when the party was over I noticed that while Aunt Rachel's card didn't have a single punch in it, old lady Feinsilver's was like a sieve."

"And she won the prize?" Mrs. Levy queried absorbedly, "Well, did you ever!"

"I was just going to tell you," continued Mrs. Silverman, "that we counted up the scores at eleven o'

clock, we were all dumfounded to find that Mrs. Isadore Benjamin had the most holes in her card. She was the poorest player of all the circlers. We none of us could believe our eyes, and Mrs. Bamberger was so doubtful that she counted 'em twice. And when she did finally condescend to present the first prize to Mrs. Isadore, why she ups and haughtily declines it, and she was that excited and sort of hysterical that it made us uneasy for her, for usually Esther Benjamin is as calm and well balanced as a setting hen. Her refusing to take the prize gives that old Feinsilver party a chance to grab it, and grab it she does; though she told me herself that she never did learn to tell the knaves—(Mrs. Bamberger taught us to call 'em knaves—said it was more refined like.) from the kings.

"Then after the refreshments was served and every scrap eaten up, we all went home wondering what ailed Esther Benjamin. And when we all met at the hall next day to get our belongings and wash up the dishes, we found out. She came a swooping in, a brandishing something bright and steely above her head, and shrieks out;

"What d'ye think of this?"

"In less than ten seconds, we had all skurried to cover; for we thought that she had lost her mind, and that it was Isadore's pistol that she was a flourishing so recklessly, but when I finally took my life in my hands and peeped out from behind the organ at her—what do you think it was—a conductor's punch!"

"Mrs. Bamberger's?" Mrs. Levy cried, in evident excitement.

"No, indeedy," replied Mrs. Silverman emphatically, "did I forget to tell you that Mrs. Bamberger didn't alow no one but her own self to handle that precious instrument? No; we all knew without and telling that it wasn't Mrs. Bamberger's precious punch."

"I sent to Chicago for this just as soon as I heard that the circle was to give a booby prize," said poor Esther, a waving the punch above her

head. (Mrs. Bamberger had said we must call it a consolation prize as it was more refined, but Esther was too excited to remember to be refined.) "I ordered it from a mail order house," says she, "It cost me forty-two cents and the postage was nine cents more. I sent them a punched scorecard for a pattern, and told them to send me a punch that made holes just like them in the card, for I knew it would never do to get one that didn't make the same kind of punches as Mrs. Bamberger's

"I had this up my sleeve last night, and whenever I lost a game, I punched holes in my card on the sly, just the same as if I had won the points instead of losing 'em. Now, you've all known me my whole life. (Mrs. Bamberger wasn't there she wasn't strong on dishwashing, or other dirty work.) You've known me as babe, child and woman," says poor Esther, "and I leave it to you, if you ever knew me to do a mean, underhand, thievish trick before. I want you to say before my face what you think about it, before you talk it over behind my back."

"For a moment, we was too dumfounded to speak, and then Mrs. Leopold Klein, who is most generally our leader and spokeswoman, went right up to Esther and put her arms around her and kissed her.

"'You poor dear thing,' says Mrs. Leopold Klein to her.

"'But I stole holes in a card,' cried Esther, looking quite dazed.

"'You poor, repentant thing, you didn't do a bit worse than any of the rest of circlers would, if we'd have happened to have been quickwitted enough to think of it. I think we needed a jolt like this to bring us to our senses. Here we've been trying to conduct ourselves like we was society buds and blossoms, when we really are and should be, just plain, every day—'

"'Not weeds! don't call us circlers weeds,' expostulates Mrs. Stein-

hart shrilly, as Mrs. Leopold sort of hesitated for breath.

"'No indeed; Mrs. Klein went on, 'I was just going to say like plain, useful plants.'"

"'I; I was so afraid that she'd say vegetables,' Aunt Rachel whispers to me, 'and liken us to cabbage heads and squashes.'"

"'And furthermore,' Mrs. Leopold Klein goes on impressively, I take this opportunity to ask the circlers if they don't think they had better cut out the whisting, and meander back to the straight and narrow path of plain duties and simple pleasures? We won't say that it's wrong for folks to play whist, but we have proved that it ain't safe for us circlers to play; therefore, I move that the whist circle be changed back to the sewing circle.' And her motion carried without a dissenting vote.

"Next day, we notified Mrs. Bamberger by mail of the change we had made, but never told her why, and she never knew. Why, my Nathan don't know. I never told it before."

"But, you've told it to me?" Mrs. Levy interrogated.

Mrs. Silverman smiled enigmatically. "We think it's a good thing for newcomers to know," she replied, "and we don't give nobody away, for you see, Mrs. Esther Benjamin is just the *nom de plum* of the circler that stole the punches. We keep her real name to ourselves."

Mrs. Levy reddened. "If you mean that I—" she began angrily.

"I don't," interrupted Mrs. Silverman, with suspicious promptitude, "How could you think it of me? I was just going to say that Mrs. Bamberger came to the next meeting of the sewing circle just bristling with reasons why we should keep on playing whist, but when she saw us a sitting there doing our mending, looking as stubborn and set as a drove of thistle eating donkeys, she gave it up, and withdrew from the circle, which we didn't mind at all."

WHAT IS WRONG WITH THE ZIONIST ORGANIZATION IN AMERICA?

By LOUIS LIPSKY

Zionism has become the irresistible movement in Jewish life, carrying in its wake all elements of the Jewish people. In every quarter there is a stirring among the dry bones. Palestine has worked this miracle, but behind Palestine stands the motive for the work, the desire for the rebirth of Jewish nationality. The motive is masked, but it animates all phases of our endeavor. More or less, it is there. There are many who do not look beyond the result. They commit themselves to Palestine, to Hebrew education, Jewish art, colonization, and believe they retain their theoretic opposition to Zionism. But deeds outweigh theories. An act is judged not by what the actor regards as his "reasons", but by its logical and psychological implications.

But if Zionism is irresistible, that does not mean it is bound to succeed. We are in danger of smashing the entire edifice by not taking precautions for the docking of our ship of state. The ship is all right, but what if the captain steers it upon the rocks?

The danger lies in an uncontrolled, helter skelter invasion of Palestine. This may sound fantastic, for what does Palestine work actually amount to? But those who have eyes can see the beginnings of a formidable Palestine movement, with all sorts of practical enterprises, set in motion by all sorts and conditions of men. They are already sending out their agents from America, from Russia and from England.

We have not created the machinery to control Palestine or to attempt to remove in a real, national sense the political difficulties that stand in the way of economic or cultural success and these political difficulties will disclose themselves in proportion as the movement grows. The colonization in Palestine is not in our hands, but is left practically to individual vagaries.

Herzl had the matter clearly in mind. You cannot enter Palestine without a legal standing, unless you are prepared for

an unformulated struggle with the government in power. There were two steps confronting the organization. They could not be taken simultaneously. The first was to secure the means to enable him to negotiate with the owners of *rights* in Palestine. The second step, to be taken after these *rights* had been secured and assured, was a colonization movement on a large scale guided by a competent corporation, furnished with the means to investigate, lay plans and direct the entire movement. The idea in the back of Herzl's head was an ex-territorial or super-territorial nationality directing the conquest of the land. Rights first, colonization second.

The circumstances have now altered. Herzl himself had to amend his own plans. He had failed to provide for the exercise of the national muscles in the interim between obtaining the rights, and the moment of large colonization. Jews inspired by Zionist propaganda could not be kept out of Palestine. The slightest occupation of Palestine was used as a lever for a further advance. The propaganda fed on Palestine. It was obsessed by slight advantages. It was consumed by the interminable details of a colonization and an activity which, to be economical and efficient, should have had an organization behind it so strong as to master the Palestine sentiment created. To control the situation, the organization should have become more powerful than the instruments of colonization. But not having attained its political objects, not in person being the creator of the conditions, but merely the inspiration of the creators, the organization became less and less than the works it inspired. To-day the organization is, in a sense, the rear guard, the useful friend, the "aunt" who is esteemed according to the funds she contributes.

The Zionist organization has thus merged its two functions. It is both the inspiration and the colonizer. It shifts

from one to the other and has no clear consecutive policy with regards to either. It takes up the immediate task in Palestine. But it has no time for planning. It responds to immediate calls. Its force is terribly undermanned. Its means for these various projects are woefully inadequate. On the other hand, as the creator of national sentiment, it is undecided how to proceed. The propaganda is conducted for definite practical purposes, with imposing budgets, with concern for the pressing and often vociferous demands of impatient people who fear that Palestine may be removed from under the feet of the Jews.

This is the great danger: The organization cannot forever be both the singer and the song of Zionism. In other words, it is impossible to be at the same time the propagandist of national ideals and the colonizing agency in Palestine, unless it has a period of rest for the upbuilding of its internal life. The organization has thrown itself into Palestine work without providing for its own continued, efficient existence. There must be a line drawn between the organization working for national ends and individuals working for themselves, and indirectly for national ends. Such a division can be made. This should be the leading principle: Whatever an enlightened, progressive government would do under the circumstances, the Zionist organization should undertake. But the government should not be submerged by its departments. It should rise above them.

II

Because the Actions Comite, our government, has been operating in this dual capacity, we in America have also suffered. We have been made the collectors of funds. We have engaged in propaganda only with an eye to secure the funds. Now and then, we have had a respite. But the entire tone of Zionism has become one of immediate work measureable in dollars and cents.

The policy governing the acquisition of funds has been one leading to organization bankruptcy.

Under rational conditions, had the Actions Comite taken the precaution to protect the interests of its branch federations, propaganda by means of concrete enterprises would not have resulted in re-

ducing the American federation to impotence. For if the federation would have been allowed to maintain itself from the funds collected, it would have profited by the work it did for the funds. But the donors to the funds felt no obligation to the organization, for the emphasis was being placed on money and not on organization. The contributor to Palestine institutions thus had an advantage over the organization Zionist. The organization Zionist unable to contribute to Palestine institutions felt guilty, although he was the generous donor. He felt that if only he could give too, he would be absolved from doing the chores of the organization. And as he became prosperous, he either contented himself with some money gifts, or dropped out of the movement entirely. Thus the Federation did not grow as the funds grew, but on the contrary, every new fund meant organization sacrifices, in time, money or individual service.

The policy of the Jewish National Fund Bureau for America, according to which the collections pay for the work involved is an indication of what should be the system. The Bureau, operating under the close supervision of the Cologne office, pays for all work done for it. The larger the collection, the larger will be the budget. But even here, no provision is made for maintaining that large organization activity, without which the Bureau could not have succeeded in raising its annual income from \$8,000 to \$40,000 in the course of about four years.

The Federation, as well as the Actions Comite, is limited to its per capita tax, which is absurdly inadequate. Special propaganda funds are solicited, but it is with difficulty one works against the prevailing sentiment that one cent for Palestine is worth more than fifty for propaganda and organization. This sentiment is Zionism at its lowest ebb. It must be combatted, for if it continues to prevail, Zionism is soon bound to face disaster.

I come now to another feature of organization in America. It is a reflection of the same lack of courage in fighting for nationalism frankly and openly, without subterfuge or indirection. The Actions Comite favors subsidiary organizations in Palestine, instigated by the Zionist movement, but not controlled by it. So

too in this country, instead of meeting opposition in a straightforward manner, we have frittered away our strength in creating subsidiary forms of Jewish organization intended to get at indifference where it can least resist attack. On the theory of "going into the communities," or on the theory of Hebraic culture being essential if Zionism is to make any headway, a number of our influential Zionists have adopted a golus program which absorbs them and makes it impossible to concern themselves with direct Zionist work. They presume that Zionism must have a Hebraic background in the golus lands, but forget that if the corner stone of that culture is not consciously national, it serves only to delay the success of Zionism. It is a fundamental assumption of our movement that assimilation cannot be permanently checked in golus; that a national culture on national soil is the only alternative to the submergence of the Jews as such. But these friends have gone ahead, taking with them many of the rank and file, who have tackled the tremendous problem of education, communal organization, Hebraic culture among students, etc. Their activities have resulted in immediate loss to us of persuasive personalities.

III

These, in general, are the aspects of Zionist organization. I treat them briefly, preferring not to enter into details or side issues or remarks, for, on the eve of our seventeenth convention, we American Zionists must tackle the concrete problems that have arisen not by projecting details, or wandering away into abstract thinking, but by looking at them against a broad horizon.

In truth, we have had few conventions that deserved the name. Years ago, problems were disposed of by leaders, who, acting in true Herzlian fashion, decided things for themselves in line with what they regarded as right and proper. To-day, we have gone ahead. The Federation is based upon an intelligent democracy. The administration attempts only to guide the rank and file of daily workers. It imposes nothing upon its constituency, being prepared to discuss all propositions openly in convention assembled.

If we are to make any progress, in

America, as well as in Europe, this must be the principle guiding our operations.

The Zionist forces must work along the lines of concentration of effort and control, as against scattering of effort and division of control. Not funds, but a fund. Not organization, but an organization. Not results, but a result.

At Berlin headquarters, this means: Not various agencies in Palestine, but one agency devoted to each national job. A Palestine Amt should be the Department of Agriculture, and in it should be all agricultural experts resident in Palestine, controlled by one member of the Actions Comite. We have taken up the problem of education. That means at once the preparation of a Department of Education, composed of Palestinian educational experts, controlled by one member of the Actions Comite. It is evident that industry is the next step in Palestine, for agricultural development must have industry as its auxiliary. Preparations should be made at once for industrial investigations, and plans laid for a Department of Industry, which shall be organized in the same manner. The Department of Foreign Affairs has been wholly neglected; it seems to have disappeared. It should be resuscitated with an expert board, also working under the control of the Actions Comite.

In other words, the organization must be planned upon broad lines. All funds and institutions must be established in clear relationship to the central organization, and the plan should allow for expansion on similar lines throughout.

In this country, this principle would lead to the following: The Federation would be the one recognized branch of the international organization in this country. In it would be included all parties, all semi-Zionist organization, all societies devoted to special work in Palestine. Strict discipline would be enforced, for access to Berlin would be denied any organization or society of contributors if they do not observe the rules. All detailed propaganda would be classified and co-ordinated and combined. Land investments, industrial enterprises, literary propaganda, organization, speakers. We should not have Mizrachists coming to this country with the sanction of the Actions Comite, and organ-

izing a federation of Mizrahi groups who may or may not join the Federation. The Hoachoozós would not be completely divorced from the Federation, but would belong to it as the Daughters of Zion are, although the latter do direct Palestine work.

Feeling that we have the organized strength of Zionism behind us, the Federation would become more adventuresome. For the past three years, the new administration has felt that it must be cautious. We lacked daring, for we felt the enormous responsibility that had fallen upon us. We aimed at quickening the democratic consciousness of our supporters, to make them feel that the Federation was being built up on a broad democratic basis. And we feared to risk such delicate work by plunging into adventuresome innovation. Yet daring is of the essence of growing organization.

There was also another reason. The administration was not convinced that it had a constituency that would back it up once a radical step was taken. For a radical step might have alienated money support from Palestine, or influential Zionists whose good-will we needed. Even the best of our members were not wholly ours, but in large part interested in Palestinian enterprises or works, holding loyalty to the central organization in slight esteem in comparison. We, the administrators, men and women not of large financial power, all of us bound to pressing daily tasks, stealing time from the necessary work of the day for Zionism, were unprepared to take the plunge that might have ruined either the individuals concerned, and thus the organization also, or the organization and necessarily the reputation of the individuals.

The movement has not enabled one person to abandon individual work for the Zionist organization. We have lieutenants at our offices, but no captains. The theory of free labors in philanthropic institutions has been adopted by us. We have felt it to be improper to take capable men and women away from other employments in order that they may serve only Zionism. This has been a wrong policy and is bound to have wretched results.

That is the problem of the Federation.

It is the problem of administration.

In fact, it is all there is to the problem.

For all else is detail.

At our convention, we will discuss publications, Palestine schools, organization, Hoachozo consolidation, perhaps a daily paper, perhaps a weekly paper, but these questions are in large measure matter of administrative power, and they do not, in essence, require elaborate discussion. They mean nothing, moreover, unless we provide for an adequate executive management of the work. That we have such men and women, no one doubts, for who are the active agents in all Jewish organizations but Zionists? They are propagandists, administrators, organizers, speakers, etc., but not for us.

With adequate executive management, the era of expansion would begin. There would be greater daring, originality, more power. Men who now are unwilling to come into our councils for fear of being dragged into an unescapable net of subordinate work, which their positions do not permit, would join us and give us of their influence and advice, knowing that the men and women at the head of affairs would understand how to use them.

Do we not need a weekly publication in English? Do we not need a daily paper in Yiddish? Should not The Young Judean be strengthened and improved? What use is there in a discussion on these points? But we proceed in a vicious circle, providing for no systematic financial aggrandizement, providing for no systematic organization, leaving the movement to be managed by the free will offerings of persons who, when they are ambitious, are compelled to clip the wings of their ambition to remain in the organization and yet are unable to abandon the organization for fear of the ruin that may follow. When they remain with us, they become routineers in Zionism, and at the same time are unable to get anywhere on their own account.

Zionism is irresistible, but without an efficient organization it will destroy itself. The air is filled with important manifestations of Jewish national enthusiasm. To control and direct that enthusiasm, to coalesce it into national values, it is of the first importance that the Zionist organization be strengthened. Let us in America take the first step into making the American Federation the power it should be, and then let us proceed to reform radically the organization system abroad.

ZIONIST ORIGINS

By CELIA FRANK

The following is the second of a series of articles tracing briefly the rise of Modern Zionism

CHAPTER II

There is no blank page between the history of Israel's past and that of the present in the Diaspora. The persecutions of the first centuries continued into the later centuries, at times most barbarous, at others somewhat mitigated. With the last century open murder and rapine have ceased in the enlightened countries, but the demon Anti-semitism oppresses more to-day perhaps than formerly, since its methods are not open in attack. In spite of all, however, Israel maintains steadfastly its old beliefs. Judaism has not conceded one iota of its principles, and the Jews remain today as distinct a people as in former years. The potent forces in Judaism, the idea of the restoration and the Messianic era, still continue; only the Jews of today see more practical plans for their realization than formerly. The contrast, therefore, between the early conceptions of the Messianic era, and those developed during the centuries of itineracy which followed, with the consequent absorption of Occidental culture, is marked. The Israelites have always predisposed to fraternize with strangers, and they turned passionately toward the acquisition of Occidental culture. Is it not but natural, therefore, that the new Jewish culture should have questioned the Messianic conceptions developed in the earlier period of restlessness and mysticism? Throughout the first years of the Diaspora, the Israelites expected some miraculous intervention to put an end to the exile, and give the signal for the glorification of Israel. In the early opinion, the Messiah was to gather the children of Israel around him, march to Jerusalem,

and there, after overcoming the hostile powers, restore the temple worship, and set up his own dominion. In their adversity and affliction they thought for the time only of the material blessings that might ensue, and forgot Israel's greater mission. Later, however, from fanciful and materialistic views exclusive and perhaps coarse notions of individual well-being, revenge and relief from an oppressing enemy, the hope took nobler expression in the idea of a stable, national government based on the principles of pure morality and lofty ideals, universal brotherhood and peace, of perfect righteousness and purest religion, God reigning in Zion, and spreading his radiance over the whole world.

Towards the close of the 18th century, with the growing tendency toward toleration, and the influence of Moses Mendelssohn, Jewish thought was turned into new channels. The slumbering genius of the Jew was aroused and revived from its abjection. With the influence of Mendelssohn the Jewish race received its impetus for a rejuvenescence, threw off the lethargy which possessed it during the Dark Ages, and sprang from the narrow and isolated Ghettos into the world of culture. With the new Jewish culture came self-knowledge and self-respect, and gradually developed a broader race consciousness and correspondingly historical interest in Palestine. By the side of this influence came the strong sentiment of cosmopolitanism which swept over Europe the last part of the 18th century and first half of the 19th century. It was a natural reaction against the arbitrary grouping of nationalities which ignored all racial differences and was

based simply upon political necessities. Then a counter-reaction set in. Cosmopolitan ideas were rejected as opposed to personal freedom, and there sprang up the sordid sentiment of national exclusiveness. A desire for national solidarity made itself felt, and all dependent European nations took up the banner of national independence. The unification of Italy under Victor Emanuel, the uniting of the various German principalities into a powerful nation under Bismark, the action of Switzerland, Hungary, and the various Balkan States, and the attempt of Ireland to free itself from British rule, were bound to react upon the Jews. In fact, many of them sympathized and aided those who fought for this racial freedom. It is therefore but natural that a longing for racial freedom and communal life should have been aroused in their own hearts.

Under these influences there arose gradually, especially among the younger generation, a sentiment in favor of Jewish national existence, which carried in its wake many of the brightest and most advanced Jews of the day. The historian Joseph Salvador as early as 1830 believed in the possibility that a congress of European powers might restore Palestine to the Jews, and the founders of the Alliance Israelite Universelle took an interest in colonizing work in Palestine. Rabbi Hirsch Kalischer of Thorn, Germany, may be called the first practical Zionist. So early as 1836 Kalischer explained his position with regard to the repatriation of Palestine and the Messiah. He believed that the redemption would have its beginning in a natural way, unaccompanied by miracles and wonders. There would first be required the desire of the Jews to settle in Palestine, and the assured protection of the nations in maintaining their independence. His book "Derishat Ziyon" deals with the religious and theological problems involved. He advocated the colonization of Palestine, the cultivation of land there, and the founding of an

agricultural school and of a Jewish military guard. With the Jewish state and worship reestablished in Palestine, then, he believed, would God show his miracles and fulfill the promises of the Prophets. Kalischer travelled extensively in aid of these ideas; caused the first colonization society to be established in Frankfort-on-the-Main in 1861; and exerted some influence in the colonizing work of Charles Netter and the founding of the agricultural school Mikweh Israel.

The colonization of Palestine was persistently urged. Soon Kalischer succeeded in winning many of the more modern and more cultivated over to his belief. Noted among the men whom he interested was Moses Hess, the famous socialist of his time. In the year 1862 Hess wrote his book "Rome and Jerusalem," which, in truth, may be called one of the foundation works in Zionist literature. In this book Hess maintains that the Jewish nationality cannot be destroyed, and that if emancipation be incompatible with Jewish nationality, the Jews should renounce all claims to emancipation. He saw in the Jewish colonization of Palestine the only solution of the Jewish problem. The idea of establishing a Jewish state in Palestine gained support among some of the most orthodox rabbis; and in several of the cities societies were founded for the purpose of studying the Hebrew language. Two years after the appearance of Hess' "Rome and Jerusalem" Heinrich Graetz published an essay in which he declared that the Jewish nation was its own Messiah, and should bring about its own rejuvenescence and redemption without waiting for the coming of a single person or redeemer. His ideas proved too radical for many of the orthodox, and his book engendered violent conflict. David B. Dob Baer Gordon, another leader in the movement, published in his paper "Ha-Maggid" a number of articles, the first of which appeared in 1871, on the colonization of Palestine as the basis for the future regeneration of

Judiasm. In the course of time the various activities developed into a strong movement and assumed the name of Lovers of Zion. As a result of the recrudescence of national sentiment in Europe, and the liberation of Servia, Bulgaria and Roumania, the desire for liberty grew stronger with the Jews and toward the end of the seventies in the 19th century, the national movement gained still further ground.

Through the efforts of Henry Dunant large Jewish organizations such as the Alliance Israelite Universelle and the Anglo-Jewish Association in London were persuaded to take an interest in the establishment of a Jewish state in Palestine, but no response was forthcoming. Laboring untiringly, Dunant succeeded in founding two societies for that purpose, the International Palestine Society, and in 1876 the Syrian and Palestine Colonization Society. Attempts were made by various statesmen and financiers to interest the Turkish Sultan for the colonization of Palestine by the Jews, pleading the advantage of such projects not only to the Jews themselves, but to the Ottoman and Occidental countries. Noted among these were the attempts of Sir Moses Montefiore, as early as 1840, and those of Lawrence Oliphant in 1879 and 1882, whose plans, however, failed to evoke any response. Writers continued in their plea for Palestine's repatriation by the Jews. In 1879 there appeared a series of articles by Ben Yehudah proposing the colonization of the Holy Land and the gradual centralization of the Jews there: and Isaac Rulf in 1883 wrote on the same lines. In Russia the national sentiment especially called forth an enthusiastic response, and literary expression was given to national hopes by such brilliant writers as Moses Lob Lilienblum, Perez Somlensky, and Lev Osipovitch Levanda. With the large influx of Jews into the United States the Zionist movement soon found expression here, and spread quickly. In the years 1882 and 1883 Emma Lazarus wrote a stirring series of ar-

ticles pleading for an independent Jewish nationality and a Jewish home in Palestine.

The general weve of national sentiment spreading over Europe conceded at last political right to the Jews, and with the close of the 19th century the majority of the enlightened nations had accorded them political emancipation. This, however, did not grant them social equality, not only were Jews excluded from all Christian society; but Christian contempt followed them in all their pursuits. At the very time when their own dormant national feeling had been awakened, and the Jewish masses became thrilled with fervor for Israel's restoration, the monster Anti-semitism unsheathed its sword and followed them remorselessly. From 1881 it spread from eastern Europe over the whole continent, leaving no place untouched. In Germany it gained its strongest foothold, and in a short time Austria, France, Russia and many of the southern provinces became strong centers of Anti-Semitism. Refuge was at first taken in the hope that the culture and enlightenment of the time would surely give place to broader and more sympathetic treatment. But when Anti-semitism received more or less co-operation from the governments, the hope was seen to be futile.

The majority, fortunately, continued in the hope that if redress was not obtainable, surely, in the near future, the gap between their civil and social position would be filled. However, a few Jews of Germany, and of the capital cities in most European countries proposed a solution of the vexing problem troubling them. The magnificence of the court fascinated them, the brilliance and wit of the salon drew their Jewish genius almost in spite of them, and in their despondency many of the wealthier and more educated decided upon assimilation. Apostasy thereafter became a common occurrence. Many Jewish youths and maidens, fascinated by the novel experience of affiliation with the great, unknown Christian world, washed in

the waters of baptism, and subsequently passed forever from Judaism. A writer of the time offers consolation, with the reflection that the converts "are but chips shaved off from an unwieldy colossus; the colossus is only strengthened by their removal." Happily, time has proven him right. The conversion to Christianity, however, did not give these proselytes the social freedom and happiness they sought. The waters of baptism did not succeed in washing off their earmarks of Semitism: nor did assimilation with the Christian peoples about them succeed in disguising their Jewish identity. Anti-semitism did not restrict itself to pursuing the isolated Jews; it followed the assimilated also. The distinctness and individuality which they themselves denied and sought to hide, were observed, and regarded as a menace to national solidarity. Jew-baiters persisted in the view that the Jews were an obstacle in the amalgamation of the races, and the formation of homogeneous unions.

The religious sensibilities of loyal Jews became outraged by the action of their more "enlightened" brethren. Salvation began to be looked for from other quarters. Another solution was proposed. It was determined to make Judaism acceptable to the Christians; and the "Berlin religion" with its many "reforms" resulted. Some of the most sacred traditions and hopes were stricken from the reform synagogue ritual. The Hebrew language was dispensed with in the services. All references to the Messiah and Israel's restoration were omitted from the prayer-book. Judaism was declared to be wholly religious, and in no way national. It was contended that Israel's redemption lay in renouncing the hope for renationalization in Palestine, and in accepting gratefully the citizenship of the nations among whom the Jews lived: otherwise, they would be suspected of disloyalty and their position made even more miserable and unbearable. It was a critical moment for Judaism. The pious were ready to forfeit their citizenship for the retention of their cherished hope; the reformed unhes-

itatingly relinquished the glorious ideal for political and legal enfranchisement.

This new religion naturally became the horror of the pious, and made them all the more solicitous to keep aloof from external tendencies. They clung more tenaciously to their traditions. But with the emancipation of the Jews in Germany in 1848, the reform movement acquired new strength and became more staple and permanent. The chasm between the old and the new became greater, and a reconciliation was out of the question. The separation which has continued to this day was inevitable; but it has brought much good as well as harm in its wake. The self-defence of the reformed Jews led the conservative to seek practical methods for defence. They began to consider their position in the world their prospects as individuals and as a community, and their historic nationality sprang to the foreground.

With the acquisition of Occidental culture, political enfranchisement, and the prominence attained by Jewish magnates and statesmen, redemption began to be looked for from practical sources. The vague notions of a Messiah and a Messianic age assumed a more definite shape. The confused hope of a Messianic period imperceptibly merged into a more natural course of deliverance from present misery, and fitted itself to present-day realities. The Jews became deeply conscious that they could be helped only by themselves; that if they could not help themselves, they could not be helped at all. They came to understand that their redemption would come about by voluntary activity on their own part, with the permission and assistance of non-Jewish rulers, as, in the time of Zerubbabel and Ezra the re-establishment of the Jewish commonwealth was effected in a perfectly natural way, and insured by the great power of the world. They saw their salvation in Zionism—that great national movement of the Jews, and understood that if it could not protect and deliver them to-day, it would be the salvation of their children.

(To be concluded.)

ZIONISM AND SOCIALISM

By BERNARD A. ROSENBLATT

Socialism has so many and various interpretations that it becomes imperative to make our definition clear before attempting any discussion on such a subject. Omitting the frills with which it has been clothed in the last half century, we can still probably obtain a consensus of opinion on the following definition of Socialism:—A political movement, worldwide in its significance, striving to utilize the political state as an industrial machine with the view of bringing all the social tools of production under the control of the government. The purpose of Socialism is to have the State secure control of all the means of production that require more than individual attention (such as railroads, machinery, trade implements, etc., but not, necessarily, such individual tools as a Singer Sewing Machine, cash register, etc.), to the end that labor may secure its "full" reward, and industry be regulated not by private profit but by public benefits.

It is true that in the early days of Marxism, Socialism went beyond this economic program and undertook a systematic opposition to nationalism, for it regarded patriotism as a false cry, raised by the ruling classes so that they might, with impunity, exploit the workers. So long as Socialism held forth the hope of a huge cosmopolitan state—a great melting pot of all nations into one common Brotherhood, with one language, one world-country and one people—it had to face the opposition not only of a conservative like Bismark, whose life-work was bound up with the great German nation; not only of a radical like Mazzini, who was unwilling to sacrifice his beloved Italy on the altar of economic freedom; but also of every national group striving for the right to live its own life in its own way, as an entity among the nations. The Bohemians, who refused to accept the German language as a substitute for their native tongue; the downtrodden Poles, who would not be consoled by the prospect of amalgamation with their Russian, Prussian and Austrian conquerors; the

Irish Home Rulers, who will not be satisfied with the reflected splendor of the "far flung" British Empire; and, finally, the Jewish precursors of Zionism, those dreamers of the Ghetto, who preached and labored for a restoration of the house of Israel were inevitably brought in conflict with this Socialist teaching.

But at the time that modern Zionism became a fact through the publication of the "Jewish State" in 1896, Socialism was already in the process of a strong modification. The leaders of the movement, particularly in Germany and France, began to realize that many of their comrades were staunch supporters of the whole economic theory of Socialism, but refused their assent to any proposition that would detract from the devotion due to their native land. In short, while recognizing the economic factor in Socialism, they withheld adherence to that Socialist philosophy which predicated a Universal Brotherhood with one state, one people and one language.

During the last score of years the opposition to the cosmopolitan aspect of Socialist philosophy has kept pace with the rapid advance of the Socialist movement as an economic program, so that to-day we have a well defined theory of Internationalism, which, while directly opposed to the old Cosmopolitan view of Socialism, leaves ample opportunity for the growth of Economic Socialism. Thus, the theory of internationalism indorses the ideal of Universal Brotherhood, but it proposes to secure this "Consummation devoutly to be wished" neither through the abolition of nationality nor the mixing of all races in a melting pot of hodge-podge humanity. In fact far better results might be obtained, and nobler purposes conserved, through an Inter-Nationalism which would encourage the full development of various types of nationality, each with its own peculiar language, laws, culture and mode of life, yet all united as *Sister States* into some form of Confederation of the World, cemented by an International Parliament that will make Universal Peace a reality.

We shall then indeed have a "Brotherhood of Man," but supplemented by a Sisterhood of states, constituting a federal government that we might fittingly call: "The United States of the World."

Socialism, as interpreted by many of its modern leaders in Continental Europe, harmonizes with Internationalism, for within each separate state the Socialist voters, will have ample opportunity to work for the establishment of industrial democracy, while all the Socialists of the World may unite—not to abolish states, nations and races, but—to bring about Universal Peace through a World Confederation of nations, in which each people will preserve its own character and lend its own peculiar tone in the World Symphony. In such a view, Socialism, as an economic and political force, can have no opposition to Zionism. The latter is pre-eminently a Jewish National movement. The questions of Socialism, Single Tax, Imperialism or any other great moral and social issue can be settled in the Jewish State, when it is established, or by the pioneers who are daily fashioning the future Hebrew Commonwealth.

And yet, critics may justly ask of us: what kind of a state are you building? Will it be a duplicate of Autocratic Russia or a miniature United States? Will it become a restored Theocracy, comparable to the Hebrew Commonwealth in the days of Judah's Kings? or will it endeavor to realize some of the dreams of the greatest of social reformers—the Prophets of Israel.

We have in the Zionist Movement various parties. The Mizrachists place emphasis on the religious values in Jewish life. The Paoli Zion look forward to the upbuilding of a Jewish Socialist community in Palestine. Besides these, we have the various co-operative groups, under the influence of Dr. Franz Oppenheimer, who accepts only partially the theories of Socialism, advocating, as the fundamental principle of his program, a modified Single Tax regime in the land of our forefathers. Zionism, therefore, can have no quarrel with Socialism, because it draws an important group of its adherents from Socialist ranks, even as it can have no opposition to the Mizrachists, no matter what religious interpretations they may place upon our movement. We are building a

"House of Israel," and those who are anxious that the structure shall show a certain kind of stone and marble are free to join us with the assurance that their labor will influence the texture of the completed edifice. We need all the sons of Jacob for our task, so long as they be true to the ideal of a Jewish nation on a Jewish soil, whether they come to us by the direct method of the Shulchon Orach or by the devious ways of the radical reformer. Zionism, therefore, both as a practical measure and as a philosophy of life, is not in opposition to any social reform or political program.

It is my firm opinion that if our Orthodox Zionists should search deep enough in Jewish history, they must conclude that Judaism, as a religion, and the Jews, as a people, are in harmony with every sane movement for social justice. On the other hand, let but our Socialist Jews open their eyes wide enough to admit a few facts besides the "economic interpretation of history" and "the surplus labor value," and they will learn that Zionism is a philosophy of life in which all that is really valuable in Socialism is recognized and appreciated. The Jew is now, and always has been, the great social factor in history. While the early Christians prepared for a life after death, neglecting civic duties and placing all the emphasis on individual salvation and individual immortality, while Europe went mad with an excess of individualism under Feudalism, the Jew held forth the banner of social salvation, of the unity of Israel second only to the unity of God. A large portion of our prayer book is devoted to prayers for the "People of Israel." From this point of view, the Jew is a socialistic factor in history—he has striven for social rights as distinguished from individual rights, for social reforms rather than for reforms of individual character. In these latter days, he has produced a Karl Marx and a Lasselle rather than an Anthony Comstock; he has given to the world labor leaders rather than Prohibitionist agitators.

Zionism, reflecting the national character of the Jew, must be socialistic rather than individualistic; it must partake of the social reform spirit of Isaiah rather than the other-worldliness of the Popes or the excessive individualism of Luther.

Zionism has kinship with social reforms, social strivings and social ideals. Dr. Herzl instinctively and recognized this, for in the "*Judenstadt*" and "*Altneuland*," he portrays a great Jewish Commonwealth, in which the laborer works only seven hours a day, and where co-operative efforts make possible the realization of the social dreams of the prophets.

Do not misunderstand me. I do not pretend that Zionism is only the prelude to the establishment of a Socialist Commonwealth in Palestine. I do not know what kind of a Commonwealth we shall erect. But of this much we may be certain: the Hebrew Commonwealth will incorporate social reforms, and will foster social ideals, to a much larger extent than any other government, ancient or modern, for the very simple reason that this Commonwealth will derive its being and draw its strength from the social character of the Jew.

My personal view is that our Commonwealth in Palestine will be *socialistic* rather than Socialist—it will strive towards social reforms and social justice without, necessarily, becoming a full-fledged Socialist State. I believe that love of liberty is too firmly entrenched in Jewish character to permit the organization and development of a form of Socialism, which, as it is understood to-day, requires the exercise of a considerable amount of coercion. For in spite of all denials to the contrary, the *Socialist concept necessarily implies the utilization of coercive power*, since in order to accomplish the unpleasant tasks of life, it will demand and receive the unwilling obedience of many citizens. To illustrate: it will require no great effort to produce orators and statesmen who will deliver weighty addresses in well-filled banquet halls, but it might require some amount of gentle force to obtain sufficient persons to prepare the banquet table. Social justice does not abrogate the principles of individual

justice. I am unwilling to compel any man to co-operate with me throughout life, even though I be firmly convinced that my prescription is most essential to his well-being and success.

I firmly believe in co-operative effort. But our co-operation must be a voluntary offering of a freedom-loving people, not a haphazard labor union superimposed by the state. In short, I favor a system of "Voluntary Socialism," or the organization of a Commonwealth that will permit the individual to enter—even as freely as he joins the Masons or a Zionist society—and share in the benefits of socialized industry; but he must not be denied the privilege of staying out of the co-operative society, and compete, if he so wills, with the Socialist state, in the publishing of a newspaper as well as in the manufacture and sale of furniture, clothing, etc. Even as we have free public schools to-day, that might be utilized by the children of all our citizens, and yet we place no hindrance on the establishment and growth of private schools and colleges, so we should accept the principle of a Social Commonwealth that will endeavor to secure for its members the full rewards of their labor (in compliance with Socialist demands), without interfering, however, with private industry and individual initiative.

The Jewish National Fund is struggling to obtain possession of the soil of Palestine as the heritage of the Jewish people, with the fixed purpose that the Jewish nation itself will be the one great landlord in our future Hebrew Commonwealth. Dr. Franz Oppenheimer, and those who sympathize with his views, are the precursors of the next step in the social evolution of the Jewish settlement in Palestine. And I have faith that such next step will be the creation of a "Social Commonwealth in Zion," which will exist in competition with individual initiative, and not to the exclusion of private enterprise.



SOME RECENT BOOKS

"ZIONISM" By Richard J. H. Gottheil
Jewish Publication Society,
Philadelphia, Pa.

A treatise on Zionism at this moment when the spirit of battle in the Zionist Movement is undulating between a number of centers, must be an object both of curiosity and interest. But those who, on opening the book, imagine that they are about to be led into some interesting speculations, are bound to be surprised. For Prof. Richard J. H. Gottheil has had quite a different, much more serious, purpose in view.

The first three chapters are devoted to a review of the positive influences which prepared Eastern and Western Jewry for the call of Theodore Herzl. The activities of Perez Smolenskin, Moses Hess, George Eliot, Sir Moses Montefiore, Leo Pinsker, and the Chovevi Zionists are drawn out clearly in the maze of conflicting tendencies which tore European Jewry at that time. The numerous attempts on the part of various elements of the Jewish population in Eastern and Western Europe to re-adjust themselves to their conditions each of which invariably terminated in the agonizing realization that "not there" was salvation are well described and make apparent what was inevitable.

The touches upon the personality of Herzl in the fourth chapter are particularly fine. He says, for instance: "He (Herzl) possessed in a larger measure than most men intellectual grace and persuasive enthusiasm. In a short time he was surrounded by a band of determined men, to whom his word was almost law, his wish a command. They put themselves willingly under his somewhat autocratic rule, and gathered around his still unfurled banner." In the very same chapter there is also a description of the fierce opposition against Zionism by the reformed Jews of Germany and America. Here we become somewhat impatient with Prof. Gottheil's serene and dispassionate manner. We feel that he ought to tell the reformed Jews just "what they are."

The next three chapters treat of "The Jewish Congress" and the evolution of the constructive work of the movement. The different colonization disputes which terminated in the severance of Israel Zangwill from the movement; the abandonment of the faith in political tactics and the redoubled concentration on a systematic colonization of Palestine and the rise of the Poale Zion movement and co-operative colonization are equally well described. But the author's own attitude, in spite of his attempt to give merely an account, is very apparent, and if it were not so conservative, we might find fault with him for that. In the very last sentence he speaks his mind very frankly: "As a member of such a reorganized state (The Ottoman Empire) a Jewish Palestine will take its due and proper place." We do not find in the course of the whole book a single hint of those fine hopes, cherished by good Zionists of all parties, for the benefit and enhancement of nationalism everywhere which are to attend the re-establishment of the Jewish State. We will not quarrel with the author, we will even call it good politics. But surely Prof. Gottheil has failed to voice—where the opportunities were numerous and fitting, an idealism which is essentially Jewish, the fulfillment of which will yet inspire the whole world with a decided elevation of the human spirit, and the dignity of human life.

After a chapter on "Ahad Ha'am and the Philosophy of Jewish History", the author speaks of "Zionism and the Western Jews"...He recounts a good deal of what had already been told in previous chapters. The closing words are, however, particularly striking. I quote them: "However, the continuing dispersion of the Jews into yet new corners of the globe makes the Jewish patriot, whether he be purely religious or purely national, or religiously national, fearful of the consequences. The incessant pressure of the outside world is having its slow and cumulative effect. Those who do not see

this are blind willfully. Some such solution of the problem as that foreshadowed in the Zionist outlook seems necessary and desirable—if there is to be any outlook left, and if “the remnant that returns” is to be worthy of its issue. It has been said in another connection that a people that has had a great past, if it is to have a correspondingly great future, must also have a great present. For this great present Zionism is working, in order that Judaism may have a still more glorious future. And in this sense Zionism and Judaism become one and the same.

This brief account of Zionism answers a positive want which has been felt within the ranks for some time. With discussions concerning political, practical, Miz-rachi, Palestinian, and Poale Zionism afloat, each with its own serious and all-important air of accomplishment, it was a matter of embarrassment for an ordinary body to decide just where Zion was situated. It needed some one to gather up the many threads and to hold them up to view with a steady hand so that it could easily be seen that they were threads—and that there was something big and visible behind them all.

It is bound to be complained that the book is too rigid and wanting in those soft touches which constitute a pleasant book. Prof. Gottheil's apparent restraint is due, we believe, to the care that he, as a personal witness of the things which he describes, had to exercise in order to avoid the personal touch the presence of which might deprive his work of force and dignity. The Jewish Publication Society should be commended upon the selection of the writer for the task of describing the first of the “Movements in Judaism.” Prof. Richard Gottheil was an early associate of Herzl; he has therefore been able to reproduce in an exceedingly interesting and instructive work the original life which colored the progress of Zionism.

S. R.

“The Haskallah Movement in Russia”

By Jacob S. Raisin, Ph.D., DD., Jewish Publication Society

The subject is in this work divided into six periods. In the first, “The Pre-Haskallah Period,” we find the Jews occupy-

ing a rather influential and honorable position in Russia. The “Russian brand of persecution” did not start until the eighteenth century. During this period which started indefinitely and continued to the year 1648 Russian-Poland became the “Aksanyeshel Torah” or the Jewish center of learning toward which large numbers of German-Jews flocked. The Jews distinguished themselves not only in the study of the Talmud but also in scientific pursuits. Dr. Raisin writes: “From the meagre data at our disposal we are justified in concluding, that, left undisturbed, the Slavonic Jews would have evolved a civilization rivalling, if not surpassing, that of the golden era of the Spanish Jews. But this was not to be. Their onward march met a sudden and terrific check.” Hetman Chmielniki who with the aid of a horde of Russians and Tartars conquered the Poles also massacred about one-half a million Jews, besides crippling their communal life.

The second period, “The Period of Transition,” extends to the year 1794. The first part of this period was one fraught with tortures and the most horrible intellectual deformations which are the concomitants of excessive torture. Mysticism became rampant. “Messiah” after “Messiah” revealed himself as one promised to redeem Israel from all his troubles. These excesses were followed up by the establishment of Hasidism by Israel Baal Shem, the first of a famous triumvirate of this period. Then, also, worked Elijah of Vilna or “The Aeon of Vilna” the second of the triumvirate, who shed a powerful searchlight on all branches of Jewish study and proved a strong influence on the growth of Haskallah. The third was no other than the famous Mendelsohn. Other celebrities of this period were Maimon and Harwitz. The character of this period is best described in the author's words: “Fortune, indeed, has cast them also into a cavern, and they are groping around darkly. But this prisoner, too, is a giant, and he will at length, burst forth as a giant into the light of day.”

“The Dawn of Haskallah,” the third period, extended to the year 1840. The first part of this period witnessed a renewal of tolerance of the government

toward Jews. The Gaon's works began exerting a great influence over Russian Jewry and they gained disciples such as Mannasch of Ilye and Rabbi Zelmele. But tolerance gave birth to a desire for naturalization and that in turn brought with it an attempt at Russification. Russian literature was translated into Hebrew, and manuals for the study of Polish and Hebrew appeared. This all happened in the early year of the reign of Alexander I. Suddenly the "enlightened" Czar became a bigoted tyrant, whose efforts were devoted to converting the Jews to Christianity. A certain Rev. Lewis Way succeeded in tearing a large number of Maskilim from the fold of Judaism. Haskallah suffered, became synonymous with apostasy and licentiousness," and it is no wonder that the unsophisticated among the Russian Jews opposed it so bitterly. The persecution of the Maskilim was a severe drawback to the movement. The same tyrant lured hundreds of Jewish families to Siberia and then mal-treated them in Russian fashion. "The behalot of 1754, 1764, and 1793 were repeated in 1833 and 1843; the missionary propaganda only strengthened the devotion of the faithful; and the denial of the means of support only increased the stolidity of the sufferers. And if, like some step-children, they were first beaten till they cried, and then beaten because they cried, like some step-children they rapidly forgot their lot in the happiness of home and in the studies of Bethhamidrash."

From 1840-1855 in the period of "Conflicts and Conquests," started with the establishment of a wide system of rabbinical seminaries and general modification of educational methods. The upliftment of the masses became the beau-ideal of Haskallah. Here, too, is described the work of Dr. Lillianthal, but with so little assurance that one is at a loss to know just what his intentions were, how sincere and insincere were his purposes. And yet we are assured that "The real history of Haskallah in Russia commences with Lillianthal. In his chapter the author commits another one of those serious blunders which are almost inconceivable in a scholar. "It is said that Mendelssohn's aim was chiefly to show the grandeur of the Heb-

rew poetry found in the Bible, but by the irony of fate his translation displayed to the Russian Jew the beauty and eloquence of the German language." Is it not well known that the Jews of Mendelssohn's time knew well enough the grandeur of their Hebrew, that Mendelssohn did not have to teach them that, but his real purpose was to teach them German. However, the translation resulted in the contact with and gradual assumption by Russian Jewry of German culture. Before the reign of Nicholas I drew its end, Haskallah centers were as numerous as the cities wherein Jews resided. In 1828 Levinson published his "Learnings in David" which procured for him the foremost place in the Haskallah movement. His distinguished contemporary, Mordecai Aaron Gunsberg, was also a constructive force in Haskallah.

The reign of Alexander the second, or the Liberator Czar (1856-1881) constitutes the fifth period entitled "Russification, Reformation, and Assimilation."

"The Cantonist System was abolished and all institutions of learning were opened to the Jews indiscriminately. Jewish schools were also re-organized. The great tide of Russification whose waves swept over Russian Jewry everywhere even to the sacred precincts of the synagogue, the Botte Midtashlm, and Yeshibot. A movement to rid Judaism of all ritual observances and even prayer led by Moses Rosensohn and Jacob Gordin sat in. Some even preached an actual conversion to Christianity. In this critical moment this great Maskil, Perez ben Mosheh Smolenskin remained loyal to the ancient forms of Judaism. Through his periodical the Ha-Shahar he gained the love and admiration of all.

The period of "The Awakening," starting with the terrible massacres of 1881 brought the Jews back to themselves. Alexander the third had not been on his throne three months when Russia was drenched with Jewish blood. Pogroms swept the entire land like a mighty tornado and Jews were expelled even from villages within the Pale; laws were passed barring Jews from Russian universities. The Jews then realized that an era of terrible awakening had come upon them. A grand return of physicians, jurists, technologists, in fact the entire "intelligentia" ensued. Then came Nahum

Sokolow who showed them that Anti-Semitism was a fight to the death, and Leo Pinsker with his "Auto-Emancipation. Haskallah became nationalistic and Palestinian.

Whoever reads this book cannot fail to marvel at the mines of Jewish energy so

abundant in "The Land of the Czar" and hope that this Jewish progress and those Jewish energies will finally crystallize into pure Jewish progress and energy and contribute whole souledly to the redemption of Israel.

S. R.

NEWS AND VIEWS

IN GERMANY.

Jewish Subjects in German Literature.

The vast amount of discussion of the Jewish question in the periodicals and books and on the stage of Germany testifies to the influence of Zionism. In former years there appeared only now and again a novel dealing with Jewish subjects on the German book-market; books as for instance "Der Weg ins Freie" by Arthur Schnitzler, or "Jettchen Gebert" by George Herman appeared in intervals of several years. Now we find almost every week a new Jewish book in the windows of the bookshops. Among those which appeared in the course of the last few weeks we find: "Das Ghetto-buch," a compilation of short stories, mostly translated from the Yiddish; further "Glaserne Wände" by Alfred Knobloch, formerly Mayor of Bromberg; this novel describes the life of the Jews in East Germany and the rise of one of them who goes to Berlin. "The Promised Land" has also been published, in a German translation. Amongst the dramas produced on German stages, one of the most successful was "Die fünf Frankfurter" by Rossler; this play was followed by the production of the somewhat weak drama "Hinter Mauern" by Henri Nathanson. The German reviews are just full of discussions on the Jewish problem. The foremost literary review in Germany, "Die neue Rundschau," has recently published a novel by Aage Madelung "Die Gezeichneten," which deals with the psychology of the Russian pogroms; further a very sympathetic description of Palestine by Alfons Paquet. South Germany's most important political review "Marz" contains an article by Stefan Grossman "Grabrede auf den Zionismus" and an answer thereon by Julius Simon,

which is a proof that Zionism is very much alive. The monthly review "Der Staatsbürger" contains in its latest issue an article by Paquet on Christian and Jewish Zionism under the heading: "Die Frage nach dem Sinn," and a criticism of the book "Von Judetum," which the Students Club Bar Kochba in Prague has published. 'I almost believe,' Paquet concludes his articles "that if I were a Jew, I should be a Zionist. As I am not one of your people, I must restrict myself to admiring you; my national feeling is strong enough not to suffer from it."

Anti-Semitism Among the Youth of Germany.

During the last few years the "Wandering" Movement in Germany has become very marked, and the organisation which has been chiefly instrumental in promoting this Movement among the youth of Germany the "Wandervogel," includes many thousands of members and societies. A strong Anti-Semitic feeling has made itself felt in this Organisation, and the "Wandervogel" newspaper has also taken a strongly anti-semitic attitude. In Liberal Circles it was hoped that no encouragement would be given to this feeling by the General Organisation, but at the Reunion of the "Wandervogel" at Frankfort-on-Maine which took place at Easter, the exclusion of Jews by the local groups was declared permissible.

As a consequence of this occurrence it is naturally to be expected that the Jewish youth will give the "Wandervogel" Society a wide berth.

For a long time—indeed it was founded long before the above incident occurred—a National Jewish "Wandering" Society under the name of "Blauweiss" has existed, and this society is always growing and enlisting a greater number of members.

Technicum Curators Meet.

At the last meeting of the Curators of the Haifa Technicum, held May 3, three Zionist representatives on the Curatorium Prof. Chayim Weitzmann of Manchester, England; Leo Motzkin of Berlin; and Herr Elie Strauss of Munich, Germany were elected. The Zionists had proposed Herr Julius Simon as one of the curators, but his name was dropped, and in his stead Herr Strauss was named. This settles the formal aspects of the peace arrangement arrived at some time ago regarding the language controversy.

Hilfsverein Asks for Peace.

At the annual general meeting of the Hilfsverein der Deutschen Juden, held recently, Dr. Paul Nathan, general secretary, reviewing the situation in the Balkan states, touched on the Palestine school controversy and expressed the hope that in the future peace and harmony would reign between the Hilfsverein and the Zionist. Dr. Arthur Hanke, a member of the Zionist Inner Actions Comite, present as a member of the Hilfsverein, echoed Dr. Nathan's sentiment, but hoped that the Hilfsverein would do nothing against the ideals and sentiments of Palestinian Jewry.

Opposition to the "Declaration" of the Anti-Zionists in Germany.

As will be remembered, the "Anti-Zionists Committee" in Berlin recently made a declaration in the advertisement columns of an important daily paper against the endeavors of the Zionists. At the Conference of Rabbis of the Grand-Duchy of Oldenburg held on the 19th of April under the presidency of Rabbi Dr. Mannheimer the following resolution was unanimously passed:—

"The Conference of Rabbis of the Grand-Duchy of Oldenburg expresses its deepest regret and its disapproval of the 'Declaration' published in a Non-Jewish daily paper to a number of Jews, which 'Declaration' is calculated to depreciate the German Jews in the eyes of people of different faith and to further promote and embitter the schism in Judaism."

A New Political Party In Galicia.

A new political party of a Radical Democratic character has been founded in Galicia by two members of the Austrian Parliament, Ernst Breiter and Heinrich Reitzes. Herr Breiter is the only Polish politician who has courageously recognized the Jewish nationality and who has been exposed to attacks both from the Polish Club and the Polish Social Democrats because of his pro-Jewish attitude. Heinrich Reitzes is the only politician outside the Zionist ranks who has always adopted a friendly attitude towards specifically Jewish interests. The new political party has already issued its program, in which it expressly demands the recognition of the Jewish nationality. It is the first party, apart, of course, from the Zionists, which assumed this standpoint.

Death of Lucian Brunner.

The death of Lucian Brunner, one of the best-known and most active Zionists of Galicia, at the age of sixty-three has aroused deep regret in Jewish circles particularly among the Jews in Galicia. Herr Brunner was a wealthy Jew who took the keenest interest in municipal and political life. His standpoint was democratic, which made him unpopular among the ruling bodies. He was a vigorous combatant of anti-Semitism and it was owing to his energetic agitation that the Municipal Council of Vienna was ordered by the lawcourts not to devote the income-tax revenue in the future to the building of Catholic churches. Brunner's fellow-members in the Jewish Communal Council were so frightened at his bold stand that they formally asked him to moderate his activities in the future, whereupon he resigned. Brunner was the founder of the Lemberg Credit Union, the Jewish bank which was created five years ago to relieve economic distress of Galician Jewry and he also donated a site in Vienna for the building of a Jewish Students Home. During the last few years he took an active part in the local Zionist organization.

The Anniversary of a Jewish Nationalist.

On the 6th of May Dr. Nathan Birnbaum (Mathias Acher) celebrated his fiftieth anniversary. His name is a very well-known one. He was the founder of the first National Jewish Students Corpor-

ation in Western Europe, the "Kadimah" in Vienna, and had, even before Theodor Herzl, Zionist ideas. Later on he withdrew himself in many ways from Zionism. He was one of the first to propagate the Jewish language, the Jargon, and became an ardent politician, offering himself twice for election in the Austrian Parliament. Jewish National literature is indebted to him for his numerous writings.

A book entitled "Nathan Birnbaum, Sein Werk und Seine Wandlung," by Leo Hermann, (price 50 pf. postage extra) has just been published by the Judischer Verlag in Berlin.

IN FRANCE

Jewish Parliamentary Candidates In France

As is usual in Election times, the anti-Semitic Press has commenced a lively campaign against the Jewish members of Parliament and the new Jewish candidates. As no Jews whatever have been connected with the latest scandals, the campaign has lost some of its previous force. Following are the Jewish Members, who will stand for re-election:—Joseph Reinach, Theodore Reinach, Camille Picard, L. Klotz (the former Minister of Finance) and J. A. Hesse. The new Jewish Candidates for the Chamber of Deputies are:—Messieurs Louis Dreyfus, Cremieux (son of Senator Cremieux and Mendel, Secretary to Monsieur Clemenceau.

United the Jewish parties in Hungary

For some time long past a movement has been on foot in Hungary which endeavors to unite the Jewish population of Hungary, at present divided into three organizations. The founders of the movement are the President of the Jewish Community in Szabadka, Dr. Adolf Klein, and Rabbi Dr. Bernard Singer, who have now published a bi-monthly journal entitled "Autonomia," which is to be the means of spreading a knowledge of the details of the movement.

IN ROUMANIA

Jewish Exodus

The disappointment and exasperation of the Jewish population, from whom the Gov-

ernment, in spite of repeated promises, still withholds the possibility of becoming citizens, is daily growing, particularly among those young men who took active part in the last campaign against the Bulgarians and to whom, in spite of the solemn consent of the Government the right of naturalization has been denied. As a consequence of this new emigrant movement, similar to that of the year 1900, has begun among the Jews. Thousands of Jewish reservists have formed themselves into military troops, and are leaving the land on foot, in order to migrate to America. The first group of emigrants left Jassy on April 1st. The movement is spreading from day to day.

IN TURKEY.

Turkish Officials and Jewish Colonization in Palestine.

For some weeks past there has been in Palestine a travelling Company of Jewish Students and Gymnasts from Europe, principally from Germany. In the course of their travels they arrived at the town of Saffed and visited the Kaimakam, who said to them:

"The Jewish and Moslem races are genealogically related, and must always go hand in hand. Sufficiently great is our country and will always remain open to the Jew."

The Jewish Colony in Judea, Rischon le-Zion, has had an opportunity of receiving the Governor of Jerusalem, Magid Schefket Bey, and the Kaimkam of Jaffa. Accompanying the Governor were his wife, his two sons, and Herr Brull, the chief official of the Jewish Colonization Association. The guests visited all the laid-out grounds, plantations, and cellars of the colony, and then partook of tea which was served in the Cellar Offices. During tea they conversed for over an hour with some of the oldest colonists. The Governor promised to visit the colony again for a day or two next month, as it had pleased and interested him exceedingly.

In opposition to the leading Arabian newspapers of Egypt, the Arabian newspaper "II-Ikdam" in Cairo has taken up an unfriendly attitude towards the Jews. The editor of this paper lately made a journey through Palestine and in conversation with various officials endeavoured to impress up-

on them the danger of Zionism and the need of exceptional laws for the Jewish members of the population. However, in the influential circles of the land he met with no appreciation whatsoever of his endeavours. The Governor of Jerusalem, Magid Bey, answered him in the following manner:

"You know quite well that the hopes and ambitions of the Jews of all countries are directed towards Palestine, where, in olden times, their forefathers lived. Now there are two compelling forces in Judaism; one force desires to see the emigration of the oppressed Jewish masses directed to America, and the other force has at heart the colonisation of the Jews in Palestine, thereby awakening the race and our land to new life. There can be nothing detrimental in this. If the natives wish to learn from this people they must take Tel Aviv and the other Jewish colonies as their example. The law in no way forbids the settling of foreign subjects in any territory of the Ottoman Empire. The endeavour of the Central Government of Constantinople is to preserve the union of the different tribes and races and to put no obstacles in the way. For my part, I do everything I possibly can to promote unity among the people of this land and bring them together in patriotic zeal. To this end I have visited Tel Aviv and other Jewish settlements. I am confident in the hope of being able, by God's aid, to accomplish this end to the blessing of the fatherland."

Hebrew Posters in Palestine.

The Zionist Actions Committee corrects the report that the Turkish government had prohibited the use of Hebrew posters and then rescinded the order. The government had merely required that Hebrew posters should be stamped as required by law.

The Methods of Zionist Colonisation.

An interesting little book by Dr. Arthur Ruppin entitled "Zionistische Kolonisationspolitik," published by the Judischer Verlag, Berlin W. Gives a full explanation of the system of Zionist colonisation, which has hitherto been followed in Palestine. The contents of this little book were for the first time brought, before the public in the form of a report

delivered by the author himself at the Eleventh Zionist Congress held in Vienna last September. The essay is a kind of supplement to another pamphlet, which appeared some time ago and explained what has been done in the way of colonising work in Palestine in the last few years. This pamphlet (*Fünf Jahre Arbeit in Palastina*, by Dr. Tschlenow, Judischer Verlag, Berlin W. 15,) deals with the problem of practical colonization in Palestine. Both essays will prove valuable to those who wish to understand Jewish colonisation in Palestine.

American Ambassador in Palestine.

Mr. Morgenthau, the American Ambassador in Constantinople, has started on a tour through Palestine, where he wishes to acquaint himself with the situation of the Jewish population. He had, shortly after his arrival at Jaffa, a long interview with Dr. Ruppin, the manager of the Zionist Palestine Office at Jaffa, and visited together with him the Jewish colonies of Petach Tikvah and the Jewish quarter Tel Aviv. Mr. Morgenthau expresses his deep satisfaction at the progress of Jewish colonization in Palestine.

A Hebrew Pamphlet on the Hebrew Language.

The Zionist Central Office of Berlin has just published a Hebrew edition of its pamphlet "Struggling for the Hebrew Language." This pamphlet, which is written in excellent Hebrew, gives full information on the linguistic struggle which has recently, kept in suspense the Jews of all countries, and which has proved that a heavy conflict exists between the defenders of Hebrew as a living language and those Jews who consider their national tongue a "dead" language. The pamphlet is a valuable document for Jewish historiography and shows at the same time that the Hebrew language is sufficiently developed to describe very modern tactics and events.

International Fondness for Building in Jerusalem.

Now that times begin to be more quiet, a new spirit of enterprise and building-activities is making itself felt in Jerusalem. The French Government is going to erect a new building for the

French consul-general at an expense of 425,000 Francs. The Italians are planning to build a new hospital with a beautiful church. The Greeks have started building schoolhouses and renovating their monastery near the Church of the Holy Sepulchre and the palace of their patriarch. The railway societies have also begun to construct new lines. The railway line which is to connect the Hedjas railway with Nablus (the ancient Sheshem) and with Jerusalem is expected to be finished next year.

Another Colony in Palestine

A number of Jews of Kieff, Russia, have organized a company for the purchase of land for a colony in Palestine.

Biographies of Theodor Herzl to Appear Shortly

The "Judische Verlag" of Berlin will publish a biography of Herzl on the occasion of the tenth anniversary of the death of the great leader. That work will supply a need that has long been felt among Zionists. A biography of Herzl in English is also in progress of preparation by Israel Cohen.

A Quarter of a Million Already Collected for the Zionist Central Fund.

According to the subscription list published in the Zionist Central Organ *Die Welt* (Berlin) the collection this year for the Zionist Central Fund so far amounts to 257,032 marks. These figures are specially worthy of notice in that the sum has been collected within five months. About 60,000 marks of this amount has been collected in Germany, 100,000 marks in Russia, and 50,000 marks in Austria-Hungary. As some collections, especially in foreign lands, are not yet completed and the raising of subscriptions is being continued, it is expected that a considerable increase in the amount will be forthcoming.

The object of the Central Fund is to provide means for the carrying-out of the work of the Zionist Organization. This year, the task of maintaining and expanding the work of the Hebrew Schools in Palestine is added thereto, these schools having been established by the Zionist Organization as the result of the language struggles in Palestine. About two-thirds of the total amount is to be devoted to these objects.

WITHIN THE RANKS

This department is conducted By ESTHER AST.

A Remarkable Record

The Achooza A of New York is one of the most successful of these organizations in America. Fourteen of its ninety-three members are drawn from cities other than New York, as follows: St. Paul, Utica, Stanford, Bridgeport, Troy, Carlstadt, Pensacola, Dorchester, Worcester, Trenton, Paterson, and Waterburg. Five of its members have lived in Palestine and were engaged in agricultural pursuits as Turkish citizens; two were farm-laborers in Palestine; four have travelled in Palestine; and three have just left for a tour of the Jewish Land. The membership of the Achooza is composed of doctors, lawyers, teachers, merchants and laborers. Of the thousand shares with which the

organization was incorporated 823 have already been sold for the sum of \$23000 has already been sent to Palestine. The Achooza meets every Sunday at the National Theatre.

On Thursday evening, May 7, a gathering of some of the most prominent Zionists took place in the home of Mr. Michael Salit, President the New York Achoozah to celebrate his departure for Palestine, whether he is going with the object of choosing a site for their colony. Addresses were made by Mr. Ab. Goldberg, Editor of "Dos Yiddish Folk," Mr. Louis Lipsky, Chairman of the Executive Committee of the Federation of American Zionists, and the Hon. Joseph Barondess, Nasi of the "Order Sons of Zion. Mr. E. W. Lewis Epstein, one of

the founders of the colony Rechoboth, told the audience some of the trials and triumphs of this colony, one of the first ones founded by Jews in Palestine.

A Modern Zionist Play Produced

A modern Zionist play for the purpose of propaganda was produced for the first time in the auditorium of the Young Men's Hebrew Association, 92nd Street and Lexington Ave. Saturday evening, May 2, and proved to be very successful. The play, written by Miss Jessie E. Sampter, with whose poems every reader of the "Maccabean" is acquainted, is entitled "A Modern Apostasy," and sets forth the nationalist stirrings in the life of the Young Jewish generation. The play was witnessed by an audience which packed the large auditorium to its capacity. The players were all members of the Young Judaea leaders of Circles, and are to be congratulated on their creditable performance.

NEW YORK.

In Their New Home

The Austro-Hungarian Zionists have moved to their new quarters, 54 Second Ave. cor 3rd St. A mass-meeting was held on Saturday evening, May 9th in celebration of the event. Mr. Bernard Semel was chairman of the evening, and addresses were delivered by Mr. A. Goldberg, Mr. Z. Kutler and others. Letters of congratulation from Prof. Boris Schatz and Rev. Masliansky were read. At the conclusion of the meeting Mr. Abr. Goldberg made an appeal for a fund to insure the permanence of the new quarters and the sum of \$100 was collected.

Growing Rapidly

The Harlem Zionist Society which meets at the Hollywood, 41 W. 124th St., is progressing with remarkable rapidity. The Society meets weekly, two meetings being devoted to lectures by prominent Zionist while the other are given to Zionist discussions and the study of the Jewish history. In addition to the foregoing, the society frequently gives social affairs, which helps to knit its membership together more closely.

The officers of the society are: President, Mr. S. Berman; vice-president, Miss B. Ludwig; fin. secretary, Mr. L. Kurz; rec secretary, Miss L. Salzman; treasurer, Miss E. Schacter.

The Collegiate Zionist League of New York has recently elected a strong staff of officers, headed by a former president, Elishah Friedman, and looks forward to a year of unparalleled activity. The propaganda work, headed by the indefatigable Mr. Rosengarten is expected to be particularly successful. At its last meeting held on Sunday, May 17, Dr. Beder and Mr. Berman were elected delegates to the Rochester Convention.

BAYONNE, N. J.

Three Years of Activity

The Knights of Zion, a society composed of College and High School students, which meets every Sunday afternoon at the Talmud Torah, 43-45 West 20th Street, recently held their third Annual Entertainment. Addresses were made by Rabbi Gold of Brooklyn and by Mr. Wm. Schwartz, a student of the Jewish Theological Seminary. The Misses Augusta Smolovitz, Dora Rosenblatt and Fannie Cohen of The Independent Alteuland Girls of New York helped to make the program interesting by their recitations and music. The meeting drew an excellent attendance and the program was followed with much interest and enthusiasm.

The Neighborhood Meetings, a large number of which were held, have accomplished a great deal. This was evidenced by the large numbers that availed themselves of the opportunity to attend these meetings, proving thereby their desire to become familiar with the Zionist Movement. The meetings were all led by Miss Henrietta Szold. The ranks of the Hadassah continue to grow. Delegates have been elected to the first Convention of the Daughters of Zion to be held in Rochester on Tuesday, June the thirtieth, in conjunction with the Convention of the Federation of American Zionist.

CLEVELAND**Daughters of Zion to Increase Activity.
Ruth Chapter Progressing.**

Shoshanna Chapter, Daughters of Zion, held its regular bi-monthly meeting on Wednesday, April 22, at the Talmud Torah. This chapter has made wonderful progress which goes steadily on. An interesting letter was read from Mrs. I. J. Biskind, who has been travelling thru the Holy Lands in which she states that the work done by the two nurses in Jerusalem, though remarkable is wholly inadequate, and should be supplemented by at least a dozen more nurses. Mrs. Biskind also reported that the tooth-brushes donated by Shoshanna Chapter have been distributed to the children and that they are highly prized and religiously used. Reports from other chapters in the various cities show that all are gaining in membership and influence.

Officers for the ensuing year was elected as follows: president Mrs. Ben Rogat; vice-president, Mrs. I. J. Biskind; third vice-president, Miss Esther Icove; recording secretary, Miss Flora Warshafsky, financial secretary, Mrs. S. P. Burnstein; treasurer, Miss Anna Berman.

**PITTSBURGH, PA.
Semi-Annual Meeting of Zionist
Council**

Pittsburgh, at all times one of the leading cities in the Zionist activities of America, has cause to feel especially proud of the work accomplished during the past six months. At the semi-annual meeting of the Zionist Council, held Sunday evening, May 3rd at the Zionist Institute, Mr. A. H. Neaman, President, presiding, a full report of the local activities were given. Chief among these may be mentioned the sum of \$1000.00 which was collected for the Merchavia Colony at a banquet tendered Dr. Franz Oppenheimer upon the occasion of his recent visit to Pittsburgh, the amount being larger than that collected by any other two or three cities combined. The sum of \$301.00 as collected for the National Fund propaganda for the Movement was one of the successful features of the past six months' work, the meetings being in most instances well attended. The Shekel collection amounted to \$150.00. The fol-

lowing are the officers for the ensuing term: President, A. H. Neaman, re-elected; Vice-President, Roche Ireelisky, re-elected; Rabbi, A. M. Ashinsky, re-elected; Dr. R. I. Coffee, re-elected; Soe Rosenbaum, re-elected; Fin. secretary, Dr. H. M. Snitzer; Secretary, Samuel Caplan. Great preparations for the National Fund Flower-day to be held on May 24th are now being made and it is hoped will be as successful as all affairs arranged by Pittsburgh Zionists.

NEWARK, N. J.**Ruth Chapter Progressing**

A meeting of Ruth Chapter Daughters of Zion was held at, 156 Hunterdon St., Newark, N. J., on Monday evening, April 27th.

After a short business meeting, Miss Sarah Kussy, President of the Chapter presided, Mr. Leon Kohn, President of the Zion Association of Newark addressed the members. In a clear, comprehensive and convincing manner, the speaker told why every Jew should be a Zionist, for in helping the Jews in Palestine the Zionist helps not only the individual, towards whom his benefits are directed but every land, for the Holy Land being a center of interest to all the world, the condition of the Jew there reflects credit or discredit on Jews the world over.

He further spoke of the wonderful strides that have been made through the influence of Zionism during its comparatively short existence, towards the regeneration of the Jewish Holy Land, the betterment of the condition of the Jews both morally and physically, and the language of instruction in the Holy Land. In short a bringing the Jew back to normal life in the Land of his Fathers.

BRIDGEPORT, CONN.

A well-attended mass-meeting was held here on Sunday afternoon, which was addressed by Louis Lipsky of New York. Mr. Levenson of the Junior Zionist Council and others. Mr. Lipsky was the guest of Dr. and Mrs. Louis Smirnow during his stay in the city.

NEW HAVEN

Louis Lipsky, of New York, delivered an address under the auspices of the Con-

necticut Junior Zionist Council on Sunday evening before a large audience. Mr. Levenson, of the Council, presided. After the meeting, a supper was given at the Heidelberg, where Mr. Lipsky met many members of the Yale Menorah Society and Horeb Lodge, discussing with them Jewish questions.

CHICAGO

In Celebration of their Eighth Anniversary

Sunday, April 12th, aside from the fact that it was Pesach was also a day of rejoicing for the members of Hatachiya that day being the eight anniversary of the existence of the society. In celebration of this event a banquet was given which Prof. Franz Oppenheimer attended as an honored guest. Prof. Oppenheimer was, of course the speaker of the evening, and addresses were also delivered by Mr. N. P. Kaplan, Grand-Master and Dr. G. K. Rosenzweig: The installation of the new officers also took place, as follows: Mr. J. Sherman, president; Mr. A. Adler, recording-secretary; Mr. M. Sadikoff, fin-secretary; Mr. A. Levine, treasurer.

ST. PAUL

Activities of the Daughters of Zion

The "Lady Zionists," St. Paul chapter Daughters of Zion, held an open Purim meeting for propaganda purposes, on Wednesday evening, Mar. 18th. for which an excellent programme had been arranged. The latest news of the Palestine work was heard and discussed, and some personal observations of the Bezalel Exhibit was given by a member, who has seen the Exhibit in Chicago. After a reading on Purim by Miss Elfenbein and a piano solo by Miss Winer, the audience heard a most interesting talk by Dr. S. N. Deinard of Minneapolis, who in his usual happy view, drew from the story of Purim, arguments for woman's participation in the world's work, including the new work in Palestine which the women have undertaken. The singing of "Hatikvah" closed the meeting, at which much enthusiasm was aroused, and a member of applications received. The membership is growing steadily and Zionist conditions in St. Paul look very promising just now.

Perhaps the most largely attended affair ever held in the history of St. Paul Jewry, was the vaudeville and dance given under the auspices of the Lady Zionist Chapter, Daughters of Zion on April 12th at the Junior Pioneer Hall. Miss Irene Camisky presided over the evening during which an interesting program was rendered:

The musical numbers were under the direction of Miss Florence Calmenson. The affair scored a tremendous success both socially and financially.

LOS ANGELES.

A Regretted Departure

In the departure of Mr. Bernard Schiveson from Los Angeles, the movement has lost one of its most ardent workers. Mr. Schiveson was a prime factor in local Zionist work and has single-handed collected most of the funds remitted from this city, making an incomparable record of Zionist achievement. It is a distinct loss to the Movement that he must presently leave for El Centre, Cal., a city without a Jewish population.

Mr. Schiveson arrived in Los Angeles in 1907 from London, where he was connected with a branch of the Jewish Colonial Trust and where he made the personal acquaintance of the international leaders of the Movement. In this city he soon won the love and admiration of all, where his presence and that of his charming wife will be missed by a circle of friends. A solid silver loving cup was presented Mr. Schiveson by the local Zionist societies, and an Olive Grove in the Herzl Wald, for which purpose \$150.00 has already been raised, will be planted in his honor. A large circle of friends are looking forward with pleasurable anticipation to an occasional visit from Mr. Schiveson and every one joins in wishing him and family good health and success in his future home.

"The Literary Circle B'nai Zion Kadi-mah will hold its last open meeting for this season on Sunday evening, June 7th, at the University Settlement House, 184 Eldridge Street, N. Y. City. Meeting will consist of a prominent speaker and entertainment. All are welcome."

A Letter to the MACCABÆAN

Editor of the Maccabæan, Sir:

I would like to draw your attention to the fact that there is a great field in this country for the sale of olive oil. The demand for olive oil in this country is becoming greater every year both as a medical agent and as an ordinary article of diet. Most olive oil in this country comes from Italy, France and Spain.

Now, I do not know if there is Palestinian olive oil on the market here, and if there is, it is certainly not well known. We hear a good deal about the planting of olive trees in Palestine, but not much of the sales of the product in this country. Assuming that Palestinian olive oil is of a good quality, judging by the reputation of Palestine for olives in ancient times it ought to be pushed on the American Market, where good olive oil is selling at \$1.00 to \$1.25 per quart.

I am sure the Jewish physicians as well as the Jewish public would respond in behalf of an appeal to further the olive oil industry in Palestine. We ought to encourage our people to patronize Palestinian products as much as possible.

Yours truly,

S. W. Marick

Pittsburgh, Pa

THE COMING ROCHESTER CONVENTION

All present indications point to the certainty that the coming Convention of the Federation of American Zionists to be held in Rochester June 28-30 will be the most memorable in the history of the Organization in America. Among those who will attend this convention will be Louis D. Brandeis, Nathan Straus, and Dr. Schmarja Levin of the Inner Actions Comite.

ORGANIZATION NOTICES

THIS department is intended for the publicity of Zionist organizations affiliated with the Federation of American Zionists. Through the society notices you will be able to learn the aims and methods of a particular organization, in your town, what benefits you can derive and full particulars as to the class of membership. For the unorganized Zionists, these notices will be the means of enabling them to choose the society they would best fit in—where they could work in harmony with the members, for the furtherance of Zionism and the advancement of Jewish ideals and ideas.

NEW YORK

THE NORDAU ZIONIST SOCIETY.

a Jewish-Nationalist organization of young men. Organized October 1902. Meets every second Saturday evening.

We want more young men possessed of a Jewish spirit to join us. For further information address secretary:

S. L. KAUFMAN, 180 Orchard Street

DAUGHTERS OF ZION.

HADASSAH CHAPTER.

Organized Purim 5672.

An organization of women Zionists to promote Jewish institutions

and enterprises in Palestine, and to foster Jewish Ideals. The immediate purpose is the establishment of an American District Visiting Nurses System in Palestine. Two nurses are now in Jerusalem. Members meet four times a year. Directors hold meetings monthly. President Miss Henrietta Szold. For further information apply to the corresponding secretary, Miss Rose A. Herzog, 314 W 99th St.

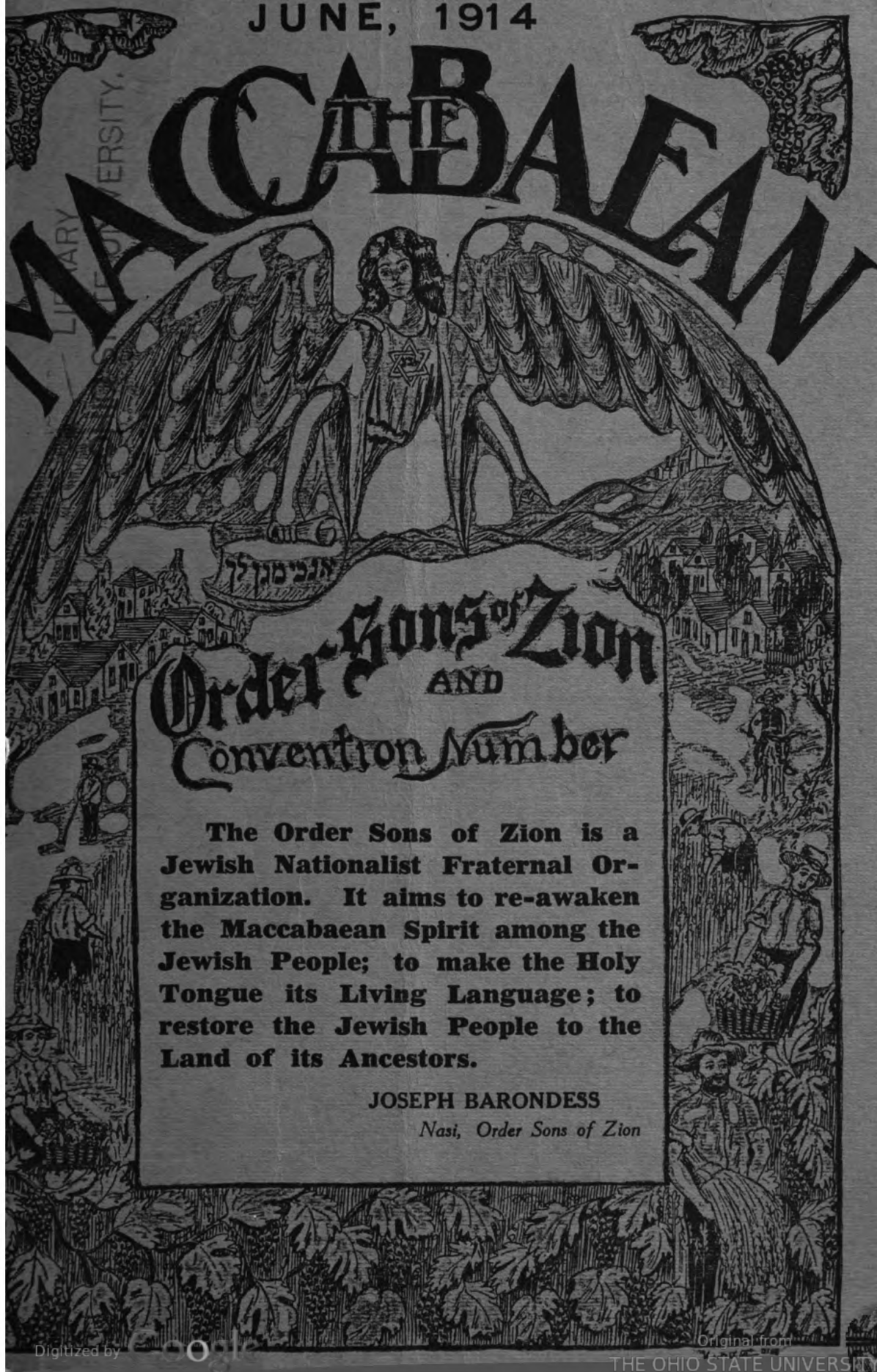
LOS ANGELES, CAL.

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JUNE, 1914



Maccabaeon

Order Sons of Zion AND Convention Number

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JOSEPH BARONDESS

Nasi, Order Sons of Zion

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THE MACCABAEAN MAGAZINE

Devoted to Zionism and All Jewish Interests

Vol. XXIV

JUNE, 1914

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The MACCABAEAN

ISRAEL GOLDBERG, Editor

Vol. XXIV

JUNE, 1914

No. 6

PROGRAM OF THE SIXTH ANNUAL CONVENTION OF THE ORDER SONS OF ZION

PROVIDENCE, R. I.

June 21, 22 and 23, 1914

Friday evening and Saturday morning—Synagogue Services in honor of the delegates.

Saturday night—Entertainment.

JUNE 21st—FIRST SESSION, SUNDAY MORNING 10.30.

- 1—The Convention will be called to order by Joseph I. Bluestone, Nasi Emeritus.
- 2—Introductory speech by Chairman of the Convention Committee;
Mr. L. Shatkin; Prayer—Rabbi L. Bernstein.
- 3—Welcoming speech by the city Mayor and the Governor of Rhode Island.

SECOND SESSION, SUNDAY 2:30 P.M.

- 1—Reading of the message by Nasi, Joseph Barondess.
- 2—Appointment of Committees; Credential, Message, Resolution, Education, Secretary's ways and means, Constitution and Nominations.

SUNDAY EVENING 7 O'CLOCK.

- 1—Mass Meeting at the Infantry Hall.

MONDAY MORNING 10:30.

- 1—Financial report by the Maskir.
- 2—Chief Medical Examiner's report.
- 3—Credential Committee's report.
- 4—Organization report.
- 5—Counsel's report.
- 6—Constitution Committee. (Discussion)

MONDAY 2:30 P.M.

- 1—Report by the Chairman of Education.
- 2—Report on Zionism.
- 3—Achooza by the Chairman on Zionism.

MONDAY NIGHT

- 1—Banquet.

TUESDAY MORNING 10:30.

- 1—Paper on Jewish Press.
- 2—Resolution Committee's report.
- 3—Message Committee's report.
- 4—Nomination Committee's report.

TUESDAY AFTERNOON 2:30.

- 1—Election and Installation of officers.

TUESDAY NIGHT: RECEPTION

**PROGRAM OF THE SEVENTEENTH ANNUAL CON-
VENTION OF THE FEDERATION OF
AMERICAN ZIONISTS**

ROCHESTER, N. Y.

June 28, 29, 30, 1914

On Sabbath morning, June 27, sermons will be delivered by visiting rabbis attending the convention, at the various synagogues of the city. Dr. Mordecai M. Kaplan, of New York, will deliver the convention sermon at the Beth Israel Synagogue.

On Saturday evening, June 27, a reception will be tendered all delegates by the Rochester Zionists, at the Jewish Young Men's Association. A meeting of the National Executive Committee of the Federation will be held at eight-thirty on the same evening, in the same building.

SUNDAY, JUNE 28

Morning, at Nine-Thirty:

Opening of Convention by Louis Lipsky, Chairman
Greetings to the Convention:
 Action Comite by Dr. Schmarya Levin
 Letters from abroad, etc.
Appointment of Convention Committees
Executive Committee Report
Discussion of Report

Afternoon, at Two:

Discussion continued
The Palestine Schools
The National Fund
The Hoachoozas

Evening, at Eight:

Mass-meeting at Convention Hall, with Louis Lipsky as Chairman, and speakers—Dr. Schmarya Levin, Rev. Hirsch Masliansky, Dr. J. L. Magnes, Abraham Goldberg, Jacob de Haas, and others.

MONDAY, JUNE 29**Morning, at Nine:**

- Resolution bearing on Propaganda:
 - Consolidation of Publishing corporations
 - Zionist Publication Society
 - Dos Yiddishe Folk
 - The Maccabæan
- Resolutions bearing on Organization:
 - Travelling organizers
 - Administration

Afternoon, at Two-thirty:

- Meeting of Convention Committees
- Conference of delegates representing Chapters of the Daughters of Zion to which all women delegates are invited.
Miss Henrietta Szold, Chairman

Evening, at Seven-thirty:

- Banquet at Kaplan's Hall for delegates and friends

TUESDAY, JUNE 30

Morning, at Nine-thirty:

- Report of Nominations Committee
- Nominations from the floor
- Organization resolutions

Afternoon, at Two:

- Reports of affiliated branches:
 - Order Sons of Zion
 - Knights of Zion
 - Mizrachi group
 - Young Judaea
- Miscellaneous resolutions
- Elections
- Adjournment

All sessions of the Convention will be held at the Jewish Young Men's Association, 3 Franklin Square, Rochester, N. Y. Luncheons will be served at the noon-day recesses at the Hebrew Library on Chatham Street. A post-office will be established at the Jewish Young Men's Association, to which all delegates may have their mail directed. All mail intended for the Federation of American Zionists, for use at the Convention may be directed in care of the Association building to the Federation. The Whitcomb House on Main Street will be used by many of the delegates, but the Rochester Committee has published a booklet of directions, which will be sent to all delegates.

The program as given above is subject to change. New speakers, new subjects, etc., may be introduced, as may be required.

PROGRAM OF THE SIXTH ANNUAL CONVENTION OF YOUNG JUDAEA

NEWARK, N. J.

June 19. 20, 21, 1914

Friday Evening at Congregation Oheb Sholom, 668 High Street.

Saturday Evening at Congregation B'nai Abraham, 13th Ave. and High Street.

Saturday Afternoon at Anshe Russia Synagogue.

OPENING SESSION AND RECEPTION

Saturday Evening at 8 P. M. at Bnai Abraham Synagogue 13th Ave and High St.
Chairman, Mr. Leon Kohn

1. Invocation by Rabbi Julius Silberfield
2. Welcoming Address by Chairman.
3. Greetings from Federation of Am. Zionists by Mr. L. Lipsky ch. of ex. com.
4. Reports of Officers.
 - Executive Committee report by Mr. Sundel Doniger.
 - Secretary's report by Mr. Emanuel Tacker, Grand Secretary.
 - Report of Publications by Mr. D. Schneeberg, Ed. of Young Judaea.
5. Appointment of Committees.
6. Reception.

Sunday Morning Session.

To be held at Home for the Aged, 56-60 Sterling St.

Chairman, Mr. Sundel Doniger.

1. Reading from the Prophets by Samuel S. Grossman.
2. Reports from District Councils.
3. Report of Credential Committee.
4. Organization.
 - (a) Paper to be read by Mr. I. Rosengarten.
 - (b) Discussion and Resolutions on Organization.
5. Constitutional Amendments.
6. Publications.
- (a) A paper to be read by Mr. E. Newman.
- (b) Discussions and Resolutions on Publications.

Sunday Afternoon Session

At Home for the Aged, Mr. Sundel Doniger, Chairman.

1. Leaders Training Groups.
 - (a) Paper by Miss Jessie E. Sampter.
 - (b) Paper to be read by Mr. Rueben Posner.
 - (c) Discussions and Resolutions.
2. Education.
 - (a) Paper to be read by Mr. Sundel Doniger.
 - (b) Discussion and Resolutions.
3. Finance.
 - (a) Paper to be read by Mr. David Schneeberg.
 - (b) Discussions and Resolutions.
 - (c) Financial Report and Budget.
4. Report of Social Committee by Miss A. Waldinger, chairman.
5. Report of Nominations Committee.
 - Elections.
6. Good and Welfare.
7. Adjournment.

Sunday Evening: Mass Meeting at Congregation Oheb Sholom.

REVIEW OF THE MONTH

The Order Sons of Zion Convention.

This number is given over to the interests of the Order Sons of Zion, whose convention opens in Providence on June 21. Under the able leadership of its Nasi, Joseph Barondess, who has been remarkably active this year, the Order has made splendid progress. Its membership is on the increase, in spite of the fact that the safe and sound insurance plan of the organization places it at a disadvantage in competition with other Jewish fraternal Orders. Necessarily, an organization devoted to ideals, will draw to its banner not the throngs that flock into other Orders, but the more select members of the community. All the more reason, then, that the Order Sons of Zion maintain its idealistic features, its devotion to Zionism, its strict sense of responsibility to all Jewry. We are glad to say that in spite of many temptations, the temptation of immediate success, that suggests so insistently compromise with principle, the Order adheres sturdily to its traditions. There is a bright future for this Order in Jewish life. It will draw to itself the best elements in our midst, those who seek protection for their families and yet do not exclude giving something to the protection which we Jews must give to our nationality. The problems of the day must be considered, but not at the expense of the problems that touch on the future of our people. The Order thus represents that desirable union of the practical and the ideal. May it continue to go from strength to strength.

The Federation Convention.

The forthcoming annual convention of the Federation at Rochester promises to be the best attended convention ever held by Zionists in this country. Some think the prospects good owing to the attendance of Dr. Schmarya Levin. He will arrive June 23. But the fact is, all

Zionists are now interested in what the Zionist organization is to do next year. Every one feels that the organization must make a stride forward, that a feeble step will not do. The Federation for the past three years has been gathering strength, but exercising it not at all in a manner commensurate with its powers. Old mistakes have been eradicated, old traditions have been discarded, and new ideas have come in; but as yet there has been no appreciable advance. It is now a healthy, sturdy, rejuvenated Federation we have. Let there be the enthusiasm of youth, and the adventuresomeness of youth. We learn that the executive committee of the Federation is prepared to put the strength of the Zionist organization to a test. It is going to ask for deeds fitting the greatness of our Ideal. The organization as such should build up institutions, that will enable us to "capitalize" the sentiment we have created. We should not be ashamed to ask that the motive power in Zionism, the agent, doing the daily tasks, shall also be given attention and thought. A weekly paper in English: a daily paper in Yiddish; organizers; propagandists; literature. The tools must be provided, and if there is a Zionist who wants to voice his sentiments, or contribute of his means or influence to Zionist organization, or who has good advice to give, let him or her come to the Rochester convention, where a proper hearing will be given to all proposals for the advance of Zionism in this country.

The Jewish Colonial Trust Branch.

Dr. N. Katzenelsohn has been with us, and has now departed for Europe. While here he made a thorough investigation of the possibilities for establishing a branch or general agency of the Jewish Colonial Trust in New York. He was struck by the unanimity of sentiment regarding the usefulness of a branch of the Trust in this

try. He was fortunate in the friends he made in banking circles. A branch of the Trust, however it may be organized, would undoubtedly be of benefit to the Jews of New York, and to the Zionist movement. Without casting reflection on the many East Side banks patronized by Jews, a bank devoted to the interest of its clients, with a reputation behind it, and a reputation as a communal organ to establish, not interested specially in profits, but in performing valuable services, is a necessity. As for the Zionist value, there can be no doubt that we would have in this bank, because of the disinterested service it would give, a powerful asset for Zionism and Palestine. Shares of the parent bank would be more easily sold. Through the bank many connections could be made with influential Jews here. We would have an institution whose very name would invite consideration of Jewish problems. Dr. Katzenelsohn assures us that he intends recommending the establishment of a branch here, but, of course, cannot tell what form the branch will assume. Within a few months, the directors of the Trust and the Supervisory Council will meet, and the matter will then be definitely decided.

Ambassador Morgenthau in Palestine.

Ambassador Morgenthau has kept strictly to his promise to be a strong Jew at the same time as he is American Ambassador in Turkey. His visit to Palestine has had a good effect upon the Jewish position there, for Mr. Morgenthau fraternized with the Jews in a democratic, wholesome manner and made them feel that the Jews of America, regardless of party, are interested in their welfare. The effect upon Mr. Morgenthau has also been good. He was impressed by the Jewish life he saw there, and moved to eloquence at the sight of Jews tilling their own soil, speaking their own language, feeling strong in their national consciousness. In an interview in the Jewish *Daily News*, Mr. Morgenthau speaks with pride of the reception accorded him at Beyrout by the Jewish students. He comments upon the Jewish women and girls working in gardens, and the ardent love for Hebrew he observed everywhere. He saw a double value in Jewish colonization in Palestine. First, it will give a

large number of Jews a safe and peaceful home on farms; and, second, the fact that Jews have succeeded in agriculture in Palestine, will have a good effect upon international public opinion; it will make immigration conditions better, and agricultural colonization of the Jews elsewhere less problematical. The visit to Palestine has inspired Mr. Morgenthau, and one of the practical results of his trip is the appointment of a special commission to visit Palestine and study social conditions there. This committee is composed of Dr. Milton Rosenau, Dr. Boris D. Bogen, and Meyer Bloomfield. The names of the governing committee, which has made this commission possible, are of interest. They are: Mr. Morgenthau, Dr. Stephen S. Wise, Adolf Lewisohn, Nathan Straus, Dr. Lee K. Frankel and Louis D. Brandeis.

The Interest in Palestine

The sending of three commissioners to Palestine to investigate social conditions by Messrs. Morgenthau, Lewisohn, Frankel, Straus, Wise, and Brandeis is one of the indications of the hold Palestine has taken on the imaginations of all Jewish. A new era is at hand. Mr. Lewisohn has not been interested in Palestine hitherto, nor has Dr. Frankel. Mr. Morgenthau himself is a convert and of the three men who are going to Palestine neither Dr. Rosenau, Dr. Bogen, nor Mr. Bloomfield has ever been associated with a Zionist enterprise. Every visitor from Palestine stirs a current of Jewish consciousness utterly unexpected, and seemingly unexplained. Our own Zionists are going over in groups of two and three, and it is becoming an everyday occurrence to find this or that Zionist planning to "go over" soon. Mr. Michael Salit left this month for the New York Hoachozo. David Pollock of Chicago left last month. J. Neumann of Brooklyn leaves this week, and our old friend, S. Frankel, now of Winnepeg, intends leaving this summer. One cannot keep track of them. Some of them leave to visit the Holy Land, others to investigate business conditions, others to buy land, others just to settle down and live there. It will be an easy matter soon to arrange for an annual pilgrimage of American Zionists to Palestine.

The Closing of Galveston.

The announcement is made that the Galveston Information Bureau will close its doors in October, thus ending an interesting experiment in the diversion of Jewish immigration. The reason given, however, is not illuminating. It is said, in the official announcement, that the Bureau is compelled to cease its activity owing to the unfavorable attitude which was reflected in the number of excluded aliens. More Jews were excluded from Galveston, in proportion, than from Ellis Island. But this should not have been an insuperable difficulty, and even if many were excluded, the necessity of doing this work should have overbalanced that discomfort. But whatever the reason for closing the Bureau, the Galveston enterprise, originated by Jacob H. Schiff, deserves praise for attempting something out of the ordinary run of Jewish philanthropy. Here at least the controlling idea was not submission but opposition to what seemed inevitable. Mr. Schiff wanted to take a hand in the immigration, and refused to countenance conditions that were bound, in his opinion, to make the general immigration more and more difficult. The natural inclination of the Jew from Europe is to go to New York, regardless of the problems there created. The Galveston idea was to persuade Jews to go to virgin territory, and thus prevent congestion in the sea-board cities. Naturally, this was up-hill work. Sentiment for Texas was hard to create. The drift was always toward New York, and nothing could prevent the Jew from going to join his brethren, where his brethren were most numerous. Well, Mr. Schiff has given up the task. What will he do next? One constructive, statesmanlike idea deserves another.

The Ito Out of a Job.

The Jewish Territorial organization has been divorced from the Galveston work for some months, but the closing of the Bureau definitely ends its relation with what seemed to be its principal practical reason for existence. The Ito has claimed a great deal of credit for itself out of the Galveston enterprise, which served Mr. Zangwill frequently as a striking invitation to criticize the Zionist organization. In

fact, as *Dos Yiddishe Folk* points out, the Ito was nothing more than an instructed and subsidized agent in the Galveston work, the idea being Mr. Schiff's and the funds, at least on this side, being his. On the other side, the funds were also not Mr. Zangwill's or his organization's. The Ito has succeeded in creating the impression that it is a tremendously practical concern, thanks to Mr. Zangwill's great publicity talent, and Galveston was seized upon as being eminently practical. The closing of the Bureau will put an end to an immense amount of Ito talk, and it ought to serve to point the lesson of humility to that arrogant organization. At the Territorial conference, we learn, the Angola project will again be belabored with discussion, and Mr. Zangwill himself is reported to have suggested the co-operation of the Zionist organization with the Ito in Mesopotamia. The latter proposition is interesting, but with Palestine on our hands, it is questionable whether we can afford to lose time with Mesopotamia. At any rate, what will the Ito contribute to the partnership?

Georg Brandes' Dilemma.

Dr. Georg Brandes, the eminent literary critic, in his seventy-third year, visited New York this month, and received a welcome from newspapers which impressed him hugely, but there was a fly in the ointment, in that the Jewish newspapers persisted in alluding to an unpleasant incident in his life. It seems, according to his own statement, that once, having occasion to enter Russia, the eminent "Dane" went to the Russian consul to have his passport visced. When asked whether he was a Jew, Dr. Brandes was astounded. He thought, as he says, that every one knew that he was a Jew by descent. The question had never been asked of him before—by a Russian consul. Suspecting a pretext to exclude him from Russia, where he was the lecturer on Strindberg and other notable writers, he replied that he was not a Jew, having in mind that he never went to a synagogue, was not a believer, and that his own father had never gone to a synagogue. The Russian Consul regarded this reply as an evasion on Dr. Brandes' part, and refused to vise his passport. These are

the facts, but Dr. Brandes feels hurt that Jews should regard him as a disloyal Jew, some even going so far as to call him an "anti-Semite." The explanations he has made do not at all contravene the facts as given above, but he points to his having written a number of articles favorable to the Jews. In offering this explanation, he criticises severely certain powerful Jews in Europe who refused to publish articles of his in European journals, and the Alliance Universelle Israelite for having neglected to circularize an article he had written. But are not these Jews in the same boat with Dr. Brandes, on the conservative side? Do they, too, not avoid allusion to their Jewish antecedents for political reasons?

Death of Jacob Saphirstein.

We refer to the death of the publisher and editorial controller of the Jewish *Morgen Journal* only to bring out one point. Mr. Saphirstein was a type of the old-fashioned publisher of Yiddish newspapers. He was conservative as a matter of principle, and looked askance at any movement in which youth and the spirit of adventure had place. Further, his paper was conducted as if it were his personal organ, an obsolete idea, which no modern newspaper can afford to stand for. A newspaper cannot abide in modern life as a thing that reflects the ideas of one man. Newspapers nowadays must represent group ideas, if they are to wield any influence on life. If Mr. Saphirstein disliked a movement or organization, he excluded it from favorable mention, from fair attention in the columns of his paper. He had no program, but prejudices. He loved or favored because he personally liked this or that institution or idea. In his newspaper one did not see the presence of a trans-

cending soul. It was all small, petty, individual, shutting out the light of greatness in idea or in deed. That is what made the *Morgen Journal* an anachronism in New York Jewish life. But inasmuch as Mr. Saphirstein did not mind being regarded as an anachronism, the dissatisfaction of the public did not disturb him. The personal organ in Yiddish journalism, however, is more and more losing hold, and with the new forces coming into the field, it is only a question of a few years before the Yiddish newspapers will all, more or less, reflect party ideas, class ideas, and not the caprices of individuals.

Marshall on Wilson.

President Wilson made an unusual slip in an address in which he said, after praising scholarship, that scholarship "has never, so far as I can recall, been associated with any religion except the religion of Jesus Christ." Mr. Louis Marshall, who is very tenacious in his opposition to any reflections upon the Jewish religion, which is a commendable virtue, comes back at the President with an eloquent citation of the instances in history of scholarship being an essential quality of the religious man in Moslem civilization, in India, and more especially among the Jews, who, it is needless to say to Jewish readers, considered scholarship, the acquisition of knowledge and wisdom, as being essential to the true religious spirit. The study of the Bible, the Talmud, the commentaries on the Bible, the immense store-house of Jewish literature, of philosophy and poetry, what are these but evidences of the intimate relationship of the Jewish religion with the finest sort of scholarship? President Wilson himself is too fine a scholar to allow such a misstatement to go uncorrected.



The Order Sons of Zion

By THE HON. JOSEPH BARONDESS

Nasi, Order Sons of Zion

Seven years ago a number of men prominent and influential in the Zionist Movement in America assembled for the purpose of organizing a Zionist Insurance Order. The circumstances that led to this meeting were the unsatisfactory experiences that the leaders of the Zionist Movement encountered since that Movement was organized by Theodore Herzl. They realized that the idea of Zionism had conquered the largest and best portion of Jewry. Wherever the news was announced that the time had at last arrived when the Jews in all the lands of dispersion were ready to break the chains which the long Goluth had imposed upon them; that the renaissance, the awakening which had aroused the dormant forces of all oppressed nations to struggle for their regeneration, had at last made its impress upon the Jewish People; and that the hour had at last struck when the great call of Jewish freedom was to assemble the persecuted and dispersed children of the Jewish People;—wherever this news arrived it created a profound impression. From all sides the masses of the Jewish people streamed to Zionist rallies in order to hear the word of ZION. That the will for the achievement of Zionism was present among the Jews was clear to all, but when it became a question of practical work, when it was necessary to muster the army, to call the roll, the ranks, were found to be sparse; enthusiasm disappeared like a wraith of smoke before the wind. Especially painful was this experience when it was realized that the young generation that used to enflame all hearts with its enthusiasm for Zionism and its devotion to the Ideal was abandoning the

Zionist standard, and that the list of deserters was growing from day to day.

“Why are we unable to crystallize the Zionist sentiment into a great and mighty movement. Why does the young generation, without which our movement cannot succeed, abandon our ranks?” These questions always occupied and disturbed the minds of those who stood at the helm of the organized Zionist Movement. But after these questions had been placed on the program, their answer was not hard to find. It came to be realized that although the Zionist movement contained a sufficient measure of idealism, of spiritual food, it could not, nevertheless, satisfy the needs of social intercourse, of mutual aid, sick benefit, insurance, etc. The young generation especially found itself in need of such institutions, and because the Zionist organization did not possess them, they departed a long distance into very strange territories in order to find them. One portion found its way into the Christian Orders; another portion into the old Jewish Orders. In both cases, however, the new connections and circumstances brought it about that the new “lodge-brothers” who were still fresh from Zionism became increasingly cooler toward it until they were completely lost to the Movement.

It sounds strange that the Zionist Ideal, which kept warm the heart of the Jewish people close to three thousand years, should have found no favorable soil in the midst of the Jewish Orders. But whoever is more or less acquainted with the essence of the fraternal order will not be surprised because he knows that the soil of the Jewish fraternal orders

The Nasis of the Order Sons of Zion



THE LATE DR. DAVID BLAUSTEIN



DR. JOSEPH I. BLUESTONE



MR. LEON ZOLOTKOFF



**THE HON. JOSEPH BARONDESS,
PRESENT NASI.**

is ripe for the affairs of business only,—that for Idealism, however, there is no ground; and as for Zionism, that is out of the question altogether. And for this alone: to afford Zionists, and especially the young generation, the opportunity to join an order which shall, first of all be a Zionist Order, and in addition discharge all the other functions of a Fraternal Order, was founded the Order Sons of Zion.

It would be a mistake to think that the thing was done as easily among the Zionists as said. A vehement struggle was engaged in between the practical and the idealistic Zionists. The idealists combatted every attempt to introduce the element of business into the Zionist Ideal, but the arguments of the practical Zionists finally carried the day and the Order was founded. Now, however, all Zionists agreed that since the organized Zionist Movement gives it sanction to an Order, that Order must be the best one in the field; it must be built on a scientific basis; it must be so thorough and safe as never to be in danger of extinction; it must be a model to all similar organizations both in the principle of devotion of the Idea of Jewish Nationalism, and in its financial strength and security. It was known beforehand that to build such an organization would cost much effort, and that its growth would have to be very, very slow. But the determination to take up the task was there. A convention was held on the 25th and 26th of April, 1908 at Clinton Hall, New York, under the chairmanship of Dr. Magnes, at which it was resolved to engage the well known authority on actuary matters and life-insurance, Mr. Miles Menander Dawson. That gentleman was the expert in the insurance investigation which the afore-time Governor and present Justice of the United States Supreme Court, Charles E. Hughes, conducted against the insurance companies of New York State. Mr. Dawson worked out the entire insurance plan

of our Order. He also determined the premiums that each member must pay according to the sum of insurance and according to his age. In accordance with this plan our Order can take in members between the ages of 18 and 60. The sums in which our Order can insure its members are from \$100. to \$2,000. and the premiums that must be paid for this insurance depend, as already said, upon the sum in which the member is insured and upon his age. Thus, each member pays for himself alone and the entire body affords each one equally the benefits and emoluments which the organization of a large number of men is capable of giving.

I cite from our official ritual the following paragraph in reference to the idealistic part of the program of our Order which speaks for itself: After a member has been, as is usual, proposed by another member; after a committee has investigated his fitness to membership; after the candidate has passed a physical examination; after the general meeting of the members of the particular Camp of our Order has voted on his candidacy; after he has stood all these tests—the candidates at the initiation ceremony is led before the President who addresses himself to the candidate as follows:

"My friend, before I initiate you as a member of our Order, I wish to acquaint you with the fundamental laws and principles of our Order. If you are in accord with them, you may join our Order. If not, you still have time to withdraw. Our Order strives to realize the following aims:

1. To help the Zionist Congress to provide our people with a publicly legally-secured home in Palestine.
2. To support all Jewish institutions that strengthen our nationality.
3. To spread and disseminate the knowledge and study of the Hebrew language and Jewish history. And,
4. To help and support every member of the Order in case of need or sickness. Are you in accord with these principles?"

If the candidate declares himself satisfied with this statement of the principles he is accepted as a member. If not, his candidacy is rejected. The entire ritual, all the forms and ceremonies which the Order has instituted for the initiation of members are grounded in Jewish traditions, in Jewish history and hopes. The impression made is deep and lasting.

The founders of the Order Sons of Zion were not mistaken when they predicted that the Order was bound to grow gradually. The Order indeed is growing slowly but surely. It took three and a half years of hard and indefatigable propaganda to make the idea of organizing such an Order popular and to collect the sum of \$4,000, as 10% of the \$40,000 necessary for the insurance of the members of the Order in accordance with the law. Another three and a half years passed before the charter was granted our Order and now we count almost eighty Camps in many cities of the United States. We have more than \$36,000, in the Insurance Fund. This year we have added close to 2000 members to the 2,000 that we had a year ago, and 25 new Camps have been organized. We have increased our Insurance Fund by the sum of \$16,000. From what was said above it is apparent that our Order was not built on the assessment plan. We pay our losses from deaths directly from the Insurance Fund and no tax, assessment or contribution is imposed upon the individual member for this purpose. It would not be superfluous to say a few words in this matter with regard to the results that have been achieved for the Order Sons of Zion through this "American Mortality Experience" plan.

In the first place, we began, as above stated, three years ago with a capital of \$4,000, which has now been increased to over \$36,000.

Second, all our funds from insurance premiums are invested in Government bonds. This will make impossible, once and for all, all

wrong, unsound, and sometimes, also, dishonest methods in the loaning of the fund of the Order on first and second mortgages.

Third, in accordance with the laws of Massachusetts which are the most stringent and which we observe in order to be entitled to do business there, not one penny of the Insurance Fund may be used for any other purpose but the payment of endowments (in death cases).

Fourth, Our income for Zionist work and for the general Administration Fund is covered from the tax of the sum of \$1.60 a year per member. (If a man takes insurance for his wife, he does not have to pay any extra tax. This \$1.60 covers his tax for himself alone or for himself and his wife together). Out of this sum we pay 25 cents per member for the Zionist Shekel, and 10 cents to the Federation of American Zionists; and the remainder (\$1.25) goes to cover all the Administration expenses of the Order. This sum of \$1.60 per member is, it must be said, a somewhat difficult burden upon our members, but with the increase in our membership this tax will be decreased; a result which will be attained even sooner than expected.

Fifth, We pay all our endowments out of the interest from our bonds and out of the "lapses," i.e. the payments of those who have stopped paying and have ceased to be members.

Sixth, forty per cent of our members have reached the age of only 25 years, and another forty per cent of our members have not yet reached the age of 40 years.

Seventh, we have this year contributed the sum of \$6,000, to the Jewish National Fund, but this sum was contributed by the Camps out of their own treasuries.

Now, when the din of the bankruptcy of the Independent Order Ahavath Israel is still fresh in our ears, when the fresh grave filled by this Order is still before our eyes, we

near on all sides that something must be done in order to place the system of our Jewish Fraternal Orders on a better and surer foundation. But this clamor will soon be over. The days of mourning will pass away and everything will remain as it was until a new crash, a new calamity will occur. Then we shall again be roused from our lethargy and again will the days of mourning pass away and the old mistakes will be repeated anew until there will occur one great crash that will reduce to ruins all the Jewish Orders. It is a mournful and terrible thing for the Jewish Orders to know, but this must, this will come sooner or later unless the Orders will stop hiding like ostriches their heads in the sand so as not to see the danger; unless they will look the danger straight in the face and adopt the proper measures to avoid it; and the only means to avoid this danger is to adopt the **Fraternal Rate System** founded on a scientific basis—the system which has been adopted by the Order Sons of Zion.

Even seven years ago when the Order Sons of Zion had just been organized, it pointed out the farce of the present insurance system of the Jewish Orders. Since that time the Order Sons of Jacob and the Order Ahavath Isreal have gone into bankruptcy, and another Jewish Order stands on the list of the moribund. Its end will come in six months or a year from now, but come it must. We may now be reminded that the burial ground for Jewish Orders has now become quite a little cemetery. There may be found the Keshei-

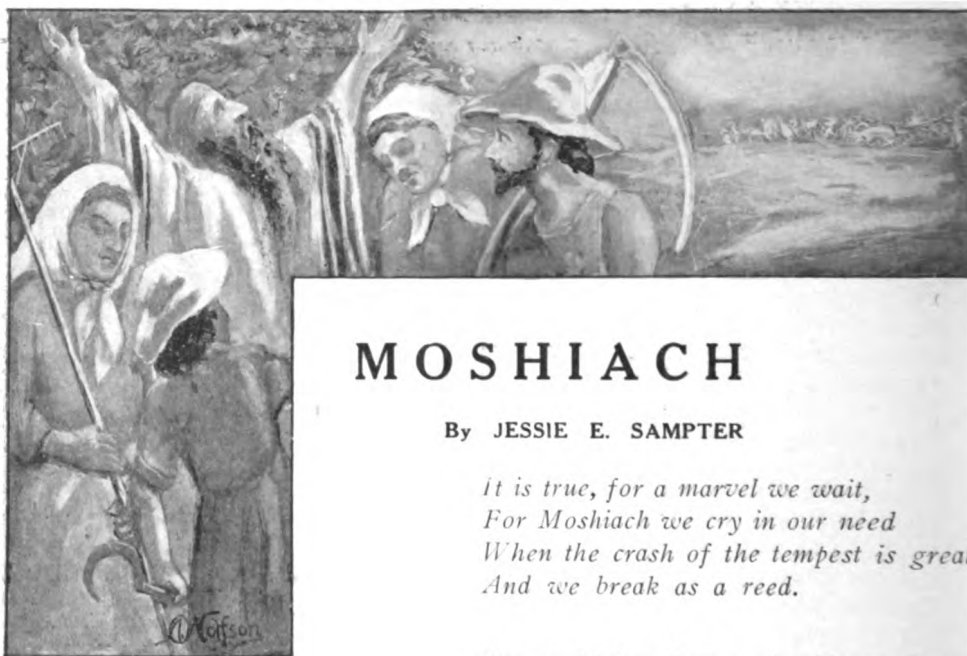
shell-Barzel, The American Star, the Sons of Benjamin, the Harfedud, the American Israelites, the Sons of Jacob, and the Ahavath Israel; and we warn all Jews who are members of Orders that the mournful end that has come to those Orders will come also to the rest. We hear that it is now desired to gather a fund in order to "influence" the legislatures of the separate States to avert the inevitable. But this cannot and will not last forever. We hear already that in several States the insurance commissioners are refusing to renew the licences of the Orders to do business in their states. This is the beginning of the end which is unavoidable and must come.

Two years ago the Insurance Department of New York State was to have compelled the Orders to adopt the Fraternal Rates, but the Grand Masters were afraid that their followers would decamp so they came to Albany and through political "pull" prevailed that a separate law shall be made for the Jewish Orders. It has thus come about through the instrumentality of Jews that a legislative body in America passed a law of *Kromye Yevreov*. But the time must come when public opinion will be so much aroused that political "pull" will no longer avail and then will occur the disgrace and calamity.

However it may be with others, to the Zionists and to the Nationalists we have a right to say:

Your place is in the Order Sons of Zion.





MOSHIACH

By JESSIE E. SAMPTER

*It is true, for a marvel we wait,
For Moshiah we cry in our need
When the crash of the tempest is great
And we break as a reed.*

*For could less than a miracle save?
And could less than a giant prevail?
Is the leader we loved in his grave?
Did he shudder and pale?*

*Even we that are weak, shall we stand?
Can we match him in muscle and brain?
Lo, we rise to the voice of command,
And the speaker is slain!*

*We are crushed by the sounds of a word,
We are broken by rumors and news;
Yet we rise to the message he heard,
And the vision pursues.*

*Yet we rise and we stumble and lead.
There are always a few in the rift,
And our need is our strength, for the
need
Is the pledge of the gift.*

*With the passion of deed in our prayer,
And the passion of prayer in our deed,
We shall conquer the sloth of despair
In our desperate need.*

*There are those who are weary for death,
There are those who are thirsting for
life.—*

*As for us, give us strength, give us
breath*

For the chance of the strife!

*Does the wrist tremble weak with the
sword?*

*Are we few at the breach in the wall?
Give us strength, give us courage, O
Lord,*

Though we stand, though we fall!

*Shall we doze till Moshiah has come,
Shall we rest till our children are gray,
Shall we wait for a guide and a drum
When our hearts beat the way?*

*Shall we bathe in the comfort of tears,
Shall we sleep in the ease of regret,
Shall we thrive in our doubts and our
fears,
Shall we rot—and forget?*

*Shall we cry to the Lord, that he save?
Shall we plead that he spare with his
hand?
Yet he takes but the weapons he gave,
And his own is the Land.*

*With our eyes on the height of our hill,
With our hearts to the ultimate task,
We shall serve with a resolute will
And with nothing to ask.*

*Can we measure the flaw in the lute?
Can we reckon the gain and the cost?
Do we think when our prophets are mute
That the Word has been lost?*

*Though the leader be hid from our eyes,
Though the voice of command may be
dumb,
We shall fight, we shall fall, we shall rise,
And Moshiach will come.*

"In a Minor Key"

By HANNAH BERMAN

Out of doors the storm was tearing the heavens and the earth to shreds. The glass rattled in the windows. The house shook. Down the chimney the wind whistled a furious, melancholy tune. The howls and shrieks made me shudder involuntarily. They filled my friend Belinski's heart with desolation. I know his moods. He is as highly strung as the finest instrument he ever played on. No artist that ever lived possessed a larger share of that elusive quality vaguely styled temperament. He was mercurial in the extreme. And he was susceptible to an abnormal degree to atmospheric changes. I knew that the wild melancholy of the storm was being echoed and re-echoed in his sensitive soul. His narrow eyes, slumberous, questioning, yet eager told me what was going on within him.

We two were alone in his study, the cosiest and brightest room of any in his brilliantly lit-up house. The very air of it had freedom and life in it, and seemed to fill one with new vigour.

Belinski lit one cigarette after the other in total silence—a sure sign that his mood was pitched in a minor key, as he called those fits of melancholy to which he was subject.

"Are you thinking of those who are at sea?" I asked, when a sudden gust of wind caused him to move uneasily in his chair. He did not answer me for a minute or two.

"Those at sea," he repeated a little absently. "No. We Jews think of the sea only as an accident in our lives. We cross it when we must, and seldom remember its existence afterwards. Other storms fret

us; other shipwrecks than those at sea work havoc in our midst."

"You mean—?" I began tentatively. I feared to disturb the expansive mood his opening words told me he had fallen into.

"I mean nothing. I was only thinking of an experience I had in Russia some ten years ago. You remember the autumn of the great storm? Was it not ten years ago? You are better at fixing dates than I. How many years ago was it?"

"Seven," I answered promptly.

"Well, seven if you will. That year I was in Russia. I played in all the principal towns. Though everyone knew I as a Jew I was not only allowed into the cities of St. Petersburg and Moscow, but was invited to come to them, and received with delight when I was there. My triumphs were greater than I care to speak of. Well, I was due at Berlin after my Russian tour. Instead of going direct from Moscow to Berlin by train, I decided to break my journey. I wished to pay a visit to a tiny village in the province of Kovno. Its name was—well, its name doesn't matter now. You would forget it in a minute if I told it to you. It was my father's birth-place, and my mother's, and mine also."

Belinski's life-history was so well known to me that I needed to ask no questions, and make no comments. I nodded to him to go on.

"In that village there still lived many of my relatives. An uncle of mine, a bed-ridden old man had reared his family there. At that time he was still alive. His children had drifted here and there. You know how the Jews of Russian villages have been drifting these last thirty or

forty years. And there remained to my uncle only one son. I felt that I must see them both—the last members of a long line of peasant-scholars.

"I arrived in the village late at night. The inn was a ramshackle old place. The poverty and the depression that hung over it were indescribable. A thick gloom seemed to have settled on it permanently, and would not be dislodged. When I arrived in the village the storm was raging. The old inn shook and trembled and creaked and groaned in every limb, so to speak. I could not sleep. It seemed to me that, beyond the thin wooden walls of the inn, my ancestors were calling to me, reproaching me for having deserted them in their need, for having wiped out from my soul the traditions they had lived and died for. They seemed to remind me that I was living in luxury, while those others of their descendants who were in the village were in want; and that I had betrayed them in every form of treachery that mankind is capable of practising.

"Somehow, I felt as if I had committed a crime. My success was an unspeakable anguish to me. I felt like throwing myself from the narrow window, and thus mingling my dust with that of my storm-tossed ancestors for ever.

"The dawn had scarcely streaked the sky when I got up, and went out. A thousand melancholy emotions oppressed my heart. The storm was still raging. Indeed, its fury had increased during the night. I made my way through the village, and walked around it, until I came to the little Jewish cemetery. If my mood was dark before, it was now ten times darker. How shall I describe what went on in my soul?

"I felt a kinship with the quiet dead. Their spirits walked beside me. In a brief moment I felt all that they suffered, and all that they had enjoyed. A passionate longing to be with them took hold of me, to meet my people, to come face to face with someone whose blood ran in my veins.

"I wandered about aimlessly for a couple of hours. And it seemed to me that every house, every tree, every meadow, and every bush—even the earth and stones I trod on were eloquent of the strivings,

the failures, the achievements, the passions, the loves and the hates—the very moods of those who had lived before me, and gone hence long ago. Think of it! Two hundred years, perhaps double as long for all I know—two hundred years of my people's history was written within the narrow bounds of that tiny, desolate village. And every separate incident of those countless years spread itself before my eyes in an endless panorama. That which is called race-memory, subconscious knowledge of the past, stirred within me. The storm seemed to toss the pictures of the past up before my eyes as easily as it tossed about me the dead leaves of the autumn that covered the village as with a pall.

"Minute by minute the villagers awoke to the new day. Here a shutter was taken down, there a house-door was opened and a tousled head showed itself.

"It seemed to me that the people who lay buried in the old graveyard were coming back to life, one by one, to show themselves to me—to prove to me how much estranged from them I had grown. The curiosity in the eyes of the villagers, when they saw me, seemed to me to be a reproach.

"I found myself in my uncle's house, in his room. The poverty, the hopelessness about him cried shame on me. I made myself known to him. He stretched out his thin, almost transparent hands to me, and welcomed me. He was greatly agitated.

"'You have your father's voice,' he said to me. 'It is my brother David talking to me. How long is he gone?' the old man asked, turning his sightless eyes on me.

"'Thirty—two years,' I answered promptly.

"'Thirty—two! Thirty—two! Ah, yes, it may be so. How time flies! A man has not looked about him when old age has already stricken him down. And how old were you then my boy?'

"I was three, uncle—a little over three I have heard my father say.'

"The storm rattled the windows with so much violence, and made such a noise that I could not hear what the old man was saying to me. I do not know which was more melancholy to me—the old graveyard

or the blind lonely old man, and his poverty-stricken, hopeless surroundings.

"When I was going away, I offered my uncle all the money I had with me. But he would not take it. He refused in such a pitiful voice that I could not even leave the money behind me in secret. I understood him. He wished to feel that I had come to see him not because I considered it a duty to come to his assistance, but simply out of loyalty to him. He bade me a solemn farewell, and begged me to see his son who worked on the railway, and who came home only for the Sabbath.

'Ask for Lemach' he said. 'Anyone will tell you where he is. He is a good boy—a good boy.'

"I had a little difficulty in finding this Lemach. He traveled from station to station selling apples, and oranges, and matches. When I came upon him, he was cowering over the fire in the tiny waiting-room, waiting for the next train to come in with its load of passengers amongst whom he found his customers.

"He was a tiny undersized hunchback about forty years old. He had a stupid face, dull-grey eyes, and a thin beard straggling all over his face.

"A burly porter was bantering him, when I came up to him. I stood in the doorway.

"Why don't you get married, Jew?" the porter asked.

"Lemach grinned, and answered:

"Isn't it enough that I have one pack on my back. Must I have a second?"

"But even a hunchback can get someone to marry him, and help him to carry his hump for him."

"No, no, Porter. One hump is enough."

"You are Lemach," I began, not knowing what else to say to him. On the instant he raised his heavy basket from the floor and offered me his wares:

"Oranges, sir, or apples? Perhaps you want a box of matches, sir?"

"I was speechless. I looked at the little hunchback, and I thought angrily of the fate which had condemned him to carry the basket like a tramp, a beggar, whilst I, gifted with a little talent for making music, was living like a prince, and was applauded by princes. My lowly origin was forgotten. When it was remembered

my reputation was enhanced in peoples eyes. It was said of me that I was a veritable marvel to have risen from my lowly station to so lofty a pinnacle.

"Standing before him, I was ashamed of my achievements. My success seemed vulgar and commonplace, a mere rag, which I dared not flaunt in the face of the hunchback.

"Matches," I stammered. He handed me a box, and said: 'two kopeks.'

"I put a golden ten-rouble piece in his hand, took the box of matches from him, and hastened out of the railway-station, down the street.

"The storm was raging about me; and the sound of hasty footsteps behind me did not reach my ears. I did not hear the voice that was calling upon me to stop. A man coming towards me, drew my attention to the fact that someone was running after me. I turned round. It was the little hunchback. He was dragging his heavy basket, and panting hard. I waited for him to come up to me.

"Sir, I have your change for you now," he managed to say, between his gasps. 'I thought you were waiting for it, sir.'

"What change? I—I—"

"He counted out nine silver roubles and ninety-eight kopeks.

"Is it right, sir, the money I mean?" he asked. I pretended to count it, I nodded that it was correct and threw it into my pocket.

"Quite right, yes. But why did you go to the trouble? It would not have made any difference to me, Lemach," I said, feeling more ashamed of myself than ever.

"No, sir," he replied as simply as a child whose mind is made up. 'Though it's true that I can only manage to sleep one night in the week—on Friday night, I want no one's help and no one's money. Good-day, sir, the train is coming in.'

"He turned to go from me. I watched him shuffling down the street until he was out of sight.

"To this day, I do not know whether I acted rightly by him or not. The storm recalls the story to my mind."

Belinski lit another cigarette.

"Let's drown the hideous noise in a game of billiards," he said presently. Soon we were absorbed in a keen contest. But Belinski's eyes did not recover their lustre for many hours.

Young Judaea: Its Present Status and Needs

By **SUNDEL DONIGER**, *Chairman, Executive Committee of Young Judaea*

Young Judaea is about to celebrate its fifth birthday. It is fitting that we should pause and consider what we have been working for; in how far we have succeeded and in how far we have failed and why, and to gather new strength for the bigger work on hand.

The most significant contribution that Young Judaea has made to Jewish life in America lies in the fact that it has brought to our children a realization of their heritage, an appreciation of the legacy that they possess in their Jewishness and of the importance of remaining faithful to their birthright. Only out of such a realization can come that noble pride of race with which we have endeavored to inspire our youth. Such a realization must bring with it also a determination to be worthy of the past by living worthily in the present, that is, by a willingness to meet the obligations and duties that confront us as Jews to-day.

Jewish history is being made very rapidly in our time. A great task confronts our people to-day. It is the re-building of our old home and the assumption of our proper place among the nations of the world. It is a time not unlike the period before the Revolution in the history of the American people. The Jewish Nation, to-day, needs patriots who will dare and endeavor and sacrifice to help in the second Jewish National Restoration. To inspire and fit our youth for this tremendous task is the basic motive of all Young Judaea activity.

Why do our Jewish Youth drift away from our people? American institutions, no doubt, foster a love of liberty, a spirit of democracy, and a desire for a high self-expression. An ideal like Zionism should therefore find our American Jewish Youth fertile soil upon which to flower and grow. Why then do our children leave us? I do not believe that American institutions are really hostile to Judaism.

If they have that effect it is merely because we permit them to encompass the whole life and thought of our children; it is because we do not bring Jewish knowledge and Jewish influences to bear. I believe that our children lose their Jewishness because we neglect to show them Jewish values. The latter are given no place in the intellectual, social and moral make-up of our children.

The result of the influence of the schools and settlements is to give the Jewish child the impression that all that is cultural and refined is not Jewish and, by inference, that all that is Jewish is mean and insignificant by comparison. Thus Judaism and all that it can mean in their development finds no room and is crowded out of their lives. Under these circumstances it is little wonder that many of them come to look upon their Jewishness as something to be ashamed of and a subject that is best avoided.

Young Judaea actively in the past five years has been directed toward filling this gap, in the education of our youth with Jewish knowledge, Jewish sentiments and Jewish ideals.

I believe that if Young Judaea is given the means to carry on its work it will have no small share in educating a generation of Jews that will displace the aping, spineless men and women of to-day who live in constant dread lest they betray some Jewish characteristic, with such as will bear their Jewishness as a distinction and mark of honor, ready to take part in every movement concerning them as Jews.

Enough has been said to show along what lines Young Judaea has worked and must continue to work. With our aims every Jew worthy of the name must be in enthusiastic accord. With the organization or instrument created to carry them out there may be some dissatisfaction. I have no apologies to offer for those who have been directing Young Judaea affairs

because they need none. It will be interesting to note its chief short-comings, however, and the reason underlying them, so that if possible, they may be avoided in the future.

Young Judaea owes its clubs the duty of providing them with a definite distinctive program of work that shall reflect its purpose and stamp the club pursuing this course as a Young Judaea club. Before the last year two attempts at such a course were made neither of which proved adequate. If a club was fortunate enough to have an unusually efficient leader, the interest of the members was kept up and the club grew in spite of the lack of a systematic plan of work. In most cases, however, the club disbanded after the first ardor had cooled. Especially was this so in clubs where the children were 14 years of age or over. The reason for this is that it is comparatively easy to lead a club whose members are under 14 years of age but it requires training and ability to lead one over that age.

For this reason much of our work has not proven as effective as it might have been. There are hundreds of children in New York city alone who have belonged to a Young Judaea club at one time but, as one little girl put it, "the club broke up and now I am no longer a Zionist."

During the last year such a course of study has been worked out and will be introduced in all circles next year. It is of course far from perfect but such mistakes and imperfections can only be remedied by frequent revisions from time to time. Such an educational program is a foundation stone and a structure built without it was necessarily weak.

The growth of Young Judaea can best be registered by the number of efficient leaders directing the clubs. This also is fundamental. For the last two years Young Judaea has been experimenting with Leaders' Training Classes in New York City and it can report at least one notable success. In the Bronx section we had a mixed group of twelve members who have completed their course and as a result we have eight efficient leaders. It is worthy of note that the members of these classes were recruited from the older Young Judaea clubs who are eager to take up work of leading clubs. Several other

groups were started later but were not so successful. The most encouraging feature in this branch of our work is the plan of co-operation being worked out between Young Judaea and the Hadassah Chapter of the Daughters of Zion.

We have not an impressive showing to make in the number of new clubs affiliated in the last year. We made no special effort to organize new clubs. That 30 new clubs did affiliate is the best evidence that the agitation we have carried on for the past five years has resulted in a strong sentiment in favor of Young Judaea both among the juniors and seniors.

The policy of Young Judaea had to be a very conservative one. We have had to ask ourselves not what *had* to be done but what *could* we carry out. We felt that it was necessary to build up and strengthen the organization within rather than extend our battle-line. Moreover we had not the proper office facilities.

The time is now ripe however for an extended program of organization work. Many new clubs are waiting to be organized. Our present clubs need supervision and assistance. They should be provided with lecturers and literature. The educational program must be put into operation.

It will be impossible for Young Judaea to do any of these things or even to carry on the work of the past without a paid secretary who will be enabled to give all of his time to the work. The financial support received by Young Judaea in the past year was very meagre. In order to keep the expense down it was necessary for the officers to do practically all the correspondence by hand. There can be no progress in such a state of affairs and the workers feel it is useless to make the effort to keep up a big and important organization unless the means are forthcoming to maintain it on a dignified basis.

Young Judaea has been in the position of a ship insufficiently manned in which the officers had to do not only the work of the stokers but had to dig for the fuel as well.

The fact that in spite of all these difficulties Young Judaea has in the past year been able to give several large public Holiday Celebrations, add 30 new clubs to its rolls, give a very creditable performance of a Zionist play in conjunction with

Hadassah, work out a comprehensive course of study and syllabus, publish the Young Judæan regularly besides several plays and songs; gather the material for a primer on Zionism; hold several successful social gatherings, besides taking care of some two hundred clubs and councils throughout the whole contry, is the best

evidence of the energy and loyalty of the few workers within our ranks. They have done their share. The Jewish public and the Zionists in particular must come forward with the small sum of money that is necessary to carry on the Young Judæa work, and to meet the growing demand for its services.

ZIONIST ORIGINS

By CELIA FRANK

The following is the third and last of a series of articles tracing briefly the rise of Modern Zionism

It is true that the new movement met opposition not only from the reformed but also from the ultra-orthodox. Not only was it considered a violation of the law against hastening the period of redemption by Jewish colonization in Palestine; but the orthodox entertained the popular belief that the redemption would come only through the direct intervention of God, and be attended by great supernatural events. Rabbi Kalischer explained the Zionist point of view, and attempted to reconcile the old belief and the new. His arguments do not differ materially from those made by many Zionists to-day. He declared vehemently that the salvation promised by the Prophets would come only gradually and by self-help on the part of the Jews, and that the colonization of Palestine was to be continually encouraged.

The barbarous persecutions of the Russian government following the accession of Alexander III to the throne, proved an opportune time for persuading the Jewish inhabitants of Russia to take up their home in Palestine. The savage murder and confiscation of Jewish life and property in the Southern provinces proved all hopes for emancipation to be futile. The enactment of the May Laws of 1882, made the Jews real-

ize more than ever their hopeless position among the nations. No mercy was to be looked for from Russia. Even those who had gone so far as to profess Christianity found themselves disillusioned in their dreams for the acquisition of worldly goods and culture. Assimilation implied not only the consent of those who wished to be assimilated. The apostates found themselves repulsed and spurned by those whom they sought to imitate. Many of them came back to the fold, and lent their co-operation in a regeneration of a national Judaism on Jewish soil. Again Israel realized its abject position in the world. The present was seen to be portentous of a bitter future; and renationalization in Palestine was seen to be the only solution. The historic nationality of the Jews reasserted itself, and the impulse turned toward Zionism. Crushed in spirit, their hearts bleeding from the calumny showered upon them, many Jewish young men tore themselves from the European gymnasiums and universities and immigrated to Palestine, to take possession of their ancient birthright. The establishment of the colony Gederah, followed by numerous others, resulted. So was given another impetus to the restoration of homeless Israel to the land of its fathers.

The success of the Zionist project struck fear in the hearts of many of the ultra-conservative, and the rabbis found themselves in a dilemma. They were confronted with the problem of reconciling the newly aroused national sentiment with the Messianic hope. The more orthodox vehemently opposed the new movement, declaring it to be contrary to Jewish tradition, especially when they saw Zionism numbering among its most enthusiastic adherents men who had long been estranged from Jewish rites and rituals. They feared that a second crisis impended over Judaism, which would again lead to a breaking away from the old established Judaism. Many of the more prominent rabbis, however, sympathized with and believed in the new movement. Men such as Samuel Mohilewer, Mordecai Eliashberg, his son Jonathan, Mordecai Joffe, and others, became enthusiastic leaders of the new movement, and lent their most assiduous efforts in its propagation. With the intention of gaining the co-operation of the ultra-orthodox, several theories were expounded in an attempt to reconcile the new nationalism with the Messianic hope. Kalischer's belief, that the Messianic era must be preceded by a settlement of Jews in the Holy Land became common and found many adherents. Others argued that, after having established themselves in Palestine, and rigidly conforming to all God's commandments and mandates, the Jews being worthy of redemption, then would God manifest the greatness of his mercy, Elijah and the son of David would appear, and the Messianic era would be inaugurated. Again others rejected any link between the new movement and the Messianic hope.

To speak of the Zionist movement without mentioning Theodore Herzl, its greatest exponent, would be sacrilege. His book, "The Jewish State" succeeded in flaming in the hearts of his brethren a burning desire for renationalization, and opened a new vista to them. In a most ingenious and practical manner the government

of a Jewish autonomous community, chartered by some government and assured of security by the powers of the world, is expounded. Although the feasibility of establishing a Jewish government in either Argentine or Palestine is discussed in his book, Herzl's closer study of Jewish life convinced him later that the Jewish consciousness is so indissolubly bound to Palestine, that no other location could be successfully considered. Further, although he wished to separate absolutely regal from sacerdotal rule, he recognized that the religious sanction of the people would be necessary to a renationalization. Strong and bitter denunciations of Herzl arose. His book was declared no more than a Utopian dream, and some went so far as to declare the author of unsound mind. It was asserted that none of the great powers of Christendom would concede the Holy Land to the Jew; that the high temperature of Palestine would not be conducive to health; that the location had poor prospects of becoming a commercial center and attracting Jewish capital; that the incongruous elements of which the Jewish state would be composed would not insure harmonious blending and stability; and further that so petty a state could at any time become the play-thing of any hostile forces arrayed against it. Decried and calumniated on many sides, Herzl, however, continued unremittently in his propaganda, and in the hearts of the masses his plans evoked an enthusiastic response. Several audiences were granted him by the Sultan, other monarchs of Europe discussed his rational and persuasive arguments, and several financiers of Europe lent their aid. His cause gained strength, and some of Europe's greatest intellectuals answered his call. Congresses were held, and the Zionist movement became a cogently concrete organization. Taking upon himself the most colossal tasks, standing ever as the upholder of his people's ideals, a martyr to his cause, Herzl's name

its place in Israel's immortal annals.

The opponents of Zionism had hoped that with Herzl's death the Zionist organization would disintegrate. The thousands of Zionist societies in existence at the present time, the powerful and concentrated central organization growing more potent each day, happily testify to the contrary. Zionism has made truly wonderful progress, in spite of the ultra-conservative, who, strong in their belief in the coming of a personal Messiah attended by miracles and wonders, will do nothing before God's anointed has made his appearance, and in spite of the reformed, who declare Zionism a menace to the complete emancipation of the Jews, and in direct contradiction to their mission, maintaining that Israel's national restoration would mean suicide to the Jews. However, Zionism has gained strong adherents from both orthodox and reformed, and may be said to be a union of the conservative and radical sections of Judaism. It may also be called the latest phase of the Jewish Messianic idea in history; and, in its own way, is contributing its portion toward the realization of this great and glorious ideal of the Jews.

Palestine is to-day being rebuilt after the ruins of centuries. It is a known fact that no place has been more barren than that land since the expulsion of the Jews. Explorations of the land have been made and colonies founded. Agriculture, industry, etc., have been promoted greatly, and on the most democratic principles possible. The cultural and economic improvement of the Palestine Jews is not being lost sight of. Schools have been constructed; instruction in the Hebrew language is being given; Hebrew papers have been given birth, and the acquisition of new intellectual forces is made a major point in the Zionist program. Its influence in the renaissance of the Jew cannot be overestimated.

The extent and breadth to which Zionism has spread may be seen not

only in the number of Jews affiliated with the Zionist organization and represented in the Congresses. It is noteworthy that there is to-day hardly a corner of the globe in which a Jewish community is extant, in which a Zionist society is not to be found. The societies have not been restricted to western Europe. Influential organizations have sprung up in such distant lands as Siberia, China, Australia, the islands scattered in all the oceans, and in Palestine itself. Further, in districts far-distant, where Jews have been practically cut off from all connection with the course of Jewish life, frequent expressions of approval and adherence have been received. Communications and subscriptions have poured in from almost forgotten corners of the world. In America, Zionist societies are especially numerous, and the central organization, the Federation of American Zionists, has become a potent organ. At the St. Louis exposition in 1904, the Zionist flag floated from one of the buildings together with those of other nationalities.

It is true that there is much divergence of opinion in different Zionist societies with reference to the manner of restoration, but co-operation in realizing the great ideals is always spontaneous. The ultimate aim of all is Israel's restoration to the land of its fathers.

The renaissance of the Jews has made them recognize that the preservation of Judaism and the spread of its influence are to be attained by the promotion of Jewish solidarity. With the culture and enlightenment obtained in the last half century, it is almost inconceivable that the Jewish people should continue to tolerate the present systems, in which ignorance and sordidness are the chief characteristics in many jurisdictions. Few in Western Europe and America realize that less than one-half of the total number of contemporary Jews enjoy the civic and political rights of the non-Jewish inhabitants of the nations in which they

live. Only in England, France, Italy, Germany, Austria-Hungary, Holland, Belgium, Switzerland, Scandinavia, Servia and Bulgaria, together with Australasia and God-favored America, have the Jews been recognized on a status more or less equal to that of their Christian neighbors. It has been found that of the twelve million Jews in the world, only five million—but a little over forty per cent,—can be considered in that category. The rest—so large a fraction as sixty per cent.—are to-day being treated by the nations among whom they live as aliens, and in some countries as even beyond the law. Their lives have been a continuous process of vilifications—they have survived the calumny of centuries, only to be subjected again to intolerance and persecution. The monster Anti-semitism has not been subdued; and the right of liberty and pursuit of happiness has been granted them in very few of the countries in which they live. Yet, even in those countries which have granted the Jews civic and political liberty, Anti-semitism is still to be found. The only difference lies in the method of attack. Formerly it was open in its intolerance; to-day its methods are cunning and secretive, hidden behind the franchise, and they are therefore the most difficult to contend with. It is a sad fact that the name "Jew" invokes as much antipathy in the Christian heart, to-day, as it called forth persecution formerly.

The Jews have therefore come to recognize that the centralization of their efforts and renationalization in their legitimate home, Palestine, is the only solution of their problem. They have come to understand that their anomalous condition is due to their homeless position in the world, and that they must strive to secure a national home and a national center of their own. Their enlightenment has made them realize that their redemption will come about by the voluntary activity of the Jews,

assisted by the great powers of the world.

To further this, the Zionist movement,—the greatest current in present Jewish history,—has been born, and it is here to stay. The ancient desire for renationalization in Palestine stands ever as its inspiration; and twentieth-century rationalism assists in its propaganda and insures success to the feasibility of its plans. Splendid achievements have already been accomplished in the field of Zionist activity, and present colonizing projects in Palestine are of practical and broad scope. It is being appreciated that a normal and true Jewish life can be lived only on Jewish soil. It is understood to-day that all the troubles of the Jew, as well as his shortcomings, are due to his unnatural, homeless existence in the Diaspora. Those faults which the Jews possess are the result of the unnatural, crippling conditions which the persecution and oppression of centuries have thrust upon them since they first lost their own cherished home by the Jordan. In M. Leroy-Beaulieu's forcible words; "Their virtues are their own; their vices are our making. Their virtues are the result of Judaic teaching and the elements essential to Judaism; their vices are the result of circumstances which the mediaeval world massed about their lives." In his own land, in a natural environment, conducive to the realization of his political and religious ideals, Israel will again revive that inherent strength and genius which the inhospitable nations of his exile have so long crushed. His mission before him, a vista of the glorious spiritual and material blessings predicted by his Prophets:—Israel's restoration to the ancient seat of his fathers, God reigning in Zion and spreading his radiance over the whole earth.

Israel could afford to endure patiently his insufferable present while fervently praying and hoping for his glorious future. Then, with his self-emancipation, he will be prepared to emancipate the world.

A Directory of all the Camps of the Order Sons of Zion

Headquarters, 142-4 Henry St., New York; Officers: Nasi, Joseph Barondess; Sgan Rishon, Judge Jacob Strahl; Sgan Sheni, Joshua Spreyregen; Counsellor, Max Perlman; Chief Medical Examiner, Dr. Sol. Neuman; Maskir, Jacob Ish-Kishor.

No. 1. Organization Camp, New York City. Organized April 25th, 1908. Number of members, 23. President George Jeshurun, 207 Clinton Street, N. Y. Secretary Mr. Sol. Sobel, 105 Division Street, N. Y.

No. 2. Friends of Zion Camp, New York City. Organized April 25th, 1908. Number of members 81. President Mr. Nathan Chasan, 1369 Fifth Ave., N. Y. Secretary Mr. S. J. Weinstein, 868 Fox Street, N. Y.

No. 3. Geoolah Zion Camp, New Britain, Conn. Organized April 25th, 1908. Number of members 35. Assets \$145.51. Income \$548.23. Disbursements \$436.88. President Mr. E. Richman, 125 Willow Street. Secretary Mr. A. Aisenberg, 128 Dwight Street.

No. 4. Tickvath Zion Camp, Hartford, Conn. Organized April 25th, 1908. Number of members 64. Secretary A. Lieberman, 1216 Main Street, Hartford, Conn.

No. 5. Moses Hess Camp, Philadelphia, Pa. Organized April 25th, 1908. Number of members 43. Income \$180. Disbursements \$180. President Sam Kramm, 6th and Snyder Avenue. Secretary Joseph Josephsohn, 502 Mountain Street.

No. 6. Paterson Zion Camp, Paterson, N. J. Organized April 25th, 1908. Number of members 21. Income \$526.78. Disbursements \$489.50. Assets \$145.28. President M. Hamburger, 22 Bridge Street. Secretary J. Blumenthal, 137 Governor Street.

No. 7. M'Vassereth Zion Camp, New York City. Organized April 25th, 1908. Number of members 56. Income \$450. Disbursements \$425. Assets \$250. President K. Shapiro, 80 Willet Street. Secretary H. Nozshack, 14 E. 17th Street.

No. 8. Bar-Cochba Camp, New York City. Organized April 1st, 1914. Number of members 23. Income \$85.00. Disbursements \$40.00. Assets \$45.00. President Harry J. Kalin, 1402 Stebbins Ave., Bronx. Secretary Louis Broches, 400 Manhattan Avenue, Brooklyn, N. Y.

No. 9. Goldfaden Zion Camp, New York City. Organized April 25th, 1908. Number of members 53. President Jacob Dunn, 149 Spring Street. Secretary M. Genesse, 159 East 106th Street.

No. 10. Hatechayah Camp, New York City. Organized May, 1912. Number of members 44. Income \$499.38. Disbursements \$374.95. Assets \$205.76. President A. R. Bogin, 2141 Prospect Avenue, Bronx. Secretary Solomon Cohen, 440 Wyona Avenue, Brooklyn, N. Y.

No. 11. Stamford Zion Camp, Stamford, Conn. Organized April 25th, 1908. Number of members 94. Income \$601.00. Disbursements \$540.00. Assets \$667.13. President Ph. Singer, 41 Henry Street. Secretary Noah Adler, 49 Hawthorn St.

No. 12. Ezra Zion Camp, Brooklyn, N. Y. Organized April 25th, 1908. Number of members 110. Income \$715.48. Disbursements \$663.54. Assets \$447.81. President Abraham Price, 61 Whipple Street, Brooklyn, N. Y. Secretary Mr. Moe Werbelovsky, 76 Graham Avenue, Brooklyn, N. Y.

No. 14. Erschte Newarker Camp, Newark, N. J. Organized April 25th, 1908. Number of members 56. Income \$870.43. Disbursements \$557.89. Assets \$120.54. President Pincus Gladstone, 300 Morris Avenue. Secretary Aaron Slutsky, 688 S. Grove Street, Irvington, N. J.

No. 15. Yehudah Hamachbi Camp, Waterbury Conn. Organized April 25th 1908. Number of members 34. President Ph. Margolis. Secretary Abraham Mason, 38 Crown Street.

No. 16. Degel Zion Camp, Holyoke, Mass. Organized April 25th, 1908. Number of members 132. President Leo Muskat. Secretary M. Stein, 467 Dwight Street.

No. 17. Dr. K. Lippe Camp, New York City. Organized April, 1912. Number of members 16. President H. Eiser, 183 So. 2nd Street, Brooklyn, N. Y.

No. 18. New York Bnei Zion Camp, New York City. Organized April, 1914. Number of members 47. Income \$300.00. Disbursements \$300.00. President Jacob Siegel, 45 West 25th Street. Secretary Louis Harris, 127 Bleecker Street.

No. 19. Herzl Zion Camp, Scranton, Pa. Organized September, 1908. Number of members 26. President Samuel Levy, Lackawana Avenue. Secretary Bernard Ehrlich, 522 River Street, Scranton, Pa.

No. 20. Bnei Zion Camp, Perth Amboy, N. J. Organized October, 1908. Number of members 110. President Ph. Levine, 88 Smith Street. Secretary Harry S. Medinets, 338 State Street.

No. 21. David Wolfsohn Camp, New York City. Organized April, 1913. Number of members 25. Secretary Morris Kurz, 89 Avenue C, New York City.

No. 22. Palestina Camp, Brooklyn, N. Y. Organized December, 1909. Number of members 50. Income \$855.29. Disbursements \$858.80. Assets \$198.20. President David H. Weiss, 242 Thatford Avenue, Brooklyn, N. Y. Secretary Jos. Bernstein, 37 Herzl Street, Brooklyn, N. Y.

No. 23. Degel Yehudah Camp, St. Louis, Mo. Organized January, 1910. Number of members 54. Income \$738.17. Disbursements \$775.10. Assets \$24.12. President Leon Gelman, 1301 Carr Street. Secretary H. B. Jasper, 2624a Dickson Street, St. Louis, Mo.

No. 24. Mandelstam Camp, Pittsburg, Pa. Organized April, 1913. Number of members 25. Secretary, Mr. Ch. Pearlstein, Centre Avenue, Pittsburg, Pa.

No. 25. Albany Zion Camp, Albany, N. Y. Organized May, 1914. Number of members 23. Secretary H. Rosenberg, care of Hebrew Institute, Albany, N. Y.

No. 26. Gesangs Verein, New York City. Organized May, 1914. Secretary Mr. Levine, 183 East Broadway.

No. 27. Poriayah Camp, Savannah, Ga. Organized April, 1914. 19 members. Secretary Rev. Ch. Blumenthal, care of Savannah Hebrew School, Savannah, Ga.

No. 28. Carmel Camp, Malden, Mass. Organized December, 1912. Number of members 32. Secretary S. Cantor, 51 Magnolia Street, Malden, Mass.

No. 29. Breila Young Men's Camp, New York City. Organized May, 1914. Number of members 62. Secretary Heinrich Abramowitz, 2858 W. 23rd Street, Coney Island, N. Y.

No. 30. Usischkin Camp, Troy, N. Y. Organized January 1914. Number of members 25. President Fred. Golden-tyer, 493 6th Avenue. Secretary Henry Raphael, 98 River Street.

No. 31. Old Forge Camp, Old Forge, Pa. Organized May, 1914. Number of members 19. Secretary L. H. Kessler, Main Street, Old Forge, Pa.

No. 32. Plungian Camp, New York City. Organized May, 1914. Number of members 23. Secretary C. S. Rabinowitz, 155 Bay 34th Street, Brooklyn, N. Y.

No. 33. Dr. Solomon Neumann Camp, New York City. Organized September, 1910. Number of members 35. Secretary Mr. Ph. I. Schick, 93 Nassau Street.

No. 34. Westfield Zion Camp, Westfield, Mass. Organized June, 1914. Number of members 25. Secretary S. Simkowitz, 244 Elm Street, Westfield, Mass.

No. 36. Moses Montefiore Camp, Meriden, Conn. Organized December 1910. Membership 35. Income \$587.01. Disbursements \$574.23. Assets \$163.39. Secretary B. Bunimowitz, 16 Cedar St. President B. Rosenblat, 28 Maple Street.

No. 40. Hatickvah Camp, Boston, Mass. Organized January, 1910. Membership 139. Income \$1,108.48. Disbursements \$1,126.69. Assets \$173.11. President E. Banner, 39 Poplar Street, Boston. Secretary Geo. N. Herzl, 96 Hampshire Street, Cambridge, Mass.

No. 41. Leon Pinsker Camp, Bronx, N. Y. Organized March, 1910. Membership 40. President Jacob Landsberg, 5 West 27th Street. Secretary Ph. Sokolsky, 858 East 185th Street, Bronx, New York.

No. 42. St. Paul Camp, St. Paul, Minn. Organized May, 1914. Secretary S. Winer, 609 John Street, St. Paul, Minn.

No. 43. Detroit Zion Camp, Detroit, Mich. Organized April, 1914. Membership 41. Secretary Sam Wetsman, 2526 Jefferson Avenue, E., Detroit, Mich.

No. 44. Trenton Zion Camp, Trenton, N. J. Organized June, 1910. Membership 35. Income \$596.07. Disbursements \$568.09. Assets \$157.04. President Joseph Finn, 21 New Street. Secretary I. Garb, 326 North Broad Street.

No. 45. Altneuland Camp, New York City. Organized May, 1911. Membership 56. Income \$673.64. Disbursements \$636.59. Assets \$37.04. President J. Lonschein, 47 East 7th Street. Secretary H. J. Abramson, 106 Eldridge St.

No. 46. Reading Zion Camp, Reading, Pa. Organized January 1914. Membership 24. President Harry Zable, 8 North 9th Street. Secretary Arthur I. Beilin, 939 Franklyn Street.

No. 49. Don Abarbanel Camp, Brownsville, N. Y. Organized May, 1911. Membership 57. Income \$448.33. Disbursements \$309.27. Assets \$139.06. President Victor Schwartz, 333 Stone Ave. Secretary Sol. Simonson, 1492 Pitkin Avenue.

No. 50. New Haven Camp, New Haven Conn. Organized January, 1914. Membership 18. Secretary A. N. Alderman, 118 Asylum Street.

No. 51. Judah Maccabeas Camp, Cleveland, Ohio. Organized January 1911. Membership 75. Secretary David Garber, 5010 Sowtell Street, Cleveland, O.

No. 52. Superior Zion Camp, Superior, Wis. Organized August, 1911. Membership 34. Income \$310.53. Disbursements \$228.32. Assets \$108.00. President Louis Gordon, 701 John Street, Superior, Wis. Secretary Frank Weber, 420 Hughitt Street, Superior, Wis.

No. 53. Ahavath Zion Camp, Pawtucket, R. I. Organized February, 1911. Membership 55. Secretary Morris Cohen, 136 Garfield Street, Central Falls, R. I.

No. 54. Lebanon Zion Camp, Providence, R. I. Organized February, 1911. Membership 61. Secretary Mr. A. Hurwitz, 122 Howell Street, Providence, Rhode Island.

No. 55. Bazalel Camp, Pittsfield, Mass. March 1911. Membership 19. Income \$245.31. Disbursements, \$188.86. Cash balance \$56.45. President S. H. Frumkin, 37 Prospect Street. Secretary Louis H. Weiss, 172 Dewey Street.

No. 56. Dr. J. I. Bluestone Camp, Buffalo, N. Y. May, 1911. Number of members 31. Secretary Mr. Morris Hoffman, 461 William Street, Buffalo, New York.

No. 57. Yehudah Halevy Camp, Plainfield, N. J. May, 1911 organized. Membership 50. Assets \$154.00. Has sick benefit. President Dr. I. Finkel, 148 E. Front Street. Secretary Harry Ullman, 618 West 4th Street.

No. 59. Kinnereth Zion Camp, Borough Park, Brooklyn, N. Y. Membership 48. Secretary Abr. Elterman, 1374-41st Street, Brooklyn, N. Y.

No. 61. Smotricher Podolier Camp, New York City, N. Y. Number of members 17. Organized April 1914. Secretary I. Garter, 95 Stanton Street.

No. 62. Dr. Samuel Mohliver Camp, New London, Conn. Organized April, 1914. Number of members 21. President I. Resnikoff, 385 Bank Street. Secretary I. Eisenberg, 55 John Street. Meets every Sunday, at 454 Bank Street.

No. 63. Port Chester Camp, Port Chester, N. Y. Secretary M. J. Rosen, 218 Irving Avenue, Port Chester, N. Y.

No. 64. South Norwalk Camp, South Norwalk, Conn. Number of Members 19. Secretary H. Schimmerling, 15 R. R. Avenue, South Norwalk, Conn.

No. 65. Norfolk Zion Camp, Norfolk, Va. Organized May, 1911. Membership 90. Income \$1019.40. Disbursements \$871.39. Assets \$148.01. Has sick benefit. President A. Jaffe, 802 E. Main Street. Secretary S. Finestone, 721 Mariner St.

No. 66. Zerubabel Camp, Bridgeport, Conn. Number of members 26. Organized April, 1914. Meets every Wednesday, at 38 Court Street. President Dr. L. Smirnow, 374 State Street. Secretary M. J. Cohen, 138 Catherine Street.

No. 67. Atereth Zion Camp, Elizabeth, N. J. Organized April, 1913. Membership 65. Meets Sundays, at 408 Court Street. President B. Eisenbud, 455 Marshall Street. Secretary S. Blick, 549 Livingston Street.

No. 68. Chovevei Zion Camp, Baltimore, Md. Secretary Mr. Isidor Kurland, 112 Aisenth Street, Baltimore, Md.

No. 69. Newport News Camp, Newport News, Va. Number of members 25. Organized July, 1913. Meets at 2612 Jefferson Avenue every 1st and 2nd Sunday in month. President J. Astor, 2505 Washington Avenue. Secretary M. Levinson, 613 26th Street.

Mitzpah Zion Camp, Jersey City, N. J. Number of members 23. Organized December, 1913. Meets 1st and 3rd Monday evenings, in every month, at 100 Sherman Avenue. President Jacob Schiff, 615 Palisade Avenue. Secretary Harry Miller, 453 Palisade Avenue.

No. 71. Beth David Camp, Roxbury, Mass. Numbers of members 17. Organized December, 1912. Secretary M. M. Alpert, 35a Charter Street, Boston, Mass.

No. 72. Dr. Max Nordau Camp, Washington, D. C. Membership 37. Organized January 1914. Secretary Mr. H. Nelson, 508 H Street, N. E.

No. 73. Tell-Aviv Camp, Newburyport, Mass. Number of members 20. Organized September, 1913. Meets at 3 State Street, first Sunday, and second Tuesday of every month. President I. Kleinman, 5 Oakland Street. Income \$69.32. Disbursements \$49.24. Cash balance \$20.08. Secretary A. E. Wagman, 9 Federal St.

No. 74. Ohr Chodosh Camp, Hartford, Conn. Number of members 18. Organized January 1914. Secretary A. Rubin, 158 Mather Street.

No. 75. Norwich Zion Camp, Norwich, Conn. Organized January, 1913. Membership 29. Meets 2nd and 4th Sundays of month at Foresters Hall, Franklin Square. Income \$242.24. Disbursements \$219.78. Assets \$22.46. President A. Schwartz, 7-9 Water Street. Secretary M. A. Botwick, 64 Elizabeth St.

No. 76. Nahum Sokolow Camp, Chicago, Ill. Number of members 25. Organized April, 1913. Secretary H. Lessman, 1335 N. Artesian Avenue, Chicago, Ill.

No. 77. Fireberg Camp, Portland, Me. Organized July, 1913. Number of members 40. Meets at 199 1-2 Middle Street every 1st and 3rd Sunday of month, at 3 P.M. Income \$253.41. Disbursements \$226.66. Assets \$36.36. President A. Ferman, 147 Franklin Street. Secretary Ph. Abrahamson, 1 Garden Lane.

No. 78. Jacksonville Camp, Jacksonville, Fla. Organized June, 1913. Meets every other Sunday at 7:30 P.M., at Moose Hall, Main and Ashley Streets. Membership 68. Income \$862.73. Disbursements \$673.61. Cash balance \$189.12. President I. Goldston, 523 W. Monroe Street. Secretary H. Rosenberg, 717 W. Adams Street.

No. 79. Kadimah Camp, Greenpoint, Brooklyn, N. Y. Organized April, 1914. Number of members 19. Meets every other Wednesday at 8 P.M., at 953 Manhattan Avenue. President J. I. Shapiro, 141 India Street. Secretary Samuel Lonschein, 223 Franklin Street.

No. 80. Bronx Zion Camp, Bronx, N. Y. Organized June, 1914. Secretary Mr. Hyman Goldstein, 595 Tinton Ave. President Jacob Ackerman, 640 Eagle Avenue.

Financial Statement of the Order Sons of Zion

Year Ending Dec. 31, 1913, as submitted to the insurance department.

	Mortuary Fund	Expense Fund	Total
I.—Balance from Previous Year.....	\$19,572.56		\$19,572.56
II.—INCOME			
Premiums	\$11,431.55		\$11,431.55
Dues and Per Capita Tax		\$2,690.30	2,690.30
Medical Examination Fees actually received		154.25	154.25
Other payments by members		488.00	488.00
Entrance Fees		100.50	100.50
Total received from members	\$11,431.55	\$3,433.05	\$14,864.60
Deduct payments returned to applicants and members..	31.52		31.52
Net amount received from members	\$11,400.03	\$3,433.05	\$14,833.08
Gross interest on bonds less 1.85 accrued interest on bonds	701.60		
Gross interest from Bank	71.23		772.83
Sale of lodge supplies		189.29	189.29
Organization Fund		1,145.95	1,145.95
Rent		35.50	35.50
Transfer Account		171.12	171.12
Printing Refund		2.00	2.00
Deposit Return Electric Company		16.80	16.80
Unidentified Receipts		59.06	59.06
Loans		1,600.00	1,600.00
Payment Void		25.00	25.00
Total Income	\$12,172.86	\$66,777.77	\$18,850.63
Amounts carried forward	\$31,745.42	\$66,777.77	\$38,423.19
III.—DISBURSEMENTS			
Death claims	\$ 1,250.00		\$ 1,250.00
Salary to Secretary		1,156.00	1,156.00
Salaries of office employees.....		1,177.00	1,177.00
Fees paid to Suhor, Medical Exam.		42.50	42.50
Traveling and other expenses		614.50	614.50
Rent		432.00	432.00
Advertising, printing and stationery		456.97	456.97
Postage, express, telegraph, phone		648.51	648.51
Lodge supplies		29.75	29.75
Expenses of Supreme Lodge Meeting		77.05	77.05
Legal expense in litigating claim	51.87		51.87
Officer's Surety Bonds and Fire Ins.		43.38	43.38
Furniture and Fixtures		135.28	135.28
Actuary and Accountant		457.50	457.50
Federation Amer. Zionists		507.85	507.85
Transfer Accounts		180.96	180.96
Removal of office		40.00	40.00
Interest on Bank Loans		59.68	59.68
Repaid Loans		175.00	175.00
Creditors		305.00	305.00
Unidentified Receipts credited		45.19	45.19
Total disbursements	1,301.87	6,584.12	7,885.99
Balance	\$30,443.55	\$ 93.65	\$30,537.20
IV.—LEDGER ASSETS			
Book value of Bonds		\$20,360.05	
Deposits in Trust companies and Banks on interest.....		7,966.01	
Cash in association's office		1,001.14	
N. Y. Edison Co., Deposit		10.00	
United States Fidelity Co.		1,200.00	
			\$30,537.20

NON-LEDGER ASSETS

Interest Due and Accrued on bonds	287.50	
.....		287.50
Per Capita, Init. Fee, Policy Certi. and Camp supplies due to Supreme Camp not over 30 days	318.31	
Per Capita, Init. Fee, Policy Certi. and Camp Supplies over 30 days	521.76	
	744.28	
	275.00	
		1,859.35
		<u>\$32,648.05</u>

DEDUCT ASSETS NOT ADMITTED

Per Cap. Init. Fee, Policy Cert. and Camp Supplies due Supreme over 30 days....	521.76	
Furniture and Fixtures	744.28	
Inventory Supplies	275.00	
		1,541.04
		<u>\$31,143.01</u>

V.—LIABILITIES

		Totals
Death Claims due and unpaid	1,100.00	1,100.00
		<u>1,100.00</u>
Total unpaid claims		\$1,100.00
Expenses, rents, etc., due or accrued		449.20
Borrowed money		2,100.00
		<u>449.20</u>

VII.—EXHIBIT OF CERTIFICATES

	Number	Amount
Benefit Certi. in force Dec. 31, 1912	1,624	504,650
Benefit Certi. written during the year	1,130	288,900
Totals	2,754	793,550
Deduct terminated, decreased during year	242	88,000
Benefit Cert. terminated by Death during year	5	1,600
Benefit Certi. terminated by lapse during year	237	<u>86,400</u>
Total benefit Certi. in force Dec. 31, 1913	2,512	705,550

COMBINED STATEMENT OF INSURANCE FUND: RECEIPTS AND DISBURSEMENT

January 1, 1914, to May 31st, 1914.

Balance of Insurance Fund at January 1, 1914	\$30,443.05	
Cash Balance of Expense Fund	94.14	
		<u>\$30,537.20</u>
RECEIPTS		
Insurance Premium	\$ 6,374.50	
Interest on Investments	571.25	
Bank Interest	41.02	
Per Capita Tax	1,398.69	
Organization Fund Collection	379.00	
Entrance Fees	38.75	
Supplies	70.05	
Medical Fees	8.00	
Protest Fees refunded	5.07	
Notes Discounted	700.00	\$40,244.87
Exchange Checks	113.34	
Indemnity Insurance Refunded	8.00	
Total		<u>9,707.67</u>
		<u>\$40,244.87</u>

DISBURSEMENTS

Death Claims Paid	\$ 700.00	
Interest Repaid on Investments	111.22	
Insurance Premiums Refunded	10.60	
Salaries	1,029.00	
Rent	157.50	
Medical Fees	63.00	
Extra Clerical Services	70.00	
Janitor	15.00	
Telephone	141.79	
Bank Exchange (net)	3.98	
Interest on Note Renewal	54.38	
Creditors paid on account	181.75	
Postage	160.00	
Stationery and Printing	135.15	
Protest	4.65	
Organization	455.35	
Engraving	26.50	
Supplies	8.13	
Rhode Island License	20.00	
Miscellaneous	37.02	
Exchange Checks	100.00	
Fire Insurance	7.38	
New York Kehillah	10.00	
Translation	10.00	
Dos Yiddishe Folk	100.00	
Note Paid	500.00	
Indemnity Bond	17.00	
Safe	50.00	
Accountant	37.50	
Carpenter	25.00	
National Fund Stamps	15.00	
Total		4,256.90
Balance at May 31st, 1914 carried forward.....		\$35,987.97
Balance at May 31, 1914		\$35,987.97
Cash in banks and on hand:		
Security Bank, 14th Street, Branch	\$ 246.18	
Security Bank, Grand Street, Branch	224.43	
Undeposited Cash and Checks on hand	125.72	
Returned Checks on hand	31.03	
Ezra Camp Note	103.68	
		\$731.04
Cash on Deposit with U. S. Fidelity Co.	1,200.00	
Cash on Deposit with N. Y. Edison Co.	10.00	1,210.00
Investments (Book Value)		34,046.93
		\$35,987.97

I have examined the books and accounts of the Order Sons of Zion for the period ended, May 31st, 1914, and hereby certify that the Cash Receipts and Disbursements, as shown by the books of the Order, have been properly accounted for: that the Cash Balance of \$731.04 at May 31st, 1914 has been verified by bank statements and undeposited items on hand, and that the securities consisting of New York City Corporate Stock to the par value of \$34,000.00 have been verified by inspection.

(Signed) MAX MEYER,

New York, June 11th, 1914.

Certified Public Accountant.

ASSETS		LIABILITIES	
Cash	\$ 731.04	Notes in Bank	\$ 2,200.00
Securities	34,046.93	J. Ish-Kishor	280.00
Dep. U. S. Fidelity	1,200.00	Jewish National Fund	9.95
Dep. N. Y. Edison Co.	10.00	Printing and Stationery	358.01
Due from Camps	1,237.27		
	\$37,225.24		\$ 2,847.96

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ISRAEL GOLDBERG, Editor

Vol. XXV

JULY, 1914

No. 1

MR. SCHIFF'S ATTACK ON THE ZIONIST ORGANIZATION

Timed as a greeting to Dr. Schmarya Levin, Mr. Jacob H. Schiff issued a letter, addressed to *The American Hebrew*, which may be regarded as his organ, in which he attributed the resignation of the American directors of the Haifa Technicum to the "reprehensible methods" of "a comparatively small group of Jewish nationalists," and advised Jewry to consider well any further increase of interest in Palestine projects and affairs.

The letter read as follows:

To The American Hebrew:

At various times—last in your issue of the 26th inst.—the assertion has been made in public print that my interest in the Haifa Technicum and consequent contribution to its building fund, became evoked through Dr. Schmarya Levin, who is one of the leaders of the Jewish Nationalist Movement.

While I have heretofore not deemed it worth while to take any notice of this assertion, it is high time because of its frequent repetition, that I state once for all, that this statement is entirely incorrect. It was not Dr. Levin, but Dr. Paul Nathan of Berlin, who first acquainted me with the plan to erect at Haifa a Jewish institution for technical education in all its branches, and because of the earnestness with which Dr. Nathan demonstrated to me what could be done through the medium of such an institution in the raising of the cultural level and the possibilities of the rising generation of Palestinian Jews, I became interested in the project.

My interest became, to no small extent, further stimulated because of the prospect which here opened itself for the German, Russian and American Jew, for the Orthodox, the Reformer, the Zionist and the anti-Zionist to co-operate harmoniously in the cause of cultural elevation and progress in Palestine.

Unfortunately, in the end, things have turned out entirely different from what had been expected in the beginning, and instead of the harmony in the governing body of the institution, the seat of which is in Berlin, which had prevailed for four or five years, serious differences arose just at the time the extensive buildings of the Technicum were almost completed and the institution was about ready to be thrown open to the Palestinian youth.

These differences became, no doubt, so acute because of the obstinacy of both sides to the controversy which had arisen, but the fact stands out incontrovertibly that a small minority in the governing body, led by Dr. Levin, by their hasty resignation and inopportune agitation, brought about consequences which—withstanding the efforts of the American curators, who were a unit in their conclusions—have finally led to the breakdown of the project when almost on the point to be realized and when upwards of \$300,000 had already been expended upon it.

While I earnestly hope that ways and means may be found to resurrect the Technicum, so that it may yet become dedicated to the great purpose it was intended for, the deplorable occurrences that have in the end led to its present break-down, have clearly shown that Palestinian affairs are swayed by what I believe to be a comparatively small group of Jewish Nationalists, who, while continually clamoring for the support and co-operation of international Jewry for Palestinian work of every character, will not hesitate to stoop to employ the most reprehensible means in order to accomplish, forcibly, if needed, their own purposes and designs.

International, and in particular American Jewry, had better carefully consider how far in such a state of affairs, it is advisable for the time being to increase its interest in and support of Palestinian projects and affairs.

JACOB H. SCHIFF.

Scabright, June 28.

This seems to be a wholly inaccurate statement of the facts, and an unwarranted characterization of the uprising of the Palestinian Jews in the language controversy. The inference is that the serious differences within the Technicum were due to the unreasonable demands of the Zionists. But the fact is, the American directors resigned for no such reason, but because differences of opinion had arisen between them and the Hilfsverein, with which the Zionists had altogether nothing to do. The reprehensible tactics referred to have been amply described in the booklet issued by the Actions Comité on the Language Controversy. This account does not warrant casting any blame either upon the Palestine Jews or the Zionist organization.

The Federation of American Zionists thus replied to Mr. Schiff's letter:

To The American Hebrew:—

No one questions the right of Mr. Jacob H. Schiff to advise American Jews as to their Jewish duties. As the leading American Jewish philanthropist, he has given generously to many Jewish causes, and has seldom been content with merely giving his wealth. His views have always been received with respect and attention, for he has at all times spoken with restraint and with appreciation of the responsibility of his position.

It is astounding, therefore to find him, in his last letter to *The American Hebrew*, engaged in a deliberate attempt to discredit the Zionist organization.

It is not of interest to us how Mr. Schiff was persuaded to become interested in the Technicum. Nor is it fair to belound and belittle the issue by limiting it to the wholly peaceful controversy that arose in the Curatorium of the Technicum, and which was peacefully, it was presumed, settled there. So far as the Technicum is concerned, the records have been published. They show to any fair-minded observer that the fault does not lie with the Zionist members of the Curatorium. These men found themselves in the minority, and resigned. As men of honor, whose nationalist views were known to all, they could not countenance a reversal of policy in the Technicum that would exclude Hebrew as the predominant language. Then the American directors entered upon the scene, and unanimously offered a compromise that went much further than the original demands of the Zionist members. This compromise was acceptable to all, and according to its terms new Zionist representatives were elected, and it was thought that the entire controversy had been settled in peaceful, parlia-

mentary fashion. What subsequent difficulties arose are not known to the Jewish public. The Zionists took no part in these difficulties as the American directors well know.

The Technicum is not the issue. It is the language controversy, of which the Technicum was only an incident, that provoked the uprising in Palestine, which Mr. Schiff interprets to the discredit of the Zionists. So far as Palestine was concerned, the Technicum incident was merely the climax of the struggle for home-rule, for the right of an awakened Jewry to interpret its own life in its own terms.

Mr. Schiff speaks of a comparatively small group of Jewish Nationalists, as if this small group, led by Dr. Schmarya Levin, had provoked the uprising against the Hilfsverein schools. The fact is substantiated by the records that all Jews in Palestine who have been leading in the "reclamation of the land of our birth from the slough of degradation into which it had fallen," to use Mr. Schiff's own words uttered in January, were back of the protest. These Palestinians of the new Yishub had succeeded in establishing schools in which the Hebraic spirit was predominant. They had created an independent Jewish cultural life, built colonies and erected cities. Against them, contending for position, were such organizations as the Alliance Universelle Israelite and the Hilfsverein der Deutschen Juden. These organizations, especially the Hilfsverein, were already giving way to the legitimate demands of Palestinian Jewry. At this juncture, in preparation for the opening of the Technicum, the Hilfsverein deliberately changed its policy in many of its schools. Then the Hilfsverein representatives on the Technicum board secured the defeat of a proposal that the new institution should become in principle aligned with the aspirations of the new Yishub. To the Palestinians this meant treason to Jewish interest, and as one man they rose against the "invaders" of their land.

They answered in the spirit of free men. The weapon they used was not the weapon of violence, as would have been the case in any German, French, or American community had any one attempted to perpetrate so disloyal an act. It was the weapon of peaceful boycott. New schools were opened. Funds were contributed by the Palestinians, and funds were asked of the Diaspora. Teachers in the Hilfsverein schools resigned their positions without a murmur. Children refused to attend these schools, and parents would not send them. All Palestine was in agreement. Never was a protest carried on with such restraint. It was felt that the entire Jewish world was the witness of the reassertion of national dignity by free Jews in Palestine. It was a sight that strengthened our Jewish pride, and made us feel that at last in Pal-

estine we had created a type of Jew entitled to our respect and admiration.

This is what Mr. Schiff terms "reprehensible methods." And it is upon the basis of such a terrible misreading of the facts that he urges "international Jewry" to withhold support of the work of Zionists in redeeming Palestine by Jewish self-help. What mystic alchemy is it that effects Jewish action according to the geography of the stage on which it is performed? We Zionists do not preach American patriotism for American Jews, we believe that the environment of America works efficiently toward that end and that it is our duty to emphasize allegiance to Jewish ideals. But why should Mr. Schiff and his friends regard as reprehensible in Palestine that which Jews in golus are urged to do in order to be regarded as patriots?

And have American Jews been such generous contributors to Palestine that they already need a warning to check their generosity? Whatever has been done in Palestine, that has intrinsic worth, dignity and permanent value has been contributed by the Zionists of international Jewry. We have contributed the men and women who have built up the colonies without a taint of Chaluka or philanthropy in their blood. American Jewry boasts of the Bible as its inheritance also. What has it done to redeem the Land of the Bible, the Land of the Prophets, what has it done to lift Jerusalem, the Holy City, out of its ruins? Is it statesmanship for a leader of Jewish action to advise "for the time being" that nothing further be done?

In the light of facts, we regard Mr. Schiff's statement as most unfortunate and most unfair to a movement with a record of achievement which he himself, in a more generous and fairer mood, thus eulogized:

"It (Zionism) has proven to the gentile world that the Jew has not lost his self-respect: it has recalled to a far-reaching extent the Jew unto himself: it has, more than anything else could have done, shown him the value of his heritage. It has quickened the efforts to rehabilitate Palestine, and even if it cannot re-establish there a Jewish state...it is at least effectively leading in the reclamation of the land of our birth from the slough of degradation into which it and a great part of its population had fallen.

LOUIS LIPSKY.
Chairman, Executive Committee,
Federation of American Zionists.

Three of the Yiddish daily newspapers opened their columns to Dr. Schmarya Levin for a reply, which Dr. Levin availed himself of, thus placing before the American Jewish people the Zionist view of the situation. Dr. Levin said, in part:

It was not until I had arrived in New York that I learned of the resignation of the American directors of the Haifa Technicum. The inference of the American Jewish press, as expressed in their comments on the incident, was that their resignations were due to the unfair demands of the Zionists. I could not understand how this conclusion was arrived at. For after we had accepted the compromise as offered by the American directors themselves, not one step had been taken by the Zionists that could have in any way irritated the parties to the controversy.

In his open letter to *The American Hebrew*, Mr. Jacob H. Schiff also found it necessary to blame the Zionists for having put obstacles in the way of the realization of the Technicum and by their reprehensible tactics jeopardizing its existence. He places the largest part of the blame upon me, and seeks to show, *en passant*, that it was not I who had secured his interest for the Technicum but Dr. Paul Nathan of Berlin.

First, I have never expressed my opinion to any one as to who had influenced Mr. Schiff in the matter of the Technicum. When a man contributes funds to an institution, his contribution is usually credited to his individual account. A double entry system in such cases is not gracious, and I sincerely regret that Mr. Schiff has approved of such a system by lending ear to petty gossip. I have too high an opinion of our philanthropists to believe that they are influenced by persons, and not by ideas and ideals. For in the matter of ideals or ideas, there is no copyright law—they are free to all.

More especially do I feel hurt that Mr. Schiff should wish to make it appear that it was I who influenced my colleagues, Achad Ha-am and Dr. Tschlenow, who resigned with me from the Technicum. I do not deserve this honor, and am in duty bound not to accept it. Achad Ha-am and Dr. Tschlenow are too well known in the Jewish world to need praise or commendation at my hands. Each is, in his own way, a leader, and it would be impertinent if I ventured even to deny that it was my influence that led them to act as they did. The truth is, Achad Ha-am and Dr. Tschlenow were thus

relegated to the back-ground for no other reason than to concentrate all attacks upon me. By eliminating both of them, it was intended to weaken at least by two-thirds the strength of our position. I am surprised that an experienced man like Mr. Schiff does not understand these tactics, and regret that in this instance an evil intention succeeded.

Now, for the issue itself.

A Technicum was built at the foot of Mount Carmel at Haifa, Palestine, for our Jewish youth. Russian, American and German Jews for the first time joined hands in brotherly fashion to create an international institution for the whole of Jewry. Every Jewish patriot—this term will offend no one—should have rejoiced. Thousands of our young men and women are being driven like beggars from land to land seeking an education and finding closed doors everywhere. We have seen their eager faces in Italy; they are to be encountered even in Spain and Portugal. For some of these exiles the Technicum was to be established. One Technicum would not answer the great problem of education for our youth; but we regarded the Technicum as a splendid beginning. We saw in it the first great act of Jewish self-help.

The project moved along smoothly until about the time for preparing for the opening of the school. The question arose, in which language should the students be instructed. The Palestinians argued: We have lived to see a Hebrew gymnasium at Jaffa, another at Jerusalem; we have passed through the critical period of childhood and have developed our language to such a degree that the graduates of Palestine schools are being received without difficulties in large universities in Europe and America. It should be possible—they argued—to have a Hebrew Technicum. Granted that for the first few years there will be hardships. The building up of the Hebrew Gymnasium at Jaffa was not so easy. Do you expect a nation to be reborn without birth-pains? And they argued further, with the Zionist leader: Shall we look to Paris or Berlin to take up our cause to be interested in our language? They looked to us for aid.

The position of the Zionist curators

was tragic. Our sympathies were wholly with the party of the young, creative generation in Palestine, but circumstances forced us, who were their only hope, to offer them a compromise, and what was our compromise, what did we ask for at the beginning? Let the truth be known. We Zionists asked that out of forty-five hours of study at the Technicum, Hebrew should be given nine hours or at least six. For instruction in German there would remain thirty-six or thirty nine hours a week. These were the demands of the dangerous Zionist agitators!

Not only did they refuse the six hours out of forty-five, but even in the preparatory school, where there could be no question as to the sufficiency of Hebrew—for the Jaffa Gymnasium had developed a system of instruction in Hebrew, where more advanced studies, were taught than would be required in the preparatory school—even there, as a concession, as an act of grace, we were to be permitted to use Hebrew only in teaching drawing, music and calisthenics.

The contest then began. First of all in Palestine, and throughout the world later, wherever the slightest interest existed for our land and our language. I do not desire to dwell upon the incidents of the struggle. I hope that ere long it will be described on a basis of genuine and not distorted documents, and that the Jewish world will then be convinced that it was one of the beautiful moments in our history. The incidental occurrences, few in number, which our opponents have deliberately selected for emphasis, will be forgotten, and there will remain the one outstanding fact that there was a time when Jews opposed the use of Hebrew in Palestine and that Palestine emerged victorious.

It is a pity that just now, when influential non-Jewish thinkers and statesmen have begun to admire the new Jewish life in Palestine, when the best and most influential journals of Europe express their surprise and wonder at the re-birth of Palestine—at this time, voices of opposition should arise out of the Jewish camp. But we hope that our present opponents will soon become better informed, and that their opinions will change, for we have no doubt as to their good-will. They are the victims of

biased information with regard to the whole affair.

Mr. Schiff felt called upon to publish his letter at a time when I happen to be in New York. He thereby forces me to revert to the language controversy, which I had intended not doing during my present visit. What brought me to America this time is of far greater importance than the Haifa Technicum. The Technicum is only one phase of the movement. I feel, however, that Mr. Schiff should have remembered the Perek, "Wise men should be careful with their words," especially in the matter of giving warnings. The Zionist movement is too large, and has too great a meaning for the Jewish people, to be so treated. Its strength lies in that it is awakening the Jews to the new life, and no one should assume the authority to come now with new soporifics. The Jewish people know the efficacy of these sleeping potions, and will, I hope, be little influenced by them.

Leaders in Jewish communal affairs should not have two standards for weighing and measuring. They should not be as pliant as a whip to one side, and as firm as a cedar to the other, for a building which has a foundation only on one side must eventually topple over.

To the letters of Dr. Levin and of the Federation, Mr. Schiff made the following reply, modifying, in the first and last paragraphs the most offensive part of his attack on the Zionist organization. His letter follows:

To *The American Hebrew*:

The chairman of the Executive Committee of the Federation of American Zionists is mistaken when in his recent communication to you he complains of a deliberate attempt on my part to discredit the Zionist organization. Nothing is further from my intentions. He avers that it is not of interest to Zionists how I was persuaded to become interested in the Haifa Technicum. Nevertheless, it has been repeated under Zionist influences—in *The American Hebrew* for instance, of which Chairman Lipsky himself is, I believe, an editor—that my interest in the Technicum was secured through Dr. Schmarya Levin, an unjustified assertion, apparently intended to make a capital for one of the principle lead-

ers of the Nationalistic wing of the Zionist organization, who was also, as is stated by those who claim to know the facts, one of the prime movers in the extraordinary campaign against the Technicum management.

Chairman Lipsky and also the New York Yiddish papers, which have been sent to me, deny that any but peaceful means were used in the "protest" in the so-called language conflict in Palestine. It must then be assumed that these writers are wont to regard public riot, smashing of windows of school-houses, threatening of, if not actual violence to, loyal teachers, parents and schoolchildren, the throwing of nauseating bombs into school-rooms and other similar doings as "peaceful actions" and not—as I and others do—as reprehensible means to gain certain means. The fact is that members of the Zionist organization, both here and abroad, made haste after these occurrences to disassociate themselves from responsibility for and to condemn these practices, which the chairman of the Federation of American Zionists' Executive Committee now appears to defend as legitimate weapons.

It is, perhaps, proper that I should here state that the American members of the Technicum Curatorium were a unit in support of the claim that Hebrew should, as soon as proper teachers and text-books could be made available, which at this time is not yet the case, be adopted as the sole language of instruction in the Technicum. If instead of the hasty resignation of the three Zionist members of the Curatorium, and the subsequent resort to violence and, in its form, illegitimate agitation in Palestine, the good offices of the American curators had been asked for by the three Zionist curators themselves, matters could no doubt have been readily adjusted and harmony maintained. When after the lapse of some time, the American curators found it, of their own accord, necessary to intervene, they obtained without difficulty all the Zionists had contended for, but the damage that had been done was already too considerable to prevent the breakdown which has resulted.

Some of the Zionists leaders have stated with entire frankness that the Zionist

organization welcomes co-operation of every nature in Palestine, but when opportunity offers, it will insist every time that things Palestinian must be done only in the way Zionists desire. Should this not set us thinking?

I willingly maintain the commendation I have heretofore made of some of the phases of Zionism, and to which Chairman Lipsky now makes reference, though I must complain it is not fair to take advantage of my commendation, as has been repeatedly done by the American Federation, and to suppress the utter condemnation I have upon every opportunity made of the so-called Nationalist efforts within Zionism, the promoters of which, in Palestine at least, if not elsewhere, appear to dominate the Zionist organization.

Chairman Lipsky is right, when, in referring to my advice that the further extension of support in things Palestinian be withheld, to apostrophize the words "for the time being," of which I have made use. No one will likely, as far as this can be done without detriment to the support which our home problems have the prior right to claim, favor more than I, active interest in and support of every cultural effort in the Holy Land and co-operation with Zionists for such ends, wherever the Zionist organization shall be willing to act with proper regard for other interests and divest itself of the baneful influence and domination, which its Nationalist wing seems to exert to so considerable an extent.

JACOB H. SCHIFF.

July 13, 1914.

The *Jewish Daily News* on July 10 contained the following editorial:

"The reply of Dr. Schmarya Levin to the attack of Mr. Jacob H. Schiff on the Zionists, because of the stand they have taken in the language question in connection with the Technological Institute at Haifa, has made clear at least one point, namely, that Jews of the diaspora who yearn and hope for the regeneration and the liberation of their people, could not, under any circumstances permit their language, the Hebrew language, to concede its place to German, on de-facto Jewish soil.

'We who feel and are convinced that

upon the rebirth of our people on congenial soil, and the development of a culture of their own, depends the existence of the Jew in the world, understand Dr. Levin's reply. To us it is as clear as two and two. But will Mr. Schiff understand?

"We doubt it.

"From the very nature of the attack which he has made it is evident that the point is not clear to him. He does not understand it because he does not feel as we do.

"Mr. Schiff's style is the style of the ordinary philanthropist with a check book. He must have his will in the philanthropic enterprise to which he contributes. Mr. Schiff is a German Jew with the accent on the German. The German language is dear to him. He cannot conceive how Jewish Schnorrers, for whose benefit a "Technicum" is being erected should oppose German, or should dare express an opinion. Hebrew is foreign to him, and the spirit which animates the Jewish youth and stirs it to the highest sacrifices—that spirit is unknown to him.

"This is why we believe that Mr. Schiff will not understand.

"Mr. Schiff the great financier is certainly a very practical man. Far removed "Zukunftsplane" cannot appeal to him. He deals in realities. It must therefore have impressed him very strangely that Jewish-Schnorrers should reject or even jeopardize something of substantial value because of their foolish fancies about Hebrew. And like the genuine golus-philanthropist he speaks with the accents of the check-book. It is not worth while investing in an enterprise in which because of such nonsense the beneficiaries revolt.

"Keep your check book, Mr. Schiff! The Jewish people do not want it. Open it for the Schnorrers in golus, they are in need of it. A people is not helped by philanthropy. Search the pages of history and you will not find a single instance of a people liberated or regenerated by the rich. Rebirth and liberation must come from the people. Once on the way they will get there—it is only a question of time.

"And the Jewish people will also free you, Mr. Schiff, in spite of yourself and in spite of your check book.

"Recently a miserable libel was stirred

up against your family—in the Brandt case. Demagogues arose and kept up a venomous agitation against you and yours. Who knows how the thing would have ended for you were it not for the political and moral influence of a three million Jewish mass which stood solidly behind you, sharing your trouble, backing you by the strength of numbers, and manifesting a sympathy born of brotherly relationship.

"Here is a relative of yours appointed to a high position and a streak of prejudice breaks through even the venerable Senate of the United States. Scant ceremony would have been shown to one Jew, Warburg, if there were not a couple of millions to resent an offence to a Jew.

"Such instances may perhaps prove to you some day that to have a free Jewish people—free from such humiliations and indignities—is not such a foolish thing at

all!

"The story of the rich Jew who never contributed to the synagogue may perhaps find its application here.

"Listening once to the appeal of the Rabbi for a new roof to the synagogue he was struck on the head by a piece of plaster which fell from the ceiling. He was frightened and immediately announced a contribution of one hundred rubles. Whereupon the Rabbi lifted his eyes heavenward and prayed: 'God strike him again!'

"Far be it from us to wish any evil to Mr. Schiff! May he live in happiness and contentment in golus. But such pieces of plaster, suggesting unsafety, are sometimes unavoidable.

"Mr. Schiff may yet be liberated from his spiritual golus in spite of himself and in spite of his check-book."

THE GRADUATES OF YOUNG JUDAEA

By MISS JESSIE SAMPTER

What shall we do with the Young Judaea Club when it grows up? What is to become of our young graduates, and when should they be graduated? Let us say "Never!" if graduation may mean graduation from Zionism. And in too many cases that is true. In spite of the successful and satisfactory continuation of some of the older girls' clubs—the Altneuland Girls and the Deborah Zion Circle, for instance—the fact is that in almost every non-Zionist, non-Jewish club of Jewish girls in Settlement houses, we find graduates from Young Judaea clubs and from Zionism. The common saying is: "I used to be a Zionist," or as one girl of seventeen put it: "Yes, I'm a Zionist; only I don't know anything about Zionism."

Zionism has been satirically called a "young movement," because, according to its critics, it consisted of only very young people. They all dropped out when they grew up.

Why do we lose our club members when they reach their teens? I believe it is because we as club leaders are untrained, untrained in three things—in the underlying principles of Zionism, in the principles of psychology and leadership, and in the most effective use of speech.

Almost anyone with love of children, enthusiasm, and perhaps a knowledge of a few Hebrew songs or a few stories can hold a group of small children. But the boy or girl over fourteen is keenly critical, keenly intellectual and even philosophic. An emotional appeal is not enough. A song is not enough. If Zionism is to hold its own and become a dominant interest to these young people, it must be presented by nature leaders with training and intellectual grasp.

A member of Hadassah Chapter of the Daughters of Zion lately was invited to speak on Zionism to a club of grown-up Jewish girls led by a friend of hers, a Christian woman, in a non-sectarian settlement house. The Zionist found, as everywhere on the East Side of New York, a sprinkling of Zionist knowledge, some "graduated" Zionists, so to speak, and much interested in her subject. But she also found inexcusable ignorance of all things Jewish. When a picture was shown of Rachel's tomb, not one girl could correctly answer their leader's question "whose wife was Rachel?" "Why," said the leader indignantly, "every Christian Sunday-school child knows that." And the Zionists felt properly ashamed. But when there appeared a picture of Potach

Tikvah, the Zionist was surprised to have the word "Tikvah" immediately prompt some of the girls to sing the air of "Hatikvah." They say a movement may be judged by its songs—but evidently not by its singers.

After the meeting, the house supervisor of girl's clubs, a Christian woman of broad sympathies, invited the Zionist to address another club of Jewish girls. "I want them to hear what you have to say," she said, "because I don't like their attitude towards Jewish subjects. Lately they had a college boy speak to them on Jewish history, but evidently he was suffering from too much American college."

Then said the Zionist, "I am going to tell you something with which I am sure you will disagree. I believe that all Jewish clubs ought to be led by Jews." She added the usual reasons, the close connection with the home-culture, the acquiring of American education through a Jewish source, and so forth. To her surprise, the Christian supervisor answered, "I thoroughly agree with you."

But when the Zionist later expressed the same opinion to her friend, the Christian club leader, it was resented almost as a personal affront. She answered "Very well. But I see it is Christians who organize the clubs. If you want Jewish club leaders, provide them. Where are they?"

The reproach was just. Where are our leaders? And when the Zionist sees how Zionism has filtered into every corner of Jewish life, how Zionists are allowed to be "graduated," how precious opportunities are wasted, then she would go farther and say all Jewish clubs should be led by Zionists. But where are our Zionist leaders? We ought to meet this opportunity and this responsibility: A Zionist leader for every Jewish club.

The only way we can begin to meet it is by self-discipline, by training ourselves for leadership, by corking some of our over-flowing enthusiasm into the bottles of efficient work. A few active Zionists are worth many singers of Hatikvah.

What we need is a normal school of Zionism. Some years ago this need was recognized by Young Judaea, and Mr. Rueben Posner undertook the formation of several leaders training groups. They

are more in the nature of clubs than classes; they meet weekly; and any Jewish young man or woman is eligible for membership. They are more extensive than intensive in character, inspirational rather than technical. The courses consist of Zionism, club-leadership, Jewish history, and Jewish literature. The members of these groups have become active Zionists, and altogether the spirit in them is fine.

But some of us have felt the need of something else, to supplement these groups. We have been asked to speak in public on Zionism and to lead Zionist clubs, and we have felt technically weak. We have wanted to educate ourselves rather than make new Zionists—lest the work betray the workman.

A year ago one of the members of the Hadassah Chapter was asked to organize an experimental group for the study of Zionism. This group of six girls, between sixteen and twenty years old, was less firmly organized than Mr. Posner's groups. They met on Sabbath afternoons, talked over problems, and undertook work between meetings. Their conscious aim was leadership. They have done a large amount of practical work, chiefly for Hadassah, three of them are leading clubs at present, one of them has been active in committee work and has given a talk in public.

They all feel the need of more intensive study, of note-taking and definite training.

They should be the nucleus for a school of Zionism. That is what Hadassah is planning for the coming year, on a very small scale:—school of Zionism. But one must give the infant a name it can bear as a man.

We are going to begin with women's classes alone, for three reasons: first, keeping in mind our ideal of intensiveness and thoroughness, we will begin with ourselves. Second, we are naturally most interested in women's work because that is our sphere, and we believe that classes of women can train for this work more quickly and thoroughly alone. And, thirdly, we believe the problems of club-leadership for boys' and for girls' clubs are entirely different, and must therefore be dealt with separately. We

hope that Young Judaea will agree with us in this, and giving us their young women to train, will undertake to train the young men. We hope to train not only club leaders, but Zionist leaders for all kinds of public work.

Our plan is to have three evening classes weekly, each of one and a half hours, at the new Young Women's Hebrew Association building, 110th Street near Fifth Avenue. These classes are to be in club leadership, in Zionism, and in public speaking. We have secured teachers able to handle their subject—the teacher of club leadership, for instance, is a psychology instructor in a teacher's training school and these teachers are planning a curriculum that is to include visits from Zionists leaders, to present special phases of their subject. There will be no examinations, but note-books will be required, and a certain amount of research and original writing may be asked of some of the pupils. The class management and the school management will of course be democratic, in the hands of the teachers and pupils. It may be necessary to charge a small fee for

current expenses. Pupils will not be required to take all three courses, but may take one or two, as they are able. Regular and prompt attendance will, however, be required at whatever courses are chosen.

Such is to be the school. Now the pupils. Our minimum age limit is seventeen. We have no maximum. Teachers of one class may be pupils of another. We require of our pupils the desire to be leaders; therefore they must be willing to work, to serve, to discipline themselves. We expect them in this first year of our work to help us create text books of Zionism, to help us create our school. We hope that some of our pupils leaders with a sense of their own unfitness, who are willing to give up time in the present for the sake of rendering greater service in the future. We ask much of our pupils. By this method we hope to choose our pupils, to choose only those who have much to give—the future leader.

If you are interested, and think you may possibly join one or more of these classes, will you please communicate with Miss J. E. Sampter, 190 Webster Avenue, New Rochelle, N. Y.?

Daughters of Zion of America

Report of the proceedings of the First Annual Convention of the Daughters of Zion of America, held in Rochester, N. Y., June 29 and 30, 1914 at the Jewish Young Men's Association

FIRST SESSION.

The First Annual Convention of the Daughters of Zion of America opened Monday afternoon, June 29, at 2:45 o'clock, Miss Henrietta Szold, of New York City, presiding. The following delegates were present:

Kadimah, Baltimore: Mrs. Emil Crocklin; and Grace Blondheim.

Clara De Hirsch, Chicago: Miss Shulman. Shoshannah, Cleveland: Mrs. I. J. Biskind, and Miss Berman.

Ruth, Newark: Sarah Kussy.

Hadassah, New York: Sophia Berger; Rose A. Herzog; Nettie Illoway; Rose Jaïne; Mignon Levin; Mrs. Bernard A. Rosenblatt; Jessie E. Sampter; Ada

Schwab; Alice L. Seligsberg, and Henrietta Szold.

Rebekah Gratz, Philadelphia: Sayde Gorchov.

Lady Zionists, St. Paul: Represented by proxy by Mrs. Mayer L. Bloom, of Kadimah, Baltimore.

Deborah Chapter, Boston, was not represented.

Miss Szold welcomed the delegates, and read greetings from the Chicago and Pittsburgh Welfare Committees. Greetings from Mrs. Richard Gottheil were received from Paris, but too late to be read during the Convention.

The Chairman began her report by telling of the inauguration of the nursing

work in Jerusalem, instancing particularly the help given by Mr. and Mrs. Nathan Straus who, by paying the travelling expenses of one of the nurses and her salary for four months, had enabled Hadassah actually to begin the Palestinian undertaking, and who besides had furnished the Settlement House occupied by the nurses in Jerusalem and the distinguished services rendered to the organization by Miss Eva Leon, a member of the New York Chapter, who had accompanied Mr. and Mrs. Nathan Straus to Palestine and devoted much of her time to installing the nurses, Miss Kaplan and Miss Landy, arranging their work and furnishing the Settlement House. The Chairman spoke also of the propaganda in America, the latter resulting in an organization of seven Chapters outside of New York and of a tentative national organization, the Daughters of Zion, composed of eight women's societies in the following cities: Baltimore, Boston, Chicago, Cleveland, Newark, New York Philadelphia, and St. Paul.

In making propaganda for these societies, several non-Zionist organizations, calling themselves Palestine Welfare Committees, were organized, for the purpose of making contributions to the nurses' fund, notably in Chicago and Pittsburgh.

The Chairman pointed out that from March 1, 1912, to December 31, 1913, the New York Chapter alone had had charge of the Palestine work. When the formation of new Chapters had made necessary a tentative federation, the New York Chapter gave up its direct supervision of the work, and the Palestine Committee of the New York Chapter, consisting of six members, formed itself into a temporary body, the Central Committee, assuming control of the Palestine Fund until the present time, when a permanent organization would take place.

Miss Berger read the Treasurer's report of the New York Chapter's Palestine Account from March 1, 1913, to December 31, 1913:

RECEIPTS.

Regular Members,	\$ 593.50
Associate Members,	186.00
Special Members,	15.00
Donations,	1,176.47
	<hr/>
	\$1,970.97

DISBURSEMENTS.

Forwarded to Palestine,	\$1,500.00
Expended in New York	
for Palestine Account	70.31
	<hr/>
	\$1,570.31
	<hr/>
	\$1,570.31

Amount due Palestine Fund from
Hadassah (New York Chapter),
December 31, 1913 \$ 400.66

INCOME AND EXPENDITURES FOR PALESTINE ACCOUNT

from reports of Treasurer in Jerusalem
from February 1, 1913, to December
31, 1913.

INCOME

From Treasurer Hadassah Chapter, New York	frances 7711.20
From Miss Leon, Chicago Account	14094.60
	<hr/>
	21,805.80

EXPENDITURES

Nurses Salaries	6858.60
Midwives	2607.40
Chore Women,	91.85
Rent,	1728.50
Food—Relief,	1935.17
Clothing—Relief,	170.06
Doctors, Medicine, Surgical Appliances,	826.80
Trachoma Work	1,500.00
Nurses' Expenses preparatory to leaving New York,	495.40
Badges,	60.00
Postage, Stationery, and Printing	160.43
Duty,	4.50
General Expenses,	28.68
	<hr/>

Balance, December 31, 1913,

	16377.39
	<hr/>
Balance	5428.41
With Doctor Levi,	3898.60
With Nurses,	65.01
With Miss Leon,	1464.80
	<hr/>
	5428.41

The Chairman then spoke of the growth of the national organization and of the work that has been accomplished in Palestine, the subjoined statement having been placed in typewritten form in the hands of each delegate:

DAUGHTERS OF ZION

PALESTINIAN WORK

March 23, 1913—April 30, 1914

- I. Employment of two nurses for the Jewish poor of Jerusalem.
- II. Establishment of a Settlement House, at which nurses live and where they conduct a clinic.
- III. Employment first of three of six midwives for the Jewish poor of Jerusalem.
- IV. Employment of part time service of a physician to treat poor cases gratis, and to direct the work of the nurses and midwives on these cases.
- V. Employment of part time service of an oculist for the Jewish school children of Jerusalem in 36 schools with about 5,000 pupils.

THE WORK OF THE NURSES.

- A. Supervising the work first of three now of six midwives.
- B. Disbursing extra diet and clothing to destitute patients.
- C. Assisting oculist at Le-Maan Zion Eye Clinic.
- D. Giving daily treatments under doctor's for trachoma to school children.
- F. Giving treatment under doctor's orders for anaemia to patients visiting the Settlement.
- F. Conducting a Bureau of Information and friendly advice at the Settlement.
- G. Sending daily and monthly reports to Daughters of Zion in America.
- H. Conducting two clubs for little Mothers at the Settlement.

STATISTICS OF NURSES' WORK.

<i>In Patients' Home:</i>	
Cases treated	373
Visits paid	1030
<i>In 24 Schools:</i>	
Tracoma treatments given	61632
<i>In the Settlement:</i>	
Visits received	1699
Treatments given	979

The Chairman spoke also of women's Zionist societies that wished to join the Daughters of Zion, but were unable to affiliate with the Federation of American Zionists, as they had to provide also for the philanthropic and educational problems of their local communities. A letter from Jacksonville, Florida, illustrating this was read.

This was followed by the reports of the different Chapters, each full of hopefulness

and enthusiasm for the future. They were as follows:

Kadimah, Baltimore: Grace Blondeim

Clara de Hirsch, Chicago: written by Anna Levin, read by Mrs. Bernard A. Rosenblatt, urging the Convention to adopt the name "Hadassah."

Shoshannah, Cleveland, presented by Mrs. Biskind, who incidentally referred to her recent visit to Jerusalem and her personal observation of the excellent work of the nurses and the dire need that exists for such service, as they render.

Hadassah, New York: written by Jessie E. Sampter and read by Alice L. Seligsberg Ruth, Newark: Sarah Kussy.

Rebekah Gratz, Philadelphia.

Sadye Gorchoy Lady Zionists, St. Paul.

The following telegram was read by Mrs. Bloom:

"Greetings from Lady Zionists. Best wishes for successful Convention and successful second year resulting. Hadassah may represent us. We consider withholding ten per cent from Associate's dues inadvisable. If necessary, better reduce contribution of actives. Name "Daughters of Zion" familiar now. Prefer to change, however, for best of the organization."

The Chairman's report closed with a statement of the aims of the organization: In Palestine, co-operation with existing Palestine institutions, the establishment of a maternity ward or hospital, and eventually of a Training School for Nurses; in America: besides the usual Zionists propaganda, supervision of junior work.

Miss Berger then read the Treasurer's report for the Daughters of Zion from January 1, 1914, to June 28, 1914, giving an analysis of the receipts according to Chapters.

DAUGHTERS OF ZION

Income and Expenditure Account for the period from January 1 to June 28, 1914.

INCOME

Donations, affiliated Chapters.....	\$750.86
Regular Members, affiliated Chapters,	632.25
Associate Members, affiliated Chapters,	329.50
	<hr/>
	\$1,712.61
Affiliated Welfare Committees,	157.00
Special Nurses' Funds: Pittsburgh, ...	2,000
..... Chicago,	2,000
	<hr/>
	4,000

Donations,	235.00	ADMINISTRATION AND PROPAGANDA:	
Donations, Administration, and Propaganda,	10.00	Salaries,	\$134.33
Federation Tax,	107.00	Postage, Stationery, and Printing,	63.76
Sale of Pins,	2.00	National Fund Stamps,	1.95
Interest on Bank Balance,	9.03	Newspapers and periodicals,35
	<u>\$6,202.64</u>	Collection and Exchange,	2.82
EXPENDITURES			
PALESTINE FUND:			
Nurses	\$2500.00		\$203.21
Postage, Stationery, and Printing	11.50	Balance, June 28, 1914,	\$3535.55
Nurses, Uniforms,	42.38	For Palestine Fund,	\$3511.53
	<u>\$2553.88</u>	Administration and Propaganda,	24.02

ANALYSIS OF INCOME FROM JANUARY 1 TO JUNE 28, 1914

Clara de Hirsch.....	\$ 40.00				40
Deborah	57.00				38
Hadassah	\$643.36	225.00	\$ 60.00	\$112.00	253
Kadimah	53.50	71.00	31.00	5.50	38
Lady Zionists	2.00	73.50			
Rebekah Gratz	49.00	52.00	110.50	7.75	16
Ruth		50.00		8.25	33
Shoshannah	3.00	63.75	20.00	21.25	50
	<u>\$750.86</u>	<u>\$631.75</u>	<u>\$320.50</u>	<u>\$167.00</u>	<u>517</u>
Affiliated Welfare Committees:—					
Boston,				\$ 157.00	
Special Nurses' Fund:—					
Chicago,	\$2000.00				
Pittsburgh,	2000.00				
Donations:—					
Nathan Straus, New York,	\$ 200.00				
Queen Esther Lodge, Madison, Wis.,	5.00				
Mrs. Moses Cone, Baltimore,	25.00				
Ladies Society, La Crosse, Wis., ...	5.00				
	<u> </u>				
Total.....	\$ 235.00				
Donation for Propaganda:—					
Rose Gell, New York City.....	\$ 10.00				

The tentative Constitution, a copy of "Hadassah Zion Association," Seconded which had been sent previously to each Chapter, was now handed to the delegates, and was then taken up and noted upon point by point. During the discussion of the Constitution, Mrs. Emil Crocklin was in the Chair.

A copy of the Constitution in the form adopted is attached to this Report of the Proceedings.

The preamble was accepted with one change, being the substitution for "The purpose of this Association is to promote Jewish institutions and enterprises in Palestine and to foster Jewish ideals," of the following: "The purpose of this Association is to promote Jewish institutions and enterprises in Palestine, and to foster Zionist ideals in America."

Article 1, the name of the federation, evoked lively and long discussion. Mrs. Rosenblatt moved that the name be

but not carried.

A motion that the name be "Hadassah," as suggested by the Chicago Chapter, was then made and seconded.

Mr. Bernard A. Rosenblatt, Honorary Secretary of the Federation of American Zionists, spoke against the same, pointing out the dangers that might arise from the loss of the specific word "Zion" in the title of the organization.

It was emphatically stated by several delegates that even if the word "Zion" were to be omitted, it would not be through a desire to conceal the Zionist identity of the organization, for its Zionist affiliation would always be clearly expressed in the Constitution. The name "Hadassah" had gained such immediate and popular favor that it ought to be chosen.

The argument of Mrs. Biskind, of

Cleveland, in favor of "Hadassah" was that during her recent visit to Jerusalem, she had called herself a member of "Hadassah," rather than of "Shoshannah," because the former name only was known in Jerusalem.

After long discussion, a vote was taken, and the motion lost.

A motion to retain the name "Daughters of Zion" was then made, seconded, and carried, four voting against it.

Article II was accepted without any change.

Article III. Miss Seligsberg proposed a substitute article regarding membership (see Article III, Constitution attached). Miss Seligsberg's motion, that action be deferred until the new Article VI could be presented, was favorably acted upon.

Article IV. Miss Flondheim moved that 95% instead of all the dues of the associate members be given to the Daughters of Zion. Seconded.

There was considerable discussion on this motion, the prevailing feeling being that a five per cent charge for postage, printing, etc., or, in other words, for acting as the Palestinian agent of the associate members, was just and fair. Carried.

Article V. Section 1, 2, 3, 4, and 5, were passed.

Section 6. Miss Schwab moved that instead of only a Chairman and Secretary—Treasurer, the officers of the central committee be a Chairman, a Treasurer, a Recording Secretary, and a Corresponding Secretary. Passed.

Section 7. Passed.

Miss Herzog moved that the following be adopted as an additional section to Article V, to be known as:

Section 8. The central committee shall keep the Chapters informed of the progress of the Palestine work, shall bring existing unaffiliated women's societies into line, and shall serve as an information bureau and a clearing house for the Chapters. Seconded and carried.

Miss Seligsberg presented an additional article, to be known as article VI. (see constitution attached, article VI.)

On account of the lateness of the hour, it was decided to hold another session Tuesday morning, at 9 o'clock.

The acting Chairman appointed the following nominating committee to present names for the central committee: Miss Mignon Levin, of New York, Chairman; Miss Sadye Gorchov, of Philadelphia; Miss Grace Blondheim, of Baltimore; Mrs. I. J. Biskind, of Cleveland, and Miss Sarah Kussy, of Newark.

An invitation from the Ladies of Rochester for an automobile ride on Tuesday afternoon was declined with thanks, the meeting of the Federation of American Zionists scheduled for that time being of too great importance to permit the absence of the delegates.

Adjourned.

SECOND SESSION

The adjourned session opened Tuesday morning at 9:15 o'clock, Mrs. Crockin presiding.

The discussion of the new Article VI, presented by Miss Seligsberg at the previous session, was opened by Miss Szold, who pointed out that the sub-chapters were given no representation at the conventions. It was decided not to consider this point for at least another year.

The name "sub-chapter" was also discussed, and though it was agreed that this was not the happiest choice, it was adopted for the present, as no better could be suggested.

Section 2, was passed unanimously.

The whole of Article VI was then adopted.

Article VII, originally VI, was adopted.

Miss Szold then suggested that the question of the name be reopened, as there had been much dissatisfaction expressed with much decision made at the previous session. A vote was taken, and a majority of those who had been in favor of the name "Daughters of Zion" voting in the affirmative, the question was reconsidered.

Miss Szold suggested that the central committee send the various names that had been suggested to the Chapters, and obtain a decision by referendum. Carried.

It was moved, seconded, and unanimously carried that the constitution as a whole be accepted, including the new Article III, but omitting Article I, the name.

Doctor David de Sola Pool requested the privilege of the floor, and asked the delegates, to persuade their Chapters to work with the men's Zion Associations of their respective cities, and if there be no men's organization, call one into being.

Miss Szold moved that the central committee advise the Chapters of this request. Seconded and carried.

Miss Levin, as chairman of the nominating committee, proposed the following names for the central committee: Miss Sophia Berger, Mrs. Richard Gottheil, Miss Rose A. Herzog, Miss Lotta Levensohn, Mrs. Bernard A. Rosenblatt, Miss Alice L. Seligsberg, and Miss Henrietta Szold. There were elected unanimously.

Miss Szold then took the chair.

Miss Szold reported the receipt of a letter from Miss Jennie Mannheimer, of Cincinnati, enclosing a check for five dollars (\$5.), in commemoration of the tenth anniversary, of the death of Herzl.

Miss Szold reported also that the delegates to the Daughters of Zion Convention had pledged the sum of twenty-five dollars (\$25.) to the fund of the Federation of American Zionists, and asked for contributions from those who had not yet made any.

The Chairman then took up the question of insignia and badges.

Mrs. Crockin moved that the Chapters send in their suggestions to the Central Committee. Seconded and carried.

Miss Seligsburg urged that for practical reasons the question of the name of the organization be decided at once, before adjournment.

Doctor Magnes spoke at length in favor of the name "Hadassah."

After some discussion, a vote was taken and the name "Hadassah" adopted eleven voting for it, and one opposed.

Mrs. Rosenblatt presented the following:

Resolved to recommend that the Board of Directors of each society appoint a committee on Junior work to lead junior clubs and to assist the young Judaea organization in its respective city, and that it take steps to prepare its members approved for specialization in Junior work.

Miss Rose Jaine presented the following:

Resolved to recommend that each Chapter of the Daughters of Zion undertake in its own city the management of National Fund Flower Day, and discourage and limit as far as possible the sale of flowers by children on the streets in places of business, and in strange houses.

Adopted with one opposing vote.

With a few words by the Chairman, the Convention was formally closed.

HADASSAH CONSTITUTION

PREAMBLE AND CONSTITUTION

Whereas, a number of Women's Zionist Societies, desiring to federate, have separately adopted standard constitutions, uniform as to

Purpose: Standard Constitution, Article 2: "The purpose of this association is to promote Jewish institutions and enterprises in Palestine and to foster Zionist ideals in America." Standard Constitution, By-Law 1: "In pursuance of the first purpose of this association, its funds shall be devoted, until otherwise determined, in accordance with the provisions

of the constitution, to the establishment of a system of district nursing in the towns and colonies of Palestine, to which purpose 50% of the dues of regular members shall be appropriated, as also 95% of the dues of associate members, and 90% of all donations unless designated specifically for propaganda."

Dues: Standard Constitution, Article 5: "The dues of the regular (Zionist) members of this association shall be three dollars per annum, and of the associate members (non-Zionist) two dollars per annum."

Affiliation with the International Zionist Organization and with the Federation of American Zionists. Standard Constitution, Article 6: "Fifty per cent of the income derived from the dues of the regular members shall be used for current expenses, propaganda, and the payment of per capita taxes for the regular members, namely, the Shekel of the International Zionist Organization, and the dues of the Federation of American Zionists."

Therefore, be it Resolved, that the following articles be adopted as the Constitution and By-Laws of a federation of women's Zionist societies in America:

ARTICLE I

NAME

The name of this federation of women's Zionist societies shall be Hadassah.

ARTICLE II:

OBJECT

The object of this federation shall be to promote co-operation among existing women's Zionist societies, and to organize new Chapters, for the purpose stated in Article II of the Standard Chapter Constitution. (See Preamble above)

ARTICLE III

MEMBERSHIP

Section 1. There shall be two kinds of group membership in Hadassah: Chapter membership and sub-Chapter membership.

- (a) All women's Zionist Societies that have adopted or will adopt the Standard Constitution are eligible to membership in Hadassah as *Chapters*.
- (b) All women's societies organized under Article VI of this constitution shall be eligible in Hadassah as *sub-Chapters*.

ARTICLE IV

FUNDS

Section 1: Hadassah shall receive from each affiliated Chapter (see Article III, I, A) 50% of the income of the Chapters derived from dues of the regular members, 95% of the income derived from the dues of associate members, and 90% of all donations, unless specifically designated for propaganda.

Section 2: Hadassah shall receive from each affiliated sub-chapter at least \$1. of its per capita membership dues per annum, and all the donations in full that the sub-Chapter may obtain for Hadassah's Palestinian purpose. (See Article VI, Section 1, C.)

ARTICLE V

ADMINISTRATION

Section 1: The affairs of the Hadassah shall be administered by an annual Convention, which shall be held in conjunction with the annual Convention of the Federation of American Zionists.

Section 2: Every Chapter (see Article III, Section 1, A) shall be entitled to send the same number of regular delegates to the Hadassah Convention as it sends to the Convention of the Federation of American Zionists.

Section 3: In the intervals between Conventions, the business of Hadassah shall be transacted by the Central Committee of seven members.

Section 4: Members of the Central Committee shall be elected at the Convention for a one year term by a majority of the regular delegates present.

Section 5: Vacancies occurring in the Central Committee in the intervals between annual Conventions shall be filled by the Committee itself, until the next Convention.

Section 6: The officers of the Central Committee shall be a Chairman, a Treasurer, a Recording Secretary, and a Corresponding Secretary.

Section 7: The Central Committee shall confer at least once a month, and four members shall constitute a quorum.

Section 8: The Central Committee shall keep the Chapters informed of the progress of Palestinian work, shall bring existing unaffiliated women's societies into line, and shall serve as an information bureau and clearing house for all the Chapters.

ARTICLE VI

SUB-CHAPTERS.

Section 1: Women's societies that are not in a position to adopt the Standard Constitution, but that do adopt the Basel Platform, and will incorporate or have incorporated into their Constitutions the following provisions, shall be eligible to membership in Hadassah as sub-Chapters:

- (a) The name of this organization shall be Sub-Chapter----of Hadassah.
- (b) The objects of this organization, in so far as its Zionist work is concerned, shall be to assist Hadassah in promoting Jewish institutions and enterprises in Palestine and in fostering Zionist ideals in America.
- (c) Of the dues of this organization, at least \$1. per capita per annum shall be sent to Hadassah to cover the Shekel tax of 25c. a Palestinian contribution of 50c. and an administration tax of 25c. All donations in full for the Palestinian purpose of Hadassah received by sub-Chapters shall be remitted to Hadassah.

ARTICLE VII

AMENDMENTS

This Constitution may be amended at any Convention by a two-thirds vote of the delegates, provided notice, giving in full the text of each amendment, has been issued to the Chapters at least two months before the date of the meeting.

TRAVELLER! TRAVELLER!

Traveller! Traveller! can you tell me
Of the Spring in Palestine?
Do the flowers burst a'blooming,
Do the fields with vigor shine,
In the holy holy land that once was mine?

Do the birds entreat the woodlands,
With a mystic melody,
Like to that which David mused on,
When he made the psalms to be?
Tell me Traveller of the golden Galilee.

Often when the day-winds slumber
Steal I out the ancient leaves,
O'er these golden words I wonder,
Oh! what pictures fancy weaves,
Through the fragrant Sharon odors that
the night-wind breathes!

EDWARD DAVIS.



Seventeenth Annual Convention of the Federation of American Zionists

June 28th to 30th, 1914

(Reported by Miss Bertha Pool. All remarks condensed.)

FIRST SESSION

(Sunday, June 28, 1914, at 9.30 A. M.)
(Held at the Jewish Young Men's Association, 3 Franklin Square, Rochester, N. Y.)

The Seventeenth Annual Convention of the Federation of American Zionists was opened with songs by the children of the Rochester Hebrew School, followed by messages of greeting from Mr. Barnet Cohen of the Rochester Juedischer Arbeiter Verband, Mr. Kasden of the Poale Zion, and Mr. Max Loewenthal, President of the Jewish Community of Rochester.

Mr. Louis Lipsky, Chairman of the Convention, expressed his appreciation of Rochester's cordial welcome, and introduced Dr. Schmarya Levin, who was present as a representative of the Actions Comite in Berlin.

The Chairman read a letter of greeting from Dr. Harry Friedenwald who expressed his inability to attend the convention, owing to his absence from this country for a visit to the Holy Land on the mission of further study of diseases of the eye in that country. The Chairman read a letter from David Wolffsohn as follows:

Letter from DAVID WOLFFSOHN.

"I have your kind letter asking me to place before you my understanding as to what might be the immediate duties of the Zionist organization. To my regret I am not able, at this time, adequately to cover this subject; I am convalescing and, although I am much better, my health demands my constant care.

"There is one matter to which I must always recur: the success of our great work depends on an equal growth of all institutions: an equally distributed endeavor in all fields of our activity. The

political, practical and cultural activities must go hand in hand, and complete one another. Nothing would be more dangerous to Zionism than the placing of one phase of it in the foreground at the expense of another. The keeping in tact of the political end of Zionism or Grosszionismus as Herzl outlined it for us, is our conspicuous duty. It is the bulwark from without and within.

"I have always placed great hope in our American comrades, and at the last Congress I observed, with great satisfaction, that this hope is beginning to be fulfilled. This was shown not only by the goodly number of American delegates present, but by their contribution of earnestness and good sense to our deliberations. The sparing of our banking institutions from disorganization is due in a large measure to American Zionists, and this accomplishment I consider as very fortunate for our organization. In the healthy development of our financial institutions lies our greatest hope for the success of our practical work.

"I surely hope that our American comrades will continue their work on the same principles and with the same energy.

"With these hopes, I greet you most heartily and wish you much success in your deliberations. May this be another step on the way of our great goal.

With esteem and Zion's greetings,

DAVID WOLFFSOHN"

The Chairman then read a letter from the Actions Comite and from Dr. C. H. Weizman. The two letters read as follows:

FROM THE INNER ACTIONS COMITE.

"On the occasion of your convention, we send you our heartiest congratulations and hope that your counsels will have beneficial results for Zionist work in general, and especially for the

strengthening of your organization. We need now the forces of all our friends to master the great undertakings which we have taken on ourselves.

"The Congress decided on the founding of the Hebrew University in Jerusalem. Soon after that a task sprang up for us which we have undertaken gladly and confidently, i. e., the organization of our own Hebrew school system in Palestine. The preparatory work for the University is being zealously carried on and gives promise of good results. The work for the schools is developing itself in a satisfactory way, and for its building up and its permanency we have the strong and active support of the Zionist Federations of the different countries. The A. C. which has just been meeting in Berlin has resolved to begin to increase the capital stock of the Palestine Land Development Company to a million francs in order to develop our colonizing undertakings.

"Naturally, our regular work in the other provinces of Zionist activity will be energetically carried on. The political situation in recent years required our special attention. Its consideration filled a considerable portion of the transactions of the last meeting of the A. C. We are intensively busying ourselves with the questions of organization and propaganda since, we are glad to say, we can report everywhere a noticeable growth of the fields of work.

"As formerly, we will gladly undertake to bear all these duties and will work with energy to eventuate the great undertakings of the organization. The one condition which we set is the following: that we must receive from all Federations in the different countries without exception willing and self-sacrificing support.

"The 'Leitung' of the organization has always found in our friends in America understanding and sympathy for the great purposes of Zionism. The Zionists of America have especially directed their zeal in recent times to some Palestine undertakings. The Hoachooza Movement which is now beginning to spread itself over all lands, had its beginning in America. For the communal settlement and for Bezalel, the American Zionists have

shown a growing zealous activity, especially in recent months. None the less we must say that the development of the Zionist organization in America does not altogether satisfy our expectations. In a land with a Jewish population that is so large and so warm-hearted the number of organized Zionists should amount to at least 30,000. The Central Fund was created to cover the expenses of the political and cultural undertakings of the Actions Comite. We are therefore convinced that in view of the strong sympathies which the idea of a national future for the Jewish people in its own land finds everywhere where Jews live in large numbers, the possibilities of achievement and readiness to make sacrifices of the American Zionists in their contribution to the Zionists Central Fund should be able to express itself and that the contributions of the Americans should reach a minimum of at least \$30,000. If our hopes in this direction have so far been not altogether fulfilled, it would appear to us that the cause would be because the sympathies of American Jewry for our cause have not yet been sufficiently made use of through organization. We therefore hope that your convention this year will give especial attention to the strengthening and carrying through of organization work. Further, we believe that the work in America so far has suffered from the fact that it is not followed out in close contact with the leaders of the movement. This we hold for a necessity. We busied ourselves considerably with this question and persuaded that it would be best, in order to institute this close contact, if, in the future, a Zionist from America would sit in the Inner Actions Comite.

"We communicate this to you immediately in order that you can discuss this plan at your convention this year. We hope that the next Congress will bring the possibility of the realization of this wish of ours which we regard as very important.

"We repeat our best wishes for a successful convention. Our colleague, Dr. Schmarya Levin, has undertaken to bring you our greetings in person. He will bring to you the expression of our wishes in detail and, together with you, will try

to lay sure foundations for the way to realizing the great possibilities of America.

"With highest regards and Zion's greetings,

ACTIONS COMITE.

Warburg, Tschlenow."

LETTER TO THE CONVENTION FROM
DR. CHAS. WEIZMANN.

"My dear Mr. Lipsky:

"You were kind enough to ask me to send you a message for the annual convention of the American Federation. I assure you that I am highly honored by your request, and will you kindly convey both my thanks and my good wishes to your meeting.

"I can see from the papers that matters of great importance are going to be discussed at your meeting, and problems of both theoretical and practical value have to be dealt with. I am sure that the American Zionists will have to play a very important part in the solution of Zionist problems, and therefore we shall all watch with great interest the proceedings of your important gathering.

"You desire to have a brief statement about the progress of our work in the University question. I may say that I kept in touch in this matter with some of our American Zionist friends, and they were informed about every step which was taken here. The work for the realization of a University scheme has not gone yet so far as to be ripe for publication, but important progress has been achieved, and I may be permitted to say that the scheme has passed from a vague project to a tangible reality. You know that 'kol hatcholoth koshoth' and we are faced now with the problem by which institution or faculty one has to start the University. The realization of the University scheme is in its nature very similar to the realization of all Zionist aspirations; we cannot expect to start at once with a full university, just as we cannot expect that one nice day a Jewish State with all its attributes will suddenly arise. What we desire to create now is a healthy, modest beginning, out of which the University will grow in future. I think we have succeeded in securing a great portion of

the means necessary for such a beginning, and also the moral support of a good many men in the scientific world, who are ready to further the cause.

"In conclusion, I should like to add that the work for the University scheme, at least in its present stage, is of a difficult and delicate nature, but our committee was very fortunate in meeting with a great deal of sympathy and support, which, of course, facilitated matters considerably.

"In the same time I am sorry to say that not all Zionists have shown the necessary understanding of the magnitude of the problem, and some either actively oppose the scheme, or hamper the work by their complete indifference toward it. Still these are unavoidable difficulties which have to be overcome in our Zionist work, and we shall overcome them.

"I hope that our convention will now, just as it did before the Congress, support and encourage this important work, and I beg to remain, with Zion's greetings,

Yours sincerely,

(signed) C. H. WEIZMANN,

Manchester, Eng. May 23.

The Honorary Secretary, Mr. Bernard A. Rosenblatt read the report of the Executive Committee. The following recommendations were made, among others:

RECOMMENDATION TO THE CONVENTION.

"First: we ask the serious consideration of this convention to the publication of a Yiddish daily newspaper. A daily newspaper in Yiddish is essential for reaching the masses of our people who read that language. It is a serviceable enterprise, giving its readers news, opinions, instruction, entertainment, which they need. A paper, giving this service efficiently, loyally, cleanly, and connected with the Zionist ideal, will enhance the value of our organization, provide a source of material and moral profit. For the capitalization of such a paper we shall need a fund of \$50,000. Do you think you have the strength and the influence to secure such a fund?

"Second: We ask you to consider the publication of a weekly periodical in English. Our Zionist following in English-Speaking circles is growing. Our

young people understand only English. The graduates of Talmud Torahs, Sunday schools, collegiate Zionist societies Young Judaea circles; in fact, all Jewish life here is tending toward an English atmosphere. It is statesmanship to foresee what is soon to happen. If we are to hold the younger generation, and provide for their subsequent Zionist education, we must now provide an adequate Zionist press in English. **THE MACCABEAN** must become a weekly publication. For this enterprise we shall need \$10,000 as a capital fund. Do you think you have the strength and the influence to secure such a fund?

"Third: To strengthen our organization, to organize new societies and to hold the old, to exercise a supervision over our societies, giving them advice as to the methods of our organization, as to propaganda, to provide for direct personal communication with our affiliated societies, we need two paid organizers, who shall travel all the year round, and devote themselves to these tasks. For this, we shall need at least \$40,000, including travelling expenses. This is a pressing, immediate necessity.

"Fourth: The budget of the Federation, to carry on this work, the propaganda for the funds, the control of the organizers, the direction of an enlarged movement, must be increased. We must have at least \$10,000 per annum, and we ask this convention to provide for the raising of at least \$5,000 of this amount before the convention adjourns.

"Fifth: We ask that the Young Judaea be adopted as the Department of Junior Work of the Federation, the expenses of the Department to be met by the Federation funds.

"The Federation intends during the coming year to open negotiations with Dr. Arthur Rupp of the Palestine Bureau for placing at our services detailed and definite information regarding Palestine. We hope then to be in a position to answer questions submitted to us by persons interested in Palestine enterprise with authoritative information. During the past year, a great deal of correspondence of this nature was received, but only general information could be given, the more important

questions being referred to Dr. Rupp. Hereafter we hope to be in a position to answer all requests for information ourselves."

The Chairman appointed the following Committees:

RESOLUTIONS: Charles Cowen of New York, Chairman.; Dr. Horace Kallen of Madison, Wis.; Dr. D. de Sola Pool of New York; Mr. David J. Simon of Detroit, Mich.; Jacob de Haas of Boston, Mass.; Mr. E. Lisitzky of Buffalo, N. Y.; Mr. Hyman R. Segal of New York; Mr. Max Shulman of Chicago.

BUDGET: Mr. E. W. Lewin-Epstein of New York; Chairman; Louis Robison of New York; Mr. Meyer Goodfriend of New York; Mr. I. L. Scheinman, Detroit, Mich.; Mr. J. Saks, Norfolk, Va.; Mr. A. Bayles, Rochester, N. Y.; Mr. Benjamin Pearlstein, of New York.

CREDENTIALS: Mr. S. D. Solomon, Syracuse, N. Y.; Mr. Julius Meyer, Boston, Mass.; Mr. I. Kahanowitz, Greensburg, Pa.; Mr. Louis Kasdin, Pittsburg, Pa.; Miss Sarah Kussy, Newark, N. J.; Mr. Sol. Carson, Rochester, N. Y.; Rabbi Max Drob, Buffalo, N. Y.

NOMINATIONS: Mr. M. L. Avner, Pittsburgh, Pa.; Mr. Sylvan Robison, New York; Rabbi Meyer Waxman, Sioux County, Iowa; Miss Alice L. Seligsberg, New York; Mr. Israel Kurland, Baltimore; Mr. D. Alper, Washington, D. C.

Motions made to include Mr. H. Eiser on the Resolutions Committee. Deferred.

The Chairman called for discussion on the Executive Committee Report.

Mr. Silverman of Worcester: What has the Federation done for propaganda in the small towns?

Mr. Wiesen of New York: It is evident that the Federation did nothing for the furtherance of the tours of Professor Boris Schatz and Dr. Franz Oppenheimer, nor for the Hoachoozo movement. If the Federation was not able to do all itself, why did it not call upon the Zionist Council of New York for co-operation?

The Chair: The Federation was in cor-

respondence with the proper persons abroad long before the coming to this country of Prof. Schatz and Dr. Oppenheimer. Their success cannot be gauged only by the money realized. The Council's co-operation was called upon as frequently as was found necessary.

Mr. Eiser of New York: The Council is not given sufficient recognition; a Committee should be appointed to investigate New York affairs.

Mr. Gilman of Hartford: The convention is no body to deal with local grievances.

Dr. Eber of Pittsburg: The Federation did not reply to letters from Pittsburgh with regard to the Bezalel Exhibit.

The Chair: The office can produce duplicates of communications sent to Pittsburgh.

Dr. Alpert of Washington: Is Madame Pevsner travelling by the invitation of the American Federation?

The Chair: She was sent by the Bezalel, but the Federation co-operates. Most money secured by her goes through the Federation office.

Mr. Kramer: Why cannot speakers be supplied by the Federation? The Executive Committee should be reorganized to include people who will work.

Madame Pevsner: Only one city did not send Bezalel funds through the Federation, and that one, because it was necessary to eliminate the connection of Zionism with Bezalel.

Dr. Gordon of Philadelphia: It is ridiculous that the council of New York should bring its local grievances to the Convention. The Convention should confine itself to national affairs.

Motion made and seconded to receive the report of the Executive Committee. Discussion continues.

Mr. De Haas of Boston: Dr. Oppenheimer's visit was a serious mistake. More money was spent than was realized.

Mr. Avner of Pittsburg: Two thousand dollars was collected in Pittsburgh and only \$200 spent.

Mr. De Haas: The Federation ought to be in a position to decide upon the coming of European visitors to this country—especially those that come to

collect funds. The Central Bureau should be brought to recognize this right of the Federation.

Mr. Kurland of Baltimore: Baltimore had no societies two years ago and the Federation made no effort to establish any, nor were Baltimorean Zionists called upon to help; the criticism which applies to New York applies also to other cities, the fault lying in the fact that the Executive Committee is not of democratic composition.

Mr. Fishman: It would be fitting to point out one man elected on the Executive Committee because of his "Yiches".

Motion to accept the Executive Committee report was carried.

SECOND—SESSION

(Sunday, June 28, 1914, at Jewish Young Men's Association, at 2:30 P. M.)

The Chairman had read greetings from New York Harlem Zionists, Mr. A. E. Lubarsky of New York, Mr. Leon Zolotkoff of New York, Austro-Hungarian Zionists of New York, Zionist Council of Greater New York, Connecticut Junior Zion Council, Cleveland Zionist Council, Degel Zion of Portsmouth, Friends of Zion Camp of New York, Zion Circle of the Baron de Hirsch Agricultural School, Nashville B'nai Zion, Histadruth Achieber, New York, Max Heller of New Orleans, Rev. H. P. Mendes, Prof. Richard Gottheil C. E. Hillel Kauvar of Denver, Dr. Katzenelsohn, Joseph Barondess for the Order Sons of Zion, Charles Weizmann of Manchester, Hauptbureau of the Jewish National Fund.

The Chair: Mr. Rubin of the National Fund Bureau will report for the National Fund Bureau in America.

Mr. I. H. Rubin: The collections of the Bureau for the year amounted to \$37,139.30, representing 317 cities. The collections for last year amounted to \$29,637.34, representing 263 cities. The innovation of Flower Day was resultant not only in an additional income of over \$4000 (part of it is included in the total given) but also created much Zionist sentiment; 52 cities celebrated Flower Day. Submits printed report.

Motion made and seconded to receive the report with thanks.

Mr. Bernstein, of Springfield: The month of April is a difficult time to buy quantities of Flowers; the time for Flower Day should be set for later.

Mr. Jaffe of Norfolk: Flower Day having proved a success, Tag Day ought to be established.

Mr. Abel of New York: Most cities found no difficulty in getting flowers; it is necessary, that there may be significance attached to it, that Flower Day be concurrent with Shabuoth.

Miss Gorchow of Philadelphia: It is difficult for some cities to get official permission to sell flowers on Sunday; the choice of the day should be left to the different cities and, also, Saturday night should be included. Succoth might be as good a time as Shabuoth.

Mr. Abel: Cities were permitted to use their discretion with regard to the day; Sunday was merely recommended.

Mr. Abrams of Baltimore: The National Fund should print a list of its donors and active workers in its annual report.

Mr. Freed of Worcester: The National Fund is not sufficiently active in its old forms of collections, such as the the boxes, and should not institute new methods.

Mr. Wolf of New York: Each city may use the method best suited to it.

Mr. Gelman of Hartford: Each city should have one man for box collections.

Mr. Posner of New York: An itemized statement of disbursements should be contained in the Bureau's report.

Mr. Shelvin of Newark: Each city should have a National Fund agent, and elect a committee to work for the National Fund.

Mr. Abel: A statement of the disbursements of the American Bureau is contained in the Hauptbureau report.

Mr. Perlstein of New York: This is not sufficient:

Mr. Abel: The Bureau's disbursements was less than 14% of the income.

Mr. Benjamin of Providence: That is not sufficient; there should be an itemized statement.

Mr. Abel: The Bureau has no purpose in withholding this information from Zionists. In future years this will be done if I am connected with the Bureau.

Mr. Bayles of Rochester: Mrs. Meyers and Mrs. Rifkin of Rochester present the Convention with \$200 for one house for a Yemenite Jewish family.

Mr. Rosenthal of New York: Why has not the vacancy on the Bureau's Board, occasioned by the death of Mr. Lieberman yet been filled?

The Chair: The proper person has not yet been found.

Mr. Wiesen of New York: Why was not the Council of New York called upon for co-operation when the Bureau attempted to establish a body of volunteers?

Mr. Abel: Mr. Goldstein of the Council was invited.

Mr. Wiesen: One person, and an elderly one at that, is not enough for box collections; several young men should be employed.

Mr. Nowack of Louisville: The fifteenth day of Shebat should be set aside for the special sale of olive trees.

Mr. Israel Goldberg of New York: People should not be permitted to work for the National Fund who, through lack of understanding, misrepresent its purpose. Each Zionist should levy a tax on himself in the interest of the Fund.

Mr. Maniloff of New Orleans: The Bureau should employ travelling solicitors. He spoke of a plan for a large propaganda.

The Chair: Suggestions, having the signature of seven delegates, may be framed in the form of a resolution and presented to the Resolutions Committee to be laid before the Convention.

Mr. Lisitzky: Moved to close discussion, which was done. Motion made, seconded, to accept the report. Carried.

Mr. Charles Cowen of New York, as Chairman, reported for the Resolutions Committee.

(1)—Unanimously resolved that this convention approves of the stand taken by the Actions Committee on the Hebrew Language question in Palestine.

Motion made and seconded to adopt this resolution. Carried.

Mr. Cowen for the Resolutions Committee:

"Whereas the recent language struggle has called attention to the importance of carrying on the educational activities in Palestine under Zionist auspices, and

"Whereas a Jewish University is about to be established in Palestine,

"Be it resolved that the Actions Comite be urged to appoint a Central Bureau consisting of a committee in Palestine and representatives of the Federations, and

"Be it further resolved that all monies collected for all educational activities in Palestine be forwarded to the Palestine Schools Fund Committee, and

"Be it further resolved that all monies collected shall be distributed with regard to the needs of elementary, secondary and vocational institutions and life and labor in the land."

Mr. Frankel of Newburyport, Mass.: America cannot dictate the policy of Education in Palestine.

Mr. Fishman of New York: The adoption of such a resolution would result in a repetition of the Curatorium situation, and would also reflect discredit on the Actions Comite.

Mr. Cowen: It would not reflect discredit on the Actions Comite inasmuch as the Actions Comite never presumed to cope with this matter to any greater extent than was forced upon it. The demands made upon a Federation should not be greater than it can cope with, and the Federation itself can decide its capacity best.

Rabbi Kohn of Baltimore: The problems of Palestine education are national not local.

Miss Szold of New York: The resolution will not work to eliminate the Actions Comite. The power of Palestine education should not be vested in Palestine. So long as it is necessary to have a Zionist movement outside of Palestine, so long will it be necessary to have representation from the Gulus.

Mr. A. B. Goldberg of New York: Although one can agree with the motives that prompt this resolution, objection must be taken to it. It is impossible for an international organization to attend to matters of education. The thing that can be done is to make a declaration of principles according to which these schools should be conducted and this, in

fact, has already been done by the last meeting of the Actions Comite. It is true that foreign countries should not serve only in the capacity of "purse" to Palestine, yet it is not within their province to interfere in activities not under their jurisdiction.

Dr. M. M. Kaplan of New York: The influence of the Federations would tend to transfer the currents of Gulus life into Palestine, and defeat its own purpose.

Mr. Nowack of Louisville: The Actions Comite already being representative of the different Federations, the power to control Palestinian education vested in it, makes the resolution unnecessary.

Mr. Lewin-Epstein: Palestine should work out its own problems—whether educational or otherwise. Authority to dictate, if accorded to outsiders, will lend to the furtherance in Palestine education of an air of philanthropy. In Palestine itself there are Jews of all countries, and a national body could be formed in Palestine itself.

Mr. De Haas of Boston: The preamble to the resolution would obviate discussion. Motion made, seconded to read preamble.

Motion made, seconded, to refer resolution back to the Resolutions Committee, for reconstruction. Carried.

Adjourned at 6 P. M.

THIRD SESSION.

(Jewish Young Men's Association, Monday, June 29, at 9:30 A. M.)

The Chairman had read the communications from Max Margolies of Cape May, Morris Neaman of Pittsburgh, Harry Caplan of Etna, Agudath Zion of San Francisco, Rabbi B. A. Litcher of Far Rockaway, Bernard G. Richards of New York, Congregation Ahawath Sholom of Fort Worth, Bnai Zion Alliance, Norfolk, Sons of Israel Lodge of Rochester, Toronto Zionist Council, Philip H. Bregstone, Zochrei Zion Gate, of Fargo, Rabbi Adolph Gold of Brooklyn, Zionist Council of Pittsburgh, Central Committee Poale Zion of America, Kadimah Society of Chicago, Zhaarai Zion and Zeirei Zion of Worcester, Hoachoozo One of Chicago, Atlanta Zionist Society, Hoachozo B of Chicago, Tifereth Zion of Lynn, Rev. H. H.

Rubenowitz of Roxbury, Agudath Chovevi Zion of Newark, Rabinovitch of Cleveland, Ahawath Zion of Memphis, Hamizrachi, Cleveland Zionist Council Seventeenth Convention of Roumanian Jews, Hatechia of Chicago, Agudath Zion of Springfield, Ahavas Zion of Washington, Dr. N. Mosselsohn of Portland, Oregon, Mizrachi Central Bureau of America, Nathan Kaplan of the Knights of Zion of Chicago, Mr. M. Abrams of the Knights of Zion of Chicago, Nathan Straus.

Dr. Ruppin, of the Palestine-Amt, wrote:

Letter from DR. RUPPIN

"We wish to send you our heartiest greetings and hope that the proceedings of your annual convention will be successful and help to bring the Zionist movement in the United States another great step forward. It would give us great satisfaction to be able to prove to the Jewish community of Palestine that our friends in America are alive to their duties towards Zionism and use their annual gathering for the purpose of deliberating earnestly such schemes as are apt to further our practical work of colonization.

"There is no need of telling you that our work here is going forward with giant strides, and that the last years have brought results which have raised the prestige of our movement throughout the world. There are now several new undertakings on foot which are waiting for support on the part of devoted Zionists in America and Europe.

"One of the tasks which we have set ourselves for the nearest future is the exploitation of the wealth of minerals, which the country possesses. Experts and business men have fully recognized the importance which a Society founded with the object of establishing a health resort near the warm springs of Tiberias would have for the work of Jewish colonization. We now have a chance of founding a bathing place on the spot where 2,000 years ago the Kings of Judah bathed and of which Flavius Josephus tells us in his annals. We send you all the particulars of this plan in a separate

letter and should be very glad indeed if the Delegates would give this matter their special attention.

"Another important matter which we are just now contemplating is the establishment of new Jewish townships in Palestine. We have bought land in Haifa, Jerusalem, and Tiberias and wish to build there new quarters similar to Tel Aviv, which, as you know, has become the centre of the new Jewish community in Palestine. In consequence of the ever-increasing Jewish immigration, the creation of such townships has become an urgent necessity, and it gives us a chance to employ hundreds of Jewish labourers. We think an American society with a capital of 200,000 or 300,000 Pounds sterling ought to take this matter in hand, Americans having more experience in this kind of work than other people. We trust that this matter will come up at your convention for thorough deliberation.

"We need not tell you that the Hoachooza Movement is constantly growing and begins to take root also in other countries. The American colony Poriah is a living example of the energy and ability of American Jews, and other colonies of a similar character will soon be established. We have no doubt that it is possible to found in every larger American city an Hoachooza Society, so that in a few years we shall see here a large and very useful element of American colonists, who will also encourage the Jews in other countries to come out here and carry their Zionist theories into effect. A pamphlet on the practical value of the Hoachooza Societies will soon be published and serve as a means of propaganda. Please let us know what this convention has resolved with regard to the promulgation of the Hoachooza Movement.

"The educational work is going on in a satisfactory manner. The enthusiasm with which our friends in most countries have responded to our appeals has made it possible for the Zionist Organization to save our children from the danger of receiving an unnational education, and although the maintenance of the new schools will demand further great sacrifices, we have no doubt that we shall be able to maintain them, add new institutions to the existing ones and develop a whole system of Jewish schools

on a nationalistic basis. We must confess that we feel somewhat disappointed at the lack of response to our appeals in America: we earnestly request you to consider the great importance of this question for the future of our work of colonization, and to arrange, at this convention, a collection on behalf of the schools which comes up to the due expectations of our teachers and pupils.

DR. RUPPIN.

Mr. Lisitzky of Buffalo, N. Y.: Motion made and seconded to refer the same to the Resolutions Committee. Carried.

Mr. Julius Meyer reported for the Credentials Committee, as its Chairman: 129 Registered delegates, 52 Cities represented, 24 States represented.

LIST OF DELEGATES.

Executive Committee.

Louis Lipsky, Chairman; Bernard A. Rosenblatt, Honorary Secretary; Charles A. Cowen, Jacob Fishman, Elisha M. Friedman, Benj. Pearlstein, Dr. D. de-Sola Pool, Louis Robison, Hyman R. Segal, Israel I. Wolf, Sundel Doniger, Israel Goldberg, S. Abel, Ab. Goldberg, George Lubarsky.

Delegates.

Birmingham, Ala., Tikwath Zion, A. H. Fromenson.

Hartford, Conn., B'nai Zion, M. D. Gelman.

Washington, D. C., Ahawath Zion, D. Alpher.

Atlanta, Ga., Atlanta Zionist Society, N. I. Habib.

Columbus, Ga., Sons & Daughters of Zion, Rev. S. Manchester.

Savannah, Ga., B'nai Zion, Dr. H. M. Kallen, Miss Elizabeth Lefkowsky.

Louisville, Ky., Louisville Zion Society, Rabbi A. Nowack, Mrs. S. D. Solomon. Mevassereth Zion, S. Shapinsky.

Newport, Ky., Newport Zion Society, Miss Emma Cohen.

New Orleans, La., Ohavey Zion, Jacob Maniloff.

Baltimore, Md., Kadimah Chapter, Mrs. Emil Crockin, Miss Grace H. Blondheim.

Baltimore, Md., Ohavey Zion, Mrs. Gussie Levin, Rabbi Eugene Kohn, Is-

rael Fine; Hatechiya, Israel Kurland; Tifereth Zion, Israel A. Abrams.

Boston, Mass., Tifereth Zion, M. Stroyman; Zion Association, Julius Meyer, M. Goldstick.

Newburyport, Mass., Degel Machne Jehudah, S. Frankel.

Holyoke, Mass., Sons of Zion, Rev. M. Kowalsky.

Springfield, Mass., Agudath Zion, L. Bernstein.

Worcester, Mass., Shaare Zion, Rev. Mayer Freed, Mrs. Syra I. Feingold; Zhiere Zion, M. I. Silverman.

Detroit, Mich., Kadimah, Samuel Sarason; Yavne Society, David W. Simons, I. L. Scheinman.

Kansas City, Mo., Bonei Zion, Rabbi S. Levin; Tifereth Zion, Dr. J. L. Mag-nes, Rev. H. Masliansky.

Portsmouth, N. H., Degel Zion.

Newark, N. J., Zion Association, Benedict Shelvin.

Newark, N. J., Ruth Chapter, Sarah Kussy; Hatechiya, Jacob Kaplan.

Utica, N. Y., L'Maan Zion, Morris S. Capland.

Cincinnati, O., Ohavey Zion, Max Manishevitz, Sylvan G. Robison; Cincinnati Zion Society, Leo Steinberg.

Cleveland, O., Zion Association, Dr. I. J. Biskind, Max E. Katz; Shoshannah Chapter, Mrs. I. J. Biskind, Anna R. Ber-

man.

Oklahoma City, Okl., B'nai Zion, I. M. Rosenthal.

Greensburg, Pa., B'nai Zion, I. Kahanowitz.

Johnstown, Pa., Tikwath Zion, Miss Minna Kahanowitz, Edward Zasofsky.

Philadelphia, Pa., Friends of Zion, David L. Saks, Dr. B. L. Gordon; Rebecca Graetz Chapter, Sadye Gorchow; Aids of Zion, David J. Galter.

Pittsburgh, Pa., Kadimah, Morris Ber-

man, Louis H. Cadison, Morris Maser, Sarah Treelisky; Sisters of Zion, Dr. Pauline H. Horovitz; Tifereth Zion, M. L. Avner, Hyman Sapeer, Dr. H. L. Eber; Zion Literary Society, Pauline Neaman.

Providence, R. I., Patriots of Zion, Samuel Benjamin.

Columbus, S. C., B'nai Zion, Ruth Fromenson.

Chatanooga, Tenn., Ahawath Zion.

Albany, N. Y., Sons and daughters of Zion, N. Brenner.

Brooklyn, N. Y., Degel Zion, I. H. Rubin.

Buffalo, N. Y., Ohavey Zion, E. Lisitzky, M. Fagin.

New York City, Austro-Hungarian Zionists, Sam Wiesen, Morris Kramer; Hadassah Chapter, Daughters of Zion, Sophia Berger, Rose A. Herzog, Nettie Illoway, Rose Jain, Mignon Levine, Mrs. B. A. Rosenblatt, Jessie Sampter, Ada Schwab, Alice L. Seligsberg, Henrietta Szold; Harlem Zionists, Harris B. Rothkowitz; Emunath Zion, Louis Freedman; Maccabaen Zion Circle, Max Kadushin; Zion Association, Meyer Goodfriend, E. W. Lewin-Epstein.

Rochester, N. Y., B'nai Zion, Saul Carson, Rabbi S. Sadowsky, Abraham Bayles, Marcus Kahn; Nechomas Zion, Mrs. Bertha Kahn.

Schenectady, N. Y., Moriah Zion Association, Ph. S. Naumoff, Nathan Sahr.

Syracuse, N. Y., Kadimah, Rabbi Adolph Coblenz; Syracuse Zion Society, Mrs. S. D. Solomon.

Troy, N. Y., Daughters of Zion.

Memphis, Tenn. Ahawath Zion.

San Antonio, Texas, B'nai Zion, S. Epstein.

Houston, Texas, Sons and Daughters of Zion, Bella Pevsner.

Norfolk, Va., B'nai Zion Alliance, S. M. Jaffe, J. Saks.

Cleveland, O., Sisters of Zion, Ph. Finkelstein, Rabbi Max Rot.

Chicago, Ill., Knights of Zion, Max Shulman, Bessie Shulman, H. Kranz, I. S. Privulsky, Oscar H. Altshuler.

New York, Order Sons of Zion, Morris Schoen, Jacob deHaas, I. Jarcho, Ed. Goldstick, J. Ish-Kishor.

The Zionist Council of New York is not entitled to representation; out of courtesy to that organization, however, Mr. Henry Eiser was permitted to act as its delegate, without the right to vote.

Discussion arose with regard to the seating of Rabbi Meyer Waxman and David Tierkel which, by vote, terminated in the election of Rabbi Waxman to represent the Knights of Zion and David Tierkel, the Friends of Zion of Philadelphia.

Mr. Goldstick of Boston: Motion made,

seconded, to accept report of the Credentials Committee. Carried.

The Chair: It is necessary to explain to the delegates that there was no intention present in the Executive Committee report to cast doubt as to the remittances of money for the Bezalel, collected through the efforts of Madame Pevsner, which did not pass through the Federation office. Our report must confine itself, however, to only such sums as the office has specific record of.

The Chair: The Annual Henrietta Szold prize of \$50 for the best essay is awarded to Samuel Roth of New York: the subject of his essay being "The Influence of Zionism Upon American Jewish Life."

Judge Jacob H. Strahl rendered the report for the Zion Press Association:

"I am pleased to report that during my term as president, the advertising increased \$2548.00 and the circulation increased over 3000. We dispensed with the services of an advertising agent, delegating the work to our business manager at a saving of over \$1,000.00.

"We inaugurated seven columns per page instead of six, thus making each edition 56 instead of 48 columns, devoting four more columns to reading, four more to advertising, thereby increasing the advertising \$28.00 all of which at a cost of only \$5. more for printing.

"By introducing the seven columns and dispensing with an advertising agent, we were enabled to put forth the paper on a profit paying basis and I report with great satisfaction that in my opinion next year will show a net gain.

"We conducted for the first time in the history of Zionism a daily during the entire Zionist Congress. This daily met with wonderful success and was in great demand. Newsboys received as high as five cents a copy. The public clamored for the daily regardless of price. While we lost about \$350.00, I am satisfied that with our own linotype machines and properly organized and equipped editorial and business staffs, a daily would be a paying proposition, equal to if not greater, than the money-making power of any Yiddish daily in the city of New York, besides being the greatest possible propaganda for Zionism. The daily must, and will come sooner or

later. The time is ripe to start it now and thereby be fully prepared, in excellent working order, for our next International Congress in 1915.

"While *Dos Yiddishe Folk* has about \$4,000.00 in assets, and about \$3,000 thereof is, and always will be, outstanding. Against this outstanding, exists a chronic indebtedness of about \$3,600.00 which I found on entering upon my duties. The very best you can expect from a weekly is that it will pay its running expenses and perhaps the interest on the aforesaid indebtedness, which indebtedness is a hindrance and prevented the paper from showing better results this year. The business manager, Mr. David B. Tierkel, was forced to run around and devote considerable valuable time in financing and securing extension of notes and even then were it not for such officers of the newspaper as Israel Matz and Boris Grabelsky, who assumed personal responsibility and also put their hands in their pocket, the paper would have been a thing of the past on more than one occasion.

"My recommendations are to get the back indebtedness out of the way and give the new President a clean bill of health and a fighting chance to do something. Turn your paper into a daily; the daily must come sooner or later. Do it now. Let the subscriptions on account of the daily be used to pay off the back indebtedness.

"In conclusion, I wish to say that I thank you for all the interest manifested, but I feel, in justice to the paper and myself, that I cannot give all the time necessary and therefore respectfully ask not to be re-elected, promising, however, to my successor, the benefits of my experience in connection with *Dos Yiddishe Folk*."

Mr. Tierkel proceeded with a more detailed financial report.

The report of Mr. R. Kesselman, accountant, was presented, with his recommendations which were as follows: That the bank account should under no circumstances be overdrawn, and that a proper system of accounts be introduced; the figures, as rendered, are according to the statements of Mr. Tierkel—the condition of the books making it impossible for one to render a clear report.

Mr. Avner of Pittsburgh: Motion made, seconded, to receive report.

Discussion deferred.

Mr. Charles Cowen, for the Resolutions Committee:

Be it resolved that the Actions Comite be urged to establish a Bureau of Education for Palestine which shall be a department of the Inner Actions Comite. The Bureau shall be constituted as follows:

1. Its personnel shall be composed of representatives of: (a) The Jewry of Palestine; (b) The Actions Comite; (c) The various Federations.

2. Its Chairman shall be a member of the Inner Actions Comite.

3. The representatives of each group shall be chosen by their respective constituencies.

4. The functions of the Bureau shall be divided as follows: (a) The Palestinian representatives shall constitute an Administrative School Board, to be headed by an expert director; (b) The remaining members of the Bureau shall act as an educational commission with the supervision of and the responsibility for the budget.

Yiddish translation called for; submitted by Mr. Ab. Goldberg.

Mr. Fromenson of Philadelphia: Motion made, seconded that there be no further discussion, in view of the previous discussion.

Dr. Pool: This being an entirely new resolution, discussion is in order.

Miss Szold: The makers of this resolution are accused of desiring to tie a string to Palestine. That is true, but the object is rather that by it we of the Golus be pulled to Palestine, than that we pull them to us. The greater Jewish problem lies in the Golus, and the solution thereof depends upon the spiritual resources in Palestine, and vesting the educational responsibility partly in us will serve as an inspiration. The resolution is not intended to eliminate the Actions Comite, since the Committee formed by the Federations is to serve as a subservient power. Jewish education in Palestine is the concern of all of us.

Mr. Fromenson of Philadelphia: Motion made, seconded, to adopt the resolution. Carried by a vote of 77 against 18.

Mr. Charles Cowen for the Resolutions Committee: Resolved that all the collections in the United States for Palestinian educational institutions be for-

warded to the Palestine School Fund Committee of the Federation.

Mr. Kahanowitz of Johnstown: Are Talmud Torahs included?

Mr. Cowen: The resolution refers to such educational institutions as we control.

The Chair: The Resolution is not clear.

Mr. Shelvin of Newark: Motion made, seconded, to refer Resolution back to the Resolutions Committee. Carried.

Discussion reverts to *Dos Yiddish Folk's* report. A delegate asked for an explanation with regard to the bad management of *Dos Yiddish Folk*.

Mr. Saks of Philadelphia: The management does its best. The fault lies rather in the editorial end of the publication.

Mr. Goodfriend of New York: Could not the deficit be referred to the Budget Committee, and the delegates say to what extent they will give their support?

Mr. Stroyman of Boston: Since the publication finds so much financial difficulty as a weekly, what ground is there for considering the issuance of a daily? The *Folk* does not contain sufficient news nor is it sufficiently Zionist.

Mr. Kahanowitz of Greenburg: News can be gotten from Yiddish dailies; the purpose of the *Folk* is Zionism, and as such it serves well.

Mr. Carson of Rochester: The *Folk* should not contain advertisements detrimental to the interests of Zionism. The reading matter is sometimes not Zionist. Continued threatening letters which are received even after bills are paid, indicate bad office management.

Mr. Shapinsky of Louisville: Were the demand for a Yiddish weekly strong, the support would be accordingly; the funds therefore, expended on the *Folk* should rather be devoted to THE MACCABEAN.

Mr. Robison of New York: It cannot be doubted that the *Folk* is a good propaganda medium for the Yiddish-speaking element; from the report of the accountant it cannot be doubted that the management is bad; it should be permitted to continue as a weekly under improved management, and provision should be made for clearing the deficit.

Mr. Posner of New York: No suggestions are made by Judge Strahl and Mr.

Tierkel as to methods for clearing the debt and improving the finances.

Mr. Eiser of New York: A committee should be appointed to devise a way for clearing the debts.

Mr. Abel of New York: It will be difficult to interest men of influence in *Dos Folk* so long as it has debts attached to it. Zionists should pledge themselves to meet the debts to the amount to which they are able, sending their pledges to the Federation office, which office shall keep the pledges until the entire amount is met.

Mr. Ab. Goldberg of New York: The difficulty with *Dos Yiddish Folk* is entirely a financial one; all criticism is unjustifiable; with proper pay, capable contributors could be attracted.

Motion made, seconded, to accept report. Carried.

Mr. Fromenson for the Resolutions Committee, in the absence of Mr. Cowen: Resolved, that the voting power of the stock held by the Federation of American Zionists in the Zion Press Association, be vested in the Chairman of the Executive Committee.

Resolution unanimously adopted.

Mr. E. W. Lewin-Epstein of New York reported on the Palestine School Fund: Support from the United States, as compared with Russia and Austria, etc., is very small, about \$2,000 having been collected. In view of the importance of the matter, Zionists should work more diligently for it; each city should appoint a committee; congregations and lodges should do summer work.

Adjourned at 1 P. M.

The afternoon was turned over to the Daughters of Zion for its sub-convention.

FOURTH SESSION.

(Tuesday morning at 10.30, June 30, at the Jewish Young Men's Association)

The Chairman had read communications from the Jewish National Workers Alliance, Fred Goldentyer of Philadelphia, Texas Zionist Association. Zion Camp 62, Degel Zion Camp of Holyoke, Morris Krater and Julius Haber at Karlsbad, Young Men's Hebrew Association of Bridgeport, Zion Literary Society of Chicago, Ahawaser of Cincinnati, Knights of Zion of St. Louis.

Mrs. Bernard A. Rosenblatt reported for the *Young Judaea*: The publication has a circulation of from 4000 to 6000. A series of papers in booklet form, on Zionism, are to be published in the Fall. The magazine should have a Hebrew supplement. The Federation should take full charge of the *Young Judaea*.

Motion made to accept report. Seconded.

Dr. Schaffer of Baltimore: The *Young Judaea* should not contain statements offensive to the orthodox element.

Mrs. Rosenblatt: That is not the policy of the *Young Judaea*. If specific charges can be made, the *Young Judaea* will be glad to know.

Mr. Sundel Doniger reported for Young Judaea: Convention held at Newark, Sunday, June 21, 90 delegates present. Two offices were conducted during the year—one in Boston in charge of Mr. Samuel Rubin who did work outside of New York, and endeavored to strengthen the movement in the East, and one in New York, which carried on the main work. Three leaflets were issued—two in English and one in Yiddish—descriptive of Young Judaea's work and aims. Young Judaea took a creditable share in the work of Flower Day for the National Fund. During the year, the National Fund collections aggregated \$429.91; this excludes the collections by clubs affiliated in the last nine months. Young Judaea, to continue with its work, must be in full charge of the Federation and \$2,000.00 provided for it. 29 clubs added during the year: several workers' meetings held; a committee of 5 elected at Young Judaea convention to work out a comprehensive program for education work, to be followed by Young Judaea circles; three leaders' training classes were conducted; total receipts amounted to \$493.88 exclusive of the receipts for the *Young Judaea*.

Motion made to accept report. Seconded.

Mr. Cowen for the Resolutions Committee:

Resolved that there be established a Department of Junior Work and that this department assume the directions of the work of Young Judaea; and be it further resolved that the Chairman of this department be a member of the Executive Committee; and be it further resolv-

ed that the sum of \$1,000.00 be set aside out of the budget for the coming year toward defraying the expenses of this work.

Dr. Kallen: Amendment: The Budget Committee should provide \$1,000 and the delegates and friends the deficit.

Resolutions adopted; with amendment.

The Chairman read a letter from Miss Anna Stavsky who urged the establishment of a Girls Vocational or Trade School in Palestine.

Miss Stavsky's letter read as follows:

A Vocational School for Palestine.

To the Convention,

"Since you have been assembled for the avowed purpose of improving conditions in Palestine—especially in the field of education, let me advise you as to what seems best and of greatest importance to that country to one who has spent seven years there and taught in the School of the Ika at Petach Tikvah for six years.

"Whatever else might be necessary for Palestine, whatever improvements you might have been contemplating, whatever projects you may have to add to the glory of your venerable convention, nothing can be compared to the great goal I have in view, namely the establishment of a Vocational or Trade School for Girls in Palestine. Nothing can be compared in importance. To me the necessity for such a school stands out as a glaring defect in the economic conditions of the Holy Land.

"What I am here advocating is not the result of idle contemplation but a direct inference from practical experience. While teaching there I found that there were thousands of poor parents, having daughters at home, who were of no possible help to them. These parents regard their daughters as parasites on the community, little dreaming that by the application of diligent instruction in the arts of needlework they can be made valuable sources of income to them. The founding of such a school would elevate thousands from the jaws of poverty to lives of contentment, it would improve the material welfare of Palestine and would mark the present convention, at least in the eyes of thousands of these poor parents, as the most notable gathering in recent years.

In conclusion, let me state all this

wonderful work can be set on foot by the foundation of a small fund which will rapidly be increased by other bodies as well as by ourselves. It does not involve fabulous sums. It is easily within your scope. If you are earnest and sincere in your work, and I am sure you are, you will give this letter your closest attention. The establishment of such a school is the aim of my life,—I have come to America for that purpose alone.

Very respectfully yours,

ANNA STAVSKY.

Mr. Meyer of Boston: Should be turned over to the incoming Executive Committee for consideration.

Miss Stavsky: The matter is sufficiently important to be considered carefully.

Referred to a committee of persons acquainted with Palestinian conditions.

Mr. Henry Hurwitz of Boston, received permission from the Chairman to address questions to Dr. Schmarya Levin as representatives of the Inner Actions Comite. Mr. Hurwitz asked to be informed as to whether or not the Actions Comite has any definite political policy in its Palestine work, what its attitude was regarding the issue of capital and labor.

Dr. Levin: To one who can see beneath the surface, the political incentive behind the struggle for the Hebrew language in Palestine, is apparent; and the ultimate victory of Hebrew is of distinct political significance. During the time of the fight, a Turkish official asked of Dr. Levin that, to restore the peace, although he recognized the first right of Hebrew, German should be given the preference. In this recommendation of diplomacy, coming from a Turkish Official, can be scented the appreciation of the Turkish government of the strength of the Zionist movement in that country. And the victory of the language has tended to the recognition of the Jewish nationality by circles where consideration of it never entered before, such as the socialists and other radical bodies. During the time of the fight, the Actions Comite was engaged eighty percent of the time in other political maneuvers, which cannot be public property.

Land in Palestine is to be bought

cheaply and the Zionist movement ought to avail itself of the opportunity; the economic resources of Palestine are limitless. Never before was the Turkish government more friendly disposed towards Zionist aims than at present. The establishment of a Jewish University in Palestine is imperative so that the Jew turned away from higher education by Russia, may have Palestine instead of the Golus to turn to. There should be closer relations between American and European leaders.

So far as the policy of the financial institutions in Palestine are concerned, the Comite cannot be held responsible for all of them, inasmuch as the responsibility is divided.

The faith of Jews in Zionism should be strengthened by the consciousness of the fact that the revival of Jewish nationalism is only one phase of the awakening of the Orient.

The Actions Comite has a definite political program: Pan-Oriental in character.

By request of Dr. Hurwitz, a committee consisting of Dr. Kallen, Mr. Cowen, Mr. Shelvin, Mr. Robison, Dr. Hurwitz, Mises Szold and Seligsberg, was appointed to speak with Dr. Levin on the subject at another time.

Mr. Charles Cowen for the Resolutions Committee:

Resolved that the name of Dr. Levin be entered in the Golden Book, as a token of appreciation of the Convention. Carried.

"Resolved that the resolution of confidence in the Inner Actions Comite on the Hebrew Language question, be cabled to the Actions Comite." Carried.

Resolved that the organizations collecting funds for educational activities in Palestine, be urged to remit their collections to the Palestine Schools Fund Committee of the Federation for transmission to the Actions Comite. Carried.

Resolved that this Convention recognize with pleasure the recent creation of Mizrahi groups in this country, and that the Federation of American Zionists confer with the representatives of the Mizrahi in America with a view of establishing closer relations between the two organizations.

Dr. Schaffer: Asked to talk on the subject of the Mizrahi.

The Chair: It should be confined to the resolution before the house.

Mr. Steinberg of Cincinnati: The attitude of the Mizrahi convention was antagonistic towards the Federation.

Mr. Pearlstein of New York: The discussion is out of place.

Mr. DeHaas of Boston: Dr. Schaffer should be given a chance to talk.

The Chair: Granted Dr. Schaffer ten minutes.

Dr. Schaffer: The Mizrahi Federation is a necessity owing to the friendly attitude of the American Federation towards the orthodox element in the past.

The Chair: This does not bear on the resolution in question.

Dr. Magnes of New York: Dr. Schaffer should be given an opportunity to talk; the criticism may be necessary as an introduction.

The Chair granted Dr. Schaffer ten additional minutes.

Dr. Schaffer: That which occupied the Mizrahi convention part of the time was a debate as to whether or not the Mizrahi should pay to the Federation a per capita tax of 5c.; the convention voted against it, but \$100 was voted to be contributed to the Federation for literature. The feeling of the Mizrahi towards the Federation is a friendly one.

Dr. Kohn of Baltimore: The Mizrahi convention should be held at the same time as the Federation's—as a sub-convention, like that of the Daughters of Zion, so that the younger element—in sympathy with the Mizrahi principles—may participate in its deliberation.

Motion made to accept resolution. Carried.

Mr. Cowen for the Resolution Committee:

Resolved that this convention recommend to the Actions Comite that a member of the Administrative Committee of the Jewish National Fund, be chosen from the United States.

Mr. Eiser of New York: An American representative will not be abroad frequently enough, nor for a long enough period at a time to be effective.

Mr. Meyer: An American living abroad may be chosen.

Further discussion followed. The resolution was finally adopted.

Mr. Cowen for the Resolutions Committee:

Resolved, that in the opinion of this convention, it is advisable to arrange that the annual conventions of all Zionist organizations be held in one city, either following or proceeding the Convention of the Federation of American Zionists, and that the Executive endeavor to effect this arrangement.

Dr. Schaffer of Baltimore: Having all Conventions in one city will minimize the collections.

Mr. DeHaas: The movement suffers by the divided factions, and a joint convention would help.

Mr. Segal of New York: Amendment: That the resolution be referred to the Executive Committee for consideration.

Resolution as amended, adopted.

Mr. Cowen for the Resolutions Committee:

Resolved, that arrangements be made whereby addresses on Zionism be delivered at the conventions of the various Fraternal Orders. Adopted.

Resolved, that the Actions Comite be asked to send no propagandists or collectors of funds to the United States without the consent of the Federation of the American Zionists. Adopted by a vote of 49 to 33.

Resolved, that for the immediate encouragement of the industrial and commercial development of Palestine by the Jews, the Actions Comite be asked to issue to the various Federations, periodic and detailed reports upon the industrial and commercial possibilities and conditions in Palestine. Adopted.

Resolved, that a member of the Executive Committee be assigned to the task of increasing the number of special members contributing at least \$5.00 per annum to the Federation of American Zionists, the funds to be used for administration and propaganda.

Mr. Abel: It may be interpreted as an attempt to dictate to the incoming Executive Committee.

Mr. Cowen: The resolution is presented with the object of carrying out a recommendation in the Executive Committee report.

Mr. Abel: Amendment: the Executive Committee to devise ways and

means for increasing the special memberships.

Motion, as amendment, adopted.

FIFTH SESSION.

(Tuesday, June 30, 1914, at 2.30 P. M., at the Jewish Young Men's Association.)

Mr. Cowen for the Resolutions Committee:

Resolved, that a Committee of seven be appointed to consider the advisability of establishing a Yiddish Daily newspaper and an English weekly and also to consider the advisability of placing *Dos Yiddishe Folk* and THE MACCABEAN MAGAZINE, under one management; and that this committee be instructed to report to the National Executive Committee which shall have power to act upon their recommendation.

Dr. Pool of New York: Amendment: To include also the *Young Judaea*.

Mr. Rosenblatt of New York: The management of the English publication should be separate from that of the Yiddish.

Mr. Cowen: This is for you to consider.

Mr. Wiesen of New York: The matter of a Yiddish daily was discussed years ago. This Convention should discuss ways and means for its establishment.

Mr. Eiser of New York: It should be a daily paper and should take a friendly attitude towards the working man and in that way gain readers of the present dailies who would be attracted to it also because of Jewish qualities.

He answered the motion: This convention should favor the establishment of a daily, and the Committee of seven should find ways and means for its establishment, and report to the National Executive Committee, which body shall be vested with full power to act.

Mr. I. Goldberg of New York: Amendment of Mr. Eiser's Amendment: That an English weekly be included.

Madame Pevsner: In view of the fact that Zionism is gaining for itself the younger generation—which is English speaking—it is much more important that an English weekly be established than a Yiddish daily. And the English weekly should not be evidently Zionist, but should rather lend itself to general Jewish interest, with Zionism in the shadow.

Mr. Doniger of New York: Motion made, adopted to close discussion. Motion

made, seconded, to accept resolution as amended by Mr Eiser. Carried.

Mr. Cowen for the Resolutions Committee: Resolved that a propagandist be employed by the Executive Committee to tour the United States and that the sum of \$3,000 be set aside out of the budget of next year for that purpose. Adopted.

Mr. Cowen for the Resolutions Committee: Resolved that the Convention urge upon the Inner Actions Comite the advisability of according to this Federation, a percentage of the monies collected by it for all Zionist funds—exclusive of the National Fund.

Mr. Silverman of Worcester: In view of the fact that the collections by America are so small, no such request ought to be made. Motion made, seconded to adopt resolution. Carried.

Mr. Cowen for the Resolutions Committee: Resolved that the Federation of American Zionists recognize the good work of the Hoachoozos, and urges upon all Zionists to co-operate with the Hoachooza movement. Adopted.

Resolved, that a vote of thanks be accorded Mr. Louis Lipsky, the Chairman of the Executive Committee, for his good work during the year. Adopted.

Resolved, that this Convention express its thanks to Rochester for the kindness and hospitality extended to the delegates at this convention. Adopted.

Resolved, that this convention express its appreciation of the kindness and the courtesy extended to the delegates by the non-Jewish community of the city of Rochester, and by the Christian churches in this city. Adopted.

Mr. Meyer of Boston: Made motion to adopt as a resolution that portion of the Executive Committee which reads: "In view of the fact that American shekel-payers have frequently given mandates to Zionists living in Europe, who are not informed as to their views, we recommend to this convention the adoption of a rule to the effect that hereafter only American Zionists be given mandates to represent us at the Congress."

Mr. Cowen: Amendment: The word "rule" should be changed to "policy." Adopted with amendment.

Mr. Abel of New York: Made motion to adopt as a resolution, the legalization of Flower Day for the Sunday preceding Shabbath, with special provisions for cities where official permission for Sunday is difficult. Adopted.

Mr. E. W. Lewin-Epstein reported for the Budget committee: The Budget committee having taken into consideration the resolutions submitted enlarging the scope and extent of the Federation's activities, submits this budget for next year;

EXPENDITURES

Overhead	\$2,000.00
Salaries	4,500.00
Subventions	700.00
Propaganda	850.00
Organizer	3,000.00
Young Judaea	1,000.00
	<hr/>
	\$12,150.00

RECEIPTS EXPECTED

Income	\$4,250.00
Pledges	1,200.00
General Contributions	600.00
Jewish National Fund Bureau ...	1,500.00
Guarantee	2,000.00
	<hr/>
	\$9,550.00

This leaves a balance of \$2,600.00 to be raised from entirely new sources. We have reason to believe that if the suggestions for special membership, etc., be carried out, this additional amount can be raised. The organizer will also work for the National Fund Bureau, and the \$1,500 mentioned is half of the salary which that Bureau will meet.

Mr. Cowen: Motion made, seconded to accept the budget. Carried.

Mr. Bernard a Rosenblatt of New York for the Hoachooza conference.

All Hacchoozas united into central organization to be known as the "United Hoachoozas of America." Constitution adopted and the officers for the following year to be: Dr. B. L. Gordon of Philadelphia, President; Mr. A. H. Fromenson of Philadelphia, Honorary Vice-President; Mr. I. Jarcho of New York, Secretary; and Mr. L. Kehlman, Honorary Treasurer, and an Executive Committee consisting of the four officers and the following: Mr. B. Stone of Toronto, Mr. A. Simon of Cleveland, Mr. H. Sapeer of Pittsburgh, Rev. S. Manchester of New York and Max Shulman of Chicago. The object of the United Hoachooza is to spread the Hoachooza idea throughout America, to strengthen the work of the individual Hoachoozas, and to facilitate the work of the Hoachoozas in Palestine, and particularly to co-operate in in-

vestigating and purchasing of land. By unanimous vote, it was resolved to pay the Federation 10c. per annum for each member, 5c. of which is to be devoted to the Federation, and 5c. to Zionist publications.

Mr. DeHaas: Mr. Louis D. Brandeis, Mr. Charles Strecker and Mr. DeHaas are planning a tour to raise \$1,000.00 in connection with the American Palestine Company; one man has already pledged \$100,000, provided the remainder can be obtained; \$5,000 worth of the company's stock of the company—to go to the Jewish University in Jerusalem—has already been pledged for.

Mr. Shulman reported for the Knights of Zion: 17 new societies organized in the last six months. 11 lodges, not affiliated, pay shekel tax. \$500 voted them by an order. \$1,000 is contributed annually by the Knights of Zion to the Jaffa Gymnasium. The relations between the Knights and the Federation are very friendly.

Mr. Ish-Kishor for the Order Sons of Zion: The Order was instrumental in establishing Talmud Torahs in several cities. The last convention resolved to urge members to attempt to establish Hoachoozas in the cities in which they do not yet exist. Although the General Fund shows a deficit of about \$3,000, the Insurance Fund has \$37,000 to its credit, \$34,000 of which is invested in United States Bonds. The Order has taken steps to support in part also THE MACCABEAN; it has been helping *Dos Yiddische Folk*.

Miss Szold for the Daughters of Zion: I wish to make the report of our organization very short—merely to say that the women's societies that have affiliated themselves with the Federation of American Zionists, have adopted Palestine as their purpose, and have changed their name to "Hadassah" for all chapters, and we ask the convention to wish us Godspeed.

Mr. Avner for nominations Committee, reported:

Honorary President, Dr. Harry Friedenwald.

Chairman Executive Committee, Louis Lipsky.

Honorary Secretary, Bernard A. Rosenblatt.

Treasurer, Louis Robison.

Administrative Committee:—Louis Lip-sky, Bernard A. Rosenblatt, S. Abel, Charles Cowen, Abraham Goldberg.

Executive Committee:—Dr. D. deSola Pool, Jacob Fishman, Henry Eiser, Alice L. Seligsburg, Benjamin Pearlstein, B. G. Richards, Elisha M. Friedman, Sylvan Robison, Israel J. Wolf, Hyman R. Segal, Rabbi B. A. Lichter.

To represent Knights of Zion:—Nathan D. Kaplan, Max Shulman, Samuel Ginsberg, Judge Philip P. Bregstone.

To represent the Order Sons of Zion:—Mr. Joseph Barondess, J. Ish-Kishor.

To represent *Dos Yiddishe Folk*: For organization selection.

To represent the MACCABEAN: For organization selection.

To represent The Young Judaea: For organization selection.

To represent the Hadassah: For organization selection.

NATIONAL EXECUTIVE COMMITTEE.

Baltimore, Md.:—Louis H. Levin, Israel Abrams, Israel Brodie, Israel Kurland, Mrs. E. Crookin.

Boston, Mass.:—Louis D. Brandeis, Jacob deHaas, Rabbi H. H. Rubenowitz, Julius Meyer, Simon Rudnick, Henry Hurwitz.

Buffalo, N. Y.:—F. E. Lisitzky, Rabbi Max Drob.

Brooklyn, N. Y.:—Dr. Max Raisin, Michael Salit, Victor Schwarz.

Chicago, Ill.:—B. Antonov, Bernard Hurwich, H. Steinberg, H. L. Meites, Miss Anna Levin.

Cleveland, Ohio.:—Rabbi N. H. Ebin, Rabbi S. Margolis, Mrs. I. J. Biskind.

Cincinnati, Ohio.:—A. Friedman, Nathan D. Isaacs, Dr. R. W. Miller.

Denver, Colo.:—Dr. C. E. H. Kauvar.

Detroit, Mich.:—I. L. Scheinman, D. W. Simons, Rabbi A. H. Hershman.

Kansas City:—Dr. A. S. Lehman.

Los Angeles:—Harry Fram.

Louisville:—Simon Shapinsky, I. Leo Wolkow.

Newark:—Leon Kohn, Sarah Kussy.

New York:—Prof. Richard Gottheil, Prof. I. Friedlander, E. W. Lewin-Epstein, Herman Conheim, Rabbi Jacob Kohn, Israel Matz, Rev. H. Maliansky, Dr. H. P. Mendes, Miss Henrietta Szold, Leon Zolotkoff, Rabbi Elias S. Solomon, Prof. S. Schechter, Dr. J. L. Magnes, Aaron Ratner, B. A. Rosenblatt, J. H. Rubin, Joseph Zeff, A. E.

Lubarskey, B. Shelvin, Robert D. Kesselman, Myer Goodfriend.

New Orleans:—Dr. Max Heller.

Philadelphia:—Dr. S. Solis-Cohen, Prof. Max L. Margolis, Dr. B. L. Gordon, Dr. Julius H. Greenstone.

Pittsburgh:—Sol. Rosenbloom, Henry Jackson, Maurice L. Avner.

Portland, Oregon:—Dr. N. Mossesohn.

Syracuse, N. Y.:—Rabbi Adolph Coblenz, S. D. Solomon.

Savannah, Ga.:—Rabbi Chas. Blumenthal.

Rochester:—Saul Carson, A. Bayles.

Texas:—L. A. Freed, Dr. S. Burg.

Washington, D. C.:—D. Alpher.

Worcester, Mass.:—Rev. M. Freed.

St. Louis, Mo.:—Dr. N. Golland, Dr. Alexander S. Wolf.

Milwaukee, Wis.:—Rabbi S. I. Sheinfeld.

Des Moines, Iowa:—Dr. D. Unger.

Sioux City:—Dr. M. Waxman.

Mr. Fromenson: It should be explained that the criticism of *Dos Yiddishe Folk* did not apply to the individual directors of the Zion Press Association. Made motion, second, to extend a vote of thanks to the directors of the *Folk*.

Vote taken on elections: Dr. Friedenwald elected unanimously, Mr. Lipsky elected unanimously.

Mr. Friedman read a resolution for Mr. Lisitzky: Whereas the Zionist idea has progressed greatly in the past few years and the field for greater activities has been prepared, therefore be it resolved that the administration shall consist of an executive board, consisting of president, secretary, treasurer, chairman of shekolim; chairman of organization and propaganda; chairman of publication; chairman of Palestine work; chairman of junior work; chairman of shares; chairman of education—and, be it further resolved that the entire executive board shall be elected annually by the delegates at the annual convention.

Submitted by New York, Washington, Baltimore, Worcester, Boston, Buffalo, Pittsburgh, Utica, Springfield.

After discussion—resolved that those in favor of the resolution, advise the Federation three months in advance of next

year's Convention, so that an amendment to the constitution may be considered.

Mr. Rosenblatt: Asked to be relieved from service as Honorary Secretary for next year.

Mr. Goodfriend: Asked not to serve on the National Executive. Rabbi B. Lichter unanimously nominated in Mr. Goodfriend's place.

Mr. Meyers: nominated Mr. Benj. Pearlstein on the administrative. Mr. Pearlstein declined to serve.

Mr. Fishman: Moved, seconded, the acceptance of the Administrative Committee as given. Carried.

Mr. Kramer: Nominated Mr. Morris Kurz of New York for the Executive.

Mr. I. Goldberg: Nominated Rubin Posner, of New York for the Executive.

Vote taken on election of Executive Members. Results in the election follows. Dr. Pool, Mr. Fishman, Mr. Eiser, Miss Seligsburg, Mr. Pearlstein, Mr. Richards, Mr. Friedman, Mr. Wolf, Mr. Segal, Rabbi Lichter, Sylvan Robinson.

Mr. Meyer raised question with regard to Henry Hurwitz. Question was raised with regard to Rabbi Margolies of Cleveland.

Mr. Fromenson was nominated for Philadelphia on the National Executive. Mr. Hurwitz was elected. Rabbi Margolies was elected. Mr. Fromenson was elected.

Rabbi Sadowsky delivered a closing talk for Rochester.

Madame Pevsner was called upon to speak. Her remarks were directed against the administration for lack of recognition of her as a Zionist, and of her work.

The Convention was closed with the following address by Mr. Louis Lipsky, the Chairman:

"A new life has come to Zionism in this country, and it is manifested in this convention. A great deal of the spirit is due to Dr. Levin, and to his presence is due a great deal the sentiment that was created—and that sentiment was contributed by the delegates.

"I wish to say in regard to the administration which you have elected, that if you have seen faults in the management you must not attribute it entirely to the officers. We have worked in the last three years for the upbuilding of a democratic organization; we have had to deal with prejudices among the masses; we have had to deal with peculiar ideas among Zionists themselves. We have substituted work for talk. If what has come out of the Federation has not always had clearness, you must remember that we represent a composite of ideas; the Federation is a number of men—each man contributing *himself*. In the making up of this composite, things occur that do not appear clear, for which not one will take the blame, for you must remember that you have submitted a benevolent autocracy with a democracy and must take the consequences. I hope during the coming year, that the Zionists themselves will see clearly that in the organization we need not only activity, but intelligent, and sincere and devoted activity. We in the course of our development, must see clearly that what we must rid ourselves of is exaggeration and sensation—and this goes to make up responsibility in an organization. I hope and trust that all the delegates in their everyday Zionist conduct, will appreciate their responsibility as Zionists and as members of the organization."

Singing of the Hatikvah. The Convention adjourned at 5:30.



The Mass Meeting

The largest Jewish mass-meeting ever held in Rochester was the mass-meeting of the Zionist convention on Sunday evening, held in Convention Hall. The hall has a seating capacity of over 4,000, and every seat was taken, many hundreds standing in the aisles, and hundreds being turned away.

The speakers of the evening were the Rev. Hirsch Masliansky, Dr. J. L. Magnes, and Dr. Schmarya Levin. Louis Lipsky acted as chairman.

Dr. Levin devoted himself to an eloquent exposition of what the language controversy in Palestine signifies to the Zionist movement, and he dwelt also upon the political value of the establishment of Hebrew as the national language. His oration was punctuated with brilliant sallies of eloquence, and many anecdotes and historical allusions.

Dr. Levin said in part:

"Speaking to-day of the Jewish emancipation movement, we do not have to come before the public with abstract theories, dictated solely by feeling or reason. We are in a position to refer to facts and to cite the results of experiments of many years. We can point to a Jewish yishub which, although it has not as yet attained large proportions, may be considered the primordial cell of the Jewish community of the future, arising in the country of our forefathers and of our longing.

"For about five years, as long as the wanderings of our forefathers in the desert, the process of the Jewish renaissance has now been going on. About forty years a small fraction of the scattered Jewish people has worked in the Diaspora, striving to create a new feature for their race, depending upon the progress made by mankind, but independent of the high-handed actions of single nations. It was a comparatively small number of blessed pioneers who plowed the soil of the old land. They planted vineyards and created new colonies and settlements and built schools, carried on by a common zeal and in the face of obstacles which often

seemed well-nigh insurmountable. Those who consider themselves clever and who go through life weighted down by pessimism, who work with yard-stick and balances and let cold-blooded reason guide their actions, sneered at the attempts of those who dared, sought and experimented. They prophesied nothing but misery and bitter disappointment, basing their prophesies upon a misunderstanding of the motives of the brave pioneers. They did not grasp the real source of the Jewish emancipation movement in which they saw a reaction against the oppression to which the Jews had been subjected in various countries. Electric light cannot be produced by pressing a button. To produce electric light stored up electricity and a wire through which this can be sent are necessary. And so the Jewish emancipation movement was not the result of oppression but of a natural impulse of the soul and of a historical longing. It was created, first of all, by the law of self-preservation which rules all peoples and which is the strongest incentive in all such movements.

"It is nothing short of remarkable how this small group of New Jews succeeded in centering the interest of their co-religionists in the whole world upon their endeavors. The number of the friends and antagonists of their movement is entirely out of proportion to the small group of workers whose antagonists leave nothing untried in their efforts to discourage them. Only one thing the friends and antagonists of the movement have grasped in common, i. e., that what is to be in Palestine is not to be a revival of the Diaspora life but something entirely new and different. The new yishub is striving for unity, a factor which was sadly missing in the Diaspora community.

"A people must have a community of its own, a soil which it tills and a language which it has common. A people who does not till its soil has no real possession, and no matter what its at-

tainments may be, no matter how strong it may be in number, it is comparable to the tree which figures in the sayings of our fore-fathers. This tree towers high and has many branches with shade giving leaves but its roots are weak and then comes a storm which fells it. No people in the process of rejuvenation can do without a language of its own. Some believe themselves to be able to master a strange language, but they are grossly mistaken, as it is the strange language that masters them. The language of a people is the expression of its life, while a strange language is comparable to an imprint that can be produced mechanically.

"These three great factors, namely a people, a country and a common language of its own are the elements of the new yishub, and so it is only natural that Palestine protests with all its might against endeavors to undermine these elements. This was best demonstrated when, on occasion of the last language discussion in Palestine, the banner-bearers of the extreme factions in regard to the future of the Jewish race clashed.

"After forty years of heartless criticism by our many antagonists we are now able to point to a settlement with almond and olive groves, to an efficient administration and good Hebrew schools, from the village school and teacher's seminaries at Jerusalem and Jaffa.

"When the movement was still in the making, doubters may at least have had a moral right to belittle our endeavors, but they surely cannot deny the existence of that which actually has been accomplished. Many of our antagonists may have gone to Palestine intending to condemn, only to admire 'Jacob's tents' as Bileam did.

"It was no easy task to till the stone-covered, neglected soil, and it was equally difficult to breathe new life into the ancient Hebrew language and to conform it to the necessities of every-day life. But it may be said without exaggeration that just in that respect the New Palestine has produced wonders. The Hebrew language has really come to life and not only in Palestine but all over the world, wherever there still exists a spark

of interest for the Jewish language, culture and literature, its study has found new adherents.

"All beginning is hard, but here the beginning has been made, and what the New Palestine has so far accomplished shall remain. It is now up to us to see that the New Palestine becomes littered with Jewish communities, settled by stout-hearted men and women, with a network of Jewish schools and colleges."

Dr. Magnes in his address spoke of the relation of Jewish work in the golan to the Zionist ideal. Mr. Masliansky spoke in his usual vein, using as the basis of his address a touching allegory of Jewish life.

In his opening address, Mr. Lipsky said:

"Palestine is rapidly moving to the center of Jewish attention. It is becoming our land by actual possession. With great sacrifices, unceasing labor, pursuing our task in the midst of strong internal opposition, the result of centuries of life in Goluth, we Zionists are acquiring, inch by inch, the soil of our ancestors, and so attractive has Palestine become, through our deeds and agitation that it is a source of satisfaction to large numbers who now seek refreshment for their Jewish consciousness by working also for the revival of Zion.

"And Zionism itself, the organized form of the Jewish renaissance, is also gaining friends daily, where once it seemed to create enemies as it gained in power and influence. These friends are persuaded by our earnestness, by our persistence, by the palpable results of our propaganda, and by the ineradicable spirit of Jewish loyalty, which we have inspired. A reawakened Jewry lauds the spiritual and material achievements of Zionism. They concede that Zionism has drawn our Jewish youth into sympathetic relations with Jewish life and ideals. They admit that Zionism has checked a degrading assimilation, and given new meaning and force to the religion and history of the Jewish people. Zionism has substituted courage for cowardice, hope for despair. It has aroused the national consciousness of a people that seemed incapable of calling into play that stirring incentive to noble conduct.

On the way to Zion, the flowers of a purified religion, of racial pride, of self-reliance, have sprouted, and because of these by-products of Zionism, there are many who yet are torn by theoretical doubts, who commend the movement for its positive contributions to a better finer and attractive Jewish life.

"Such praise is indeed encouraging, but we ask: You who praise us, and are willing to participate in the blessings we have showered upon Jewish life, what right have you to remain non-combatants in this splendid fight? Are you willing to be merely spectators, watching us with long-distance glasses, seeing how well we run contented merely as applauders of this great work?

"The re-organization of a nation contented for centuries with exile, wandering and persecution, is a tremendous undertaking. The re-occupation of a land by a people scattered in every land, with no central authority, needs the greatest statemanship. No wonder we Zionists regard every step in that direction as entitled to illuminated chapters in the new Jewish history.

"The Zionist movement has dethroned the ideal of Jewish life, paramount in the country thirty years ago, that Jewish life must follow the lead of the people among whom we dwell. We have discharged as an inefficient theory the conception of a missionary people with a mission that must be realized in dispersion. We have placed in the forefront of Jewish life the ideal of a Jewish people, with a positive mission, the mis-

sion of realizing the highest ideals of its own individuality.

"For seventeen years, Zionism organized has moved from one victory to another. Today it is the only theory and the only program, which has many a place in Jewish thought, and which offers a field for the expression of Jewish idealism. We work with ideals, but what we build is visible to the naked eye. We have revived a prostrate and despised Zion, and brought it within the region of practical politics. We have revived the language of our national life, and made it fluent for the expression of Jewish ideals. But if there is anything we are more proud of, it is of the successful attempt we have made to organize and direct Jewish life into the channels of the national revival. The land, the language, the idealism, these have been used to arouse Jewish life from its lethargy, from its indifference, to the future of the Jewish people. We have placed the Jewish nation upon its feet. We have given a voice to the Jewish people, to speak for its right to a wholesome, dignified national existence.

"This we have done, with a large proportion of our brethren still refusing a helping hand. In view of what we have already accomplished, is it not time that an awakened Jewry rally to the standard of Zionism, and strengthen our hands and make our tasks lighter; that instead of indifference, and even opposition, from now on they give us their whole-souled support and co-operation?"

As the result of an appeal, over \$2000 was collected for Zionist purposes.



LETTERS TO THE MACCABAEAN

EDITOR OF THE MACCABAEAN,
Sir:

I noticed the letter of Mr. Marick of Pittsburgh in your May number. It may be of interest to him and others to learn that the Carmel Wine Company, of which I am the managing director, has begun to tackle the problem of introducing Palestinian Olive Oil in this country several years ago. I call it a problem because of the many difficulties attached to it. The olive industry of Palestine is just beginning to develop, and this is mainly a result of the efforts of the said Company. The first need was to get some reliable parties in Palestine sufficiently interested to provide for the refining of the oil in order that the product might compare favorably with that of France and Italy. In a country industrially so backward as Palestine this was no easy task. Nor do I consider this task completed. Of no less importance is the difficulty of transportation due to several causes. Then came the struggle with the well-intrenched European oils in this country on the one hand and with the adulterated oils on the other hand. The means usually employed for quickly gaining a foothold for a new product in this country were justified in this case only to a very small extent, because of the undeveloped state of this industry in Palestine. The oil from the olive trees about the planting of which Mr. Marick and other Zionists have heard so much, has not yet realized. It takes about 12 years, on the average, for an olive tree to yield some oil. The olive plantations of the Jewish National Fund have not yet reached that age.

Notwithstanding all this, we have succeeded in creating some demand for the Palestine oil in this country, and the outlook for the future seems to me very bright. Mr. Marick will surely be pleased to learn that the Carmel Wine Company has recently received a shipment of over 3000 gallons of pure olive oil from Palestine, which has been adjudged by connoisseurs as good as any imported oil they have ever tasted. Mr. Marick is welcome

to a sample of it, which he would surely find deserving of recommendation to his friends on its merits only, aside from all sentiments.

With Zion's Greetings,

Yours very truly,

E. LEWIN-EPSTEIN.

New York

June 2, 1914.

The Editor "MACCABAEAN"

Sir:

It is with genuine pleasure and interest I hope the increasing numbers of Jewesses who are occupying themselves in the Jewish National Cause, as recorded in the issues of your journal of which I am an interested leader in England. It is this pleasing fact which prompts me to solicit a little space in your columns, that I might present a matter of consideration, perhaps not hitherto accorded it.

The woman's place in Zionism has long been declared and assured. In it her rights are unquestioned, and it would be to the well-being of Zionism did she rise to the opportunities which franchise offers and respond to the call Zionism sends forth to every Jewish heart. I note the number of new Zionist societies that are springing up all over America and that women are expending much energy and displaying great enthusiasm in the advancement of them, thus proving beyond all doubts that Zionism is an actual living force and that our women are capable of responding to the ideals and essentials the movement stands for.

It is this circumstance that impels me to place this letter before your women readers. It is less than five years ago that it occurred to me how beneficial a factor it would prove if all women Zionist societies could be united and so create a bond of sympathy and co-operation in the interest of Zionism in general.

In Nov., 1909, the first Conference of Women Zionists was held in this city. (Manchester), and an effort was made to create this bond, beyond the borders of

Great Britain. Whilst some were in sympathy, others considered the time premature for such a step to be taken.

At the 11th Congress in Vienna in Sept. last, an attempt was made to form a "*Zionistische Frauen Welt Organization*" whilst some four years ago, with the same object in view, a Women's Department was created at the Head Office of the Movement. Upon enquiring recently at Berlin, about the progress of the Z. F. W. O. I was informed that owing to a lack of workers willing to take the lead, the projected organization had got no further than a unanimous decision in favor of such being formed.

This, unfortunately, bears out the argument of opponents of women's franchise, that they will not use the rights or opportunities when granted them. It is a great pity that this should be so, for by such action, or rather inaction, they not alone do not avail themselves of opportunities of promoting Zionism, but are guilty of neglecting the responsibilities that rest upon them as such. Unity is strength. Let us recognize the truth contained in this time-worn utterance. I am still of the opinion that women combined for a common purpose like Zionism should prove that very Jewess can influence the National Cause with the power proverbial to the Sex, in a much more marked manner than can ever be done under conditions at present in force.

In a smaller way, we have been convinced of this value of service through the existence of the Women Zionists' Propaganda Committee (formed in 1909) which has been able to propagate the Zionist Ideal by creating new women's Societies and strengthening existing ones, as well as stimulating the flagging and dormant spirits at a time when English Zionism was at a dead lock. It kept the Zionist flag waving in those troublous days; nor has its function become obsolete, now that the horizon is brighter.

The Third Conference of Women Zionists is to take place in June and I shall gladly welcome any comments or suggestions in favor of the reorganization I am urging, and as gladly receive any messages from Women Zionists in the States to be read to the Conference. In conclusion, I wish to assure all that the Actions Comite welcomes every effort on the part of women Zionists to combine and so strengthen the possibilities for serving the Cause, and I have received encouraging and assuring messages at various times that the essential value of our contribution to the progress of the Jewish Cause is always recognized and appreciated to the full.

I am with Zion's Greetings,

Yours Faithfully,

HELENA WEISBERG,

Sec'y Women Zionists' Propaganda Com.
40 Hewitt Street,
Waterloo Road, Manchester Eng.

THE CONVENTION BANQUET.

The banquet of the Convention was held at Convention Hall on Monday evening, June 29, with Professor Meyer Jacobstein as Toastmaster. There were over 500 persons present. The first speaker was Mr. Bernard A. Rosenblatt who made a strong appeal for organized Zionist work, and the necessity of doing Palestinian work through the Federation.

Mr. Max Shulman of Chicago dwelt upon the importance of acknowledging ones allegiance to Zionism, in Jewish activities—if one be a Zionist. The next speaker was Mr. Abram Goldberg who dwelt upon the individualism of the Jew as being indicative of his need for a country, and reiterated Dr. Herzl's

prophesy that the Jew will turn Zionist or be lost. He spoke of the work Zionists should do in the future. Mr. Jacob deHaas dwelt upon the need for commercial enterprises in Palestine. He urged that all factions of Zionism work in harmony and peace. The last speaker was Dr. Schmarya Levin who dwelt upon the necessity for the preservation of the Jewish customs by the Jew, and the need for the sacrifice of himself—his soul and his means—to Zionism, if Zionism is to live.

Through the efforts of Mr. A. H. Fromenson, and the generosity of the gathering, \$400 was collected in cash for the Propaganda Fund of the Federation and about \$1700 in pledges.

I S A I A H

*STRONG SON OF MAN, who through the years
Of dark dispersion and distress
Hast kept supreme our hopefulness
Above the swollen tide of tears:*

*Whose fiery, fearless, flashing eyes,
Disdaining lust and gain and greed,
Have shone above our darkest need
Like gleaming stars in scolding skies:*

*Whose visions rare illumined have
The paths we wandered o'er distraught,
So that the hope in us has fought
With things which, else, it dare not brave:*

*Whose words of might have pierced the din
Of petty strife and drowned our shame,
So now, emboldened by His name,
We rise to fight His wars and win:*

*Again within the Dawn we stand;
Forgotten is our dire distress,
Around us paths in summer dress
Lead on through light unto our Land:*

*Behold, within our arms, beloved,
The Law you taught for our delight,
Which we through darknesses of Night
Have held aloft where'er we roved.*

*Soon, soon again by us unfurled
On Zion's Height the law will leap
Through tongues of flame and o'er the Deep
Of this confused and shackled World.*

*The chains of slaves shall melt away,
The thrones of tyrants totter, fall,
And, soaring brightly over all,
The Spirit we shall all obey.*

*From out the mire of petty strife,
The Nations shall arise and turn
From ways of war, for they shall learn
From us the nobler ways of Life.*

*And from the hosts of men, the Man,
Exalted too, shall then arise
To bold and lofty destinies
Beyond the bounds of tribe and clan.*

Reverend

Samuel Roth

NEWS AND VIEWS

Flower Day in the United States.

The initial celebration of Flower Day was successful beyond the most sanguine expectations and inaugurated a custom which will become a fixed institution in the Zionist movement in America. Aside from the financial returns which were large, it helped to plant seed in soil which might never have been reached otherwise. It is a custom which by virtue of its aesthetic and sentimental significance, ought to appeal to every Jew. Flower Day was celebrated in the following cities: New York, Washington, D. C., Philadelphia, Baltimore, Pittsburgh, Cleveland, San Francisco, Superior, Wis., Fargo, N. D., Tulsa, Okla., Newport News, Va., Albany, Providence, Newark, Brooklyn, Memphis, Waterbury, Conn., Malden, Mass., Dayton, O., Worcester, Mass., Canton, O., New Orleans, Seattle, Schenectady, Norfolk, Meridian, Conn., Newburyport, Mass., Chelsea, Mass., Jersey City, Holyoke, Mass., Hartford, Mass., Springfield, Mass., St. Louis, Mo., Johnstown, Pa., Los Angeles, Jacksonville, Fla., Kansas City, Plainfield, N. J., Omaha, Milwaukee, Spokane, Utica, N. Y., New Haven, Trenton, Norwich, Conn., New London, Conn., and Rock Island, Ill.

New York.

The Zionists of New York celebrated Flower Day and gathered money for the National Fund through the sale of flowers on Sunday, May 31st. Over 33,000 flowers were sold by committees throughout the city and about \$2,000 profit was netted.

Pittsburgh.

The Zionist Council which arranged and planned Flower Day is feeling very much elated over the results of the day, \$600 being realized. Owing to the fact that Flower Day took place on Sunday, the work had to be done as quickly

as possible and the results were therefore all the more gratifying. The organizations which helped to make the day a success, are: The Montifore Aid Society, The Young Ladies' Hebrew As'sn, The D. T. K. of the S.S., the Beth Ham-edrosh Hagodel, the McKeesRocks, Carnegie, and B'nai Israel Religious Schools.

Cleveland.

The largest amount ever sent to The National Fund by Cleveland was \$500, the net result of Flower Day. The affair was planned by the Zionist Council and was generalised by Mrs. N. K. Ebin. The committees worked enthusiastically and untiringly throughout the day and can point to the results attained with pride.

San Francisco

Flower day in San Francisco was a quiet but successful celebration. The celebration took the form of a mass-meeting held at Temple Beth Israel and was under the auspices of the Agudath Zion Society. The affair was attended by a large and representative audience and was presided over by Mr. James I. Herscovitz. Dr. Henry Epstein delivered an address on "What Zionism has accomplished" and "The ideals of the Jewish People" was the subject of Rabbi Rosenwasser's address. Musical numbers were rendered by Misses Rebecca Schwartz and Bertha Dubovsky. The flowers which were distributed by the young ladies were a gift of the ardent Zionist, Mr. Melo. The meeting may be designated as one of the most successful held in San Francisco in many years.

Kansas City, Mo.

Flower Day was celebrated under the auspices of the Tiphereth Zion As'sn and was attended by a large and enthusiastic audience. Addresses were delivered on "The Jewish National Fund," by Dr. A. S. Lehman; "Flower Day" by

Rabbi S. M. Cohen; "The Daughters of Zion—Hadassah Chapter" by Mr. J. Billikopf. Musical numbers were rendered by Mr. A. Josephson, Miss Mary Levitte, Mr. S. Shure and the children of Keneseth Israel Sunday School.

The reception committee consisted of Mrs. W. Berkowitz, Mrs. L. Bloomgarten, Mrs. B. Glatt, Mrs. H. Josephson, Mrs. S. Herzmark, Mrs. M. Shure.

The floor committee: Mr. A. J. Belove, Mr. F. Josephson, Mr. L. Hansberg, Mr. A. Herzmark, Mrs. M. Shure.

The membership committee: Mrs. A. J. Belove, Mrs. M. Bloomgarten, Miss M. Werby.

National Fund Committee: Mr. S. Eisberg, Mr. M. Brown, Mr. S. Herzmark, Mr. L. Jacobs, Mr. S. Rubin.

Flowers: Miss Anna C. Lehman, Miss Jennie Sholtz.

The hall was fittingly decorated in honor of the occasion. As a souvenir of the day the ladies received a flower each and the gentlemen Zionist flags. Many N. F. boxes were distributed and several new members joined the Zionist ranks.

CHICAGO

Knights of Zion.

A regular meeting of the Executive was held on May 19th with Vice-President Max Shulman presiding in the absence of President Nathan D. Kaplan. Those present were: Jonas Fisher, Dr. Geo. K. Rosenzweig, M. Abrams, Rabbi N. Z. Budzinsky, Rabbi Saul Silber, H. Fishkin, Samuel Ginsberg, B. Koenigsburg, I. S. Privulsky, N. Drosdarf, J. Link, I. Turner, F. Lubin and R. W. Epstein.

Reports from the organizations in the various cities showing the activities of each were read. Fargo, N. D. forwarded remittance of \$25.00 for J. C. T. shares, \$18.50 for Shekolim, \$12.00 per capita tax. Zerubovel Society, Chicago, purchased seventeen Olive Trees, have appropriated \$50.00 to be applied on the Yemenite House Fund. The Zerubovel Juniors have paid \$25.00 toward the Golden Book subscription. Green Bay, Wis., recently organized, sent \$12.50 for per capita tax. Marionette, Wis., reports fourteen new members and \$10.00 for the N.

F. The Tomchei Safruth Zion Society, Chicago, will shortly open a library for the benefit of its members. Duluth, Minn., has organized an Hoachooza. Rock Island has arranged for Flower Day. Elgin, Ill. forwarded \$8.50 for Shekolim. St. Louis, the Maccabean Society thereof, is expecting to become affiliated with The Knights of Zion. Kadimah Society, Chicago, has raised \$200.00 for the Yemenite Fund.

The Knights expect to issue a Zionist publication in the near future.

The Knights are planning to organize an excursion to Palestine in 1915.

CLEVELAND, O.

A Message from Palestine.

Shoshanna Chapter, Daughters of Zion and the Zion Association of Cleveland jointly gave a banquet on Thursday evening, May 21st, in honor of Dr. and Mrs. I. J. Biskind who recently returned from a visit to Palestine. The banquet was largely attended and was followed by papers by Dr. and Mrs. Biskind on their impressions of the Holy Land its present condition and its great possibilities. The papers were exceedingly interesting and were greatly enjoyed by all present.

Just one year ago the organization came into being, and although there were many difficulties to contend with, the obstacles have been overcome, and has cause to look with pride on its past year's work. The ranks of the Achooza are constantly growing, and the capital of the organization, to date, amounts to \$9,000.

NEW YORK

Flowers of Zion Entertain.

The Flowers of Zion of East New York gave an entertainment and dance at the Hopkinson Mansion, May 31st. In addition to the literary and musical numbers two short sketches were given, the members of the club participating. In honor of the occasion an attractive booklet was issued.

Ladies' Circle Austro-Hungarian Zionists

An interesting and well attended meeting of the Society was held at the new club-rooms, 43 E. 3rd St. The new members of the society were duly installed by Mr. Kurtz, president of the Austro-Hungarian Society, as follows: Miss Goldstein, president; Miss Judenfreund, vice-president; financial sec'y, Miss Barsky; vice-sec'y, Miss Goldner; chairman of the N. F., Miss Hecker.

Progress of the Achoozas.

At the last meeting of Achooza "A," the election of officers took place as follows: president, M. Salit; vice-president, L. Kehlman; fin.-secretary, P. Kaback; treasurer, H. L. Schaffer; rec. secretary, Z. Zacks. New members are constantly joining the ranks,—for instance, at this meeting, 34 shares were purchased by the four new members. To date Achooza "A" has already sent to the Anglo-Palestine Bank the sum of \$27,500.

NEW ORLEANS**B'nai Brith Donates to the National Fund.**

Through the efforts of the Ahavath Zion Society of New Orleans, the sum of \$50. was donated to the J. N. F. by the Independent Order of B'nai Brith, at the Convention of District Grand Lodge Number Seven, held at Shreveport, La., on April 24th.

Houston Zion Society

The Houston Zion Society which has just adjourned for the Summer has completed its second year of activity. Besides paying its regular dues to the Federation of American Zionists and the state association, it has subscribed \$50. for the Golden Book and voted \$200. for the Yemenite Jews at the last meeting held in May. The officers of the organization are as follows: C. Mendelson, president; M. Ditch, vice-president; Boris Litowich, secretary and Max Flaxman, treasurer.

PHILADELPHIA, PA.

Achooza "A" recently celebrates fittingly the occasion of the sending of its initial installments (\$500) to the Anglo-

Palestine Bank. The celebration was held at the Zionist Institute, and was attended by a large and enthusiastic audience. Rabbi Levinthal was the speaker of the evening, and music suitable to the occasion was rendered by the orchestra of the Zionist Institute.

PITTSBURGH PA.**PITTSBURGH HOACHOOZA.**

A meeting of the Pittsburgh Hoachooza Association was held on Sunday afternoon, July 19th, at which the plan presented by Bernard A. Rosenblatt (at the previous meeting on July 12th. for evolving from the Hoachooza plan an organization that will incorporate a new system of land Tenure and a program of social reform in Palestine, was unanimously adopted.

The essence of the plan is that all lands purchased in Palestine will remain the property of the association, and each member will receive only the farming and agricultural rights to the soil that is allotted to him, but all mineral and industrial rights (including the erection of non-agricultural buildings, manufacturing plants and city property) will be vested in the association. The association may itself undertake such industrial or mining enterprises or may lease certain portions of its land to individuals, reserving to the association rental rights and royalties.

The Pittsburgh Hoachooza was organized about four months ago, and already has a membership of twenty-two and several thousand dollars in its treasury. A number of New York Zionists are interested in the plan, and a new organization is being incorporated, to be known as the "Zion Commonwealth Association," pledged to this reform.

Those who may be interested are requested to communicate with B. A. Rosenblatt, 31 Liberty street, or care of Federation of American Zionists, 142 Henry street, N. Y.

ST. LOUIS, MO.

And the work of the St. Louis Achoozas goes on, and the energy of its members remains undiminished. The paid-in cap-

ital of Achooza "A" now reaches the large sum of \$62,000. At one of the recent meetings a letter from Mr. Goldman was read, in which he states that Poriah had the honor of entertaining several distinguished guests: Herr Sokolow, Dr. Motzkin, B. Goldberg and Herr Eisenberg, all of whom expressed their satisfaction with the condition of affairs in the colony and especially that all work is performed by Jewish laborers.

An impetus was given St. Louis Zionism, which has lately been on the wane, by the re-organization of its Zionist Council, and, it is hoped, St. Louis will resume its prominent position in Zionist activities. The officers who will head the new organization are: Dr. Gallant, chairman; Mrs. H. Adler, vice-chairman; M. Mendelsohn, secretary; A. Levin, treasurer; L. Goodman, chairman of shekolim; Mrs. Ruskis, chairman of the

National Fund; Max Folk, chairman of propaganda. St. Louis is preparing to entertain the Convention of the Knights of Zion next January.

Mr. H. Steinberg organized the first Zionist Society in Green Bay, Wis. which altho a small Jewish centre, possesses the possibility of becoming an active one within the Zionist ranks.

TORONTO, CANADA.

An Achooza organization came in to existence through the untiring efforts of Mr. S. Frankel, formerly travelling propagandist of the Federation of American Zionists, who addressed three meetings in Toronto for that purpose. Much interest is being evinced in the new organization and it is to be hoped that this will be as successful as are the other Achoozas throughout the country.

ORGANIZATION NOTICES

THIS department is intended for the publicity of Zionist organizations affiliated with the Federation of American Zionists. Through the society notices you will be able to learn the aims and methods of a particular organization, in your town, what benefits you can derive and full particulars as to the class of membership. For the unorganized Zionists, these notices will be the means of enabling them to choose the society they would best fit in—where they could work in harmony with the members, for the furtherance of Zionism and the advancement of Jewish ideals and ideas.

NEW YORK

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and enterprises in Palestine, and to foster Jewish ideals. The immediate purpose is the establishment of an American District Visiting Nurses System in Palestine. Two nurses are now in Jerusalem. Members meet four times a year. Directors hold meetings monthly. President Miss Henrietta Szold. For further information apply to the corresponding secretary, Miss Rose A. Herzog, 314 W 99th St.

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AUGUST



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Devoted to Zionism and All Jewish Interests

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A CALL TO THE ZIONISTS OF AMERICA

On the hazardous and depressing status of a majority of our people even in the so-called "era of peace," words need not now be wasted. With the outbreak of the World-War, however, whose dimensions it is as yet impossible to foresee, new calamities and tragedies confront our people.

The large majority of the Jewish people are involved in the conflict. About 400,000 Jewish soldiers have been recruited in the fight involving the issue of Pan-Slavism and Teutonism. Our Jewish youth are fighting in the ranks of the various opposing armies, brother against brother.

The War has struck the Zionist organization most severely. The ranks of Zionism are recruited for the most part of the young generation, and they have now been called out to military service. The Zionist Central Bureau at Berlin, established upon an international basis, is utterly destroyed. The organization in Europe is shattered. The work halts; the working force is completely paralyzed, and all communication with our institutions in Palestine has been interrupted.

A double duty falls upon us. We must attack the problem of alleviating, if possible, the general situation of the Jews in the Diaspora. It is also our duty, our first and most holy duty, to hold and maintain, in this critical moment, the Zionist organization and especially the positions we have won with great self-sacrifice and struggle in Palestine.

We in America now have the good fortune to show our manhood in this emergency, and it is our duty to meet it with earnestness, willingness, and optimism. No sacrifice of time or energy or means should appear to us too heavy to make. Upon us, and our handling of the situation depends, perhaps, the future of our organization, for which we have struggled these many years.

We rely upon you, and count with certainty upon your whole-hearted co-operation.

With Zion's greetings,

SCHMARYA LEVIN,

On behalf of the Actions Comité of the General Zionist Organization.

LOUIS LIPSKY,

On behalf of the Federation of American Zionists.

August 1914

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Vol. XXV

AUGUST, 1914

No. 2



The Last Word

[PROPHETIC]

Chayyim Nahum Byalik

The Lord hath sent me here to you,
For he hath seen that you are few;
His eyes have seen your sad decay,
How fast you aged from day to day;
The hand of vengeance did relent,
The eye of Justice softer grew,
Repenting of his stern intent,
The Lord hath brought me here to you.

Thus spake the Lord unto me: Lo,
This burden I no more can bear;
Wring from their heart a groan of woe,
Force also from their eye a tear;
And heavy be the tear and bitter,
And thunderous their final groan,
That earth shall shake, and at her quake
The evil pow'rs be overthrown.

Obedient, I rose and went,
My path was strewn with many stones;
One thought, one feeling urged me on,
And deeply burned within my bones:
That you by brutish beasts were rent
With no one to relieve your groans.
I went to help you to be freed.
I thought you were in fearful need;
The Lord hath burdened me with heart
Which unto others' torture turneth,
That suffers for another's smart,
In everyone's Gehanna burneth!

I heard you were consumed with fear,
And thought you knew and trembling, stayed,
Waiting, choking with your tear,
And pleading consolation, aid.
My thoughts, my footsteps lead to you,
I come, I go your wounds to heal,
And I will suffer, bleed with you,
My pain shall equal you ordeal!
And where there's need my tongue shall lick
The blood which from your wounds doth flow;
I'll wake the strong, revive the sick,
Your bondage and your chains shall go
I come, I go! Be you at rest,
A hope of vengeance I bear;
From God with spirit I am blest,
You shall not fall in your despair!
With strength my frame the Lord hath fired
Which uproots hills and is not tired;
A tongue the Lord hath given me,
Like a razor-edge and free;
If you are stone then it is iron,
If you are iron it is steel,
I'll come and show my face, and lo,
Together you will rise with zeal!

And now before your door I stand;
My language from my lips has fled;
The night hath touched me with its hand,
My light, my spark is cold and dead!
For when I came you did deride,
And I was met with scorn and shame,
The hand of God is thrust aside,
And ridiculed the Sacred Name!

I have no further words for you,
The word of God is dead to you;
I spoke a word—as though the wind
Had borne it off that word did pass;
Another word I spoke—it fell
Like a dew-drop on the grass.
But oh, the grass did turn, be'ng dry,
To ashes as though from a spark.
Then uttered I a bitter cry
That like a bullet made its mark,
And like the thunder crashed its way
Upon that splendid summer day
Into your hearts—and did not fail.
And then broke from your lips a wail,
And then your tear rolled from your eye!
But woe is me! your tears are false!
Who will believe your weeping—who?
Not God, not I, not even you!

In filth I crept to you again,
Once more to waken you I thought;
I wrung my hands for you in pain,
And aid from you for you I sought.

But no one comes to help, not one!
And I am all alone, alone!
My pleas and prayers you deride,
And I am met with scorn and shame;
The hand of God is thrust aside,
And ridiculed the Sacred Name!

And now, unfortunate ones, hear!
No consolation more I bear!
I have a word, a fearful word,
And you will tremble when 'tis heard;
'T will darken in your soul the light,
Grim bitterness, your heart shall blight;
And poisoned shall your mouthful be,
And bitter shall it make your bread,
So great will be your misery
You will be envious of the dead!
No vengeance more shall you console,
I have already burnt my soul!
My compact with you I have torn,
My efforts drowned are, in the flood;
I'll vent on you my gall and scorn,
I will bespatter you with blood!

Thus spake the Lord unto me then,
Shed thou the final tear of woe,
And for the last time groan again
That vale and hill shall tremble low;
Embitter then thy mouth and say:
Here, deaf ones, hear!

There comes a day,
I will let out a sun of right,
With light the world will I replenish!
You will remain in gloomy night,
For you each ray of light will vanish!
And blind with sons and daughters you
Will wander poisoned hither, thither;
And while the world is glad and gay
Your heart shall pine for a single ray,
But you shall beg and weep and wither!

Behold, new treasures, life and strength,
And seas of joy to them I'll give;
Your springs shall reek and dry at length,
A thousand deaths you'll die yet live!
And dry with sons and daughters you
Will knock from door to door and plead
With face to earth on bended knee,
And with parched throat you'll cry your need;
Where'er you come shall you be mocked,
The springs of life shall you find locked.

Behold, I send a spirit mild,
Which dew-like shall refresh the wild,
To newer heavens light the way;

As dry as chaff shall you be; you
 Shall not be bathed in heaven's dew,
 You shall sink deeper in decay.
 And if from other days remain
 In you a trace of true belief,
 An earnest tear, a sigh of grief,
 This too from you shall soon be ta'en;
 You shall be empty, and in vain
 Shall be your prayers for relief!

Into confusion you'll be hurled,
 And you shall wander unappeased;
 Aye, strangers in another's world,
 A beggar at a glorious feast.
 On foreign thresholds you will stand,
 Reveal your wounds unto their sight,
 Extend a feeble, trembling hand,
 But no one shall condole your plight;
 And you will beg in beggar tongue,
 You, your wives, and all your young.

Unbearable your life shall be,
 An endless night without a star;
 The wind shall bear your misery,
 God shall spurn you from afar;
 And fearful shall your plight become,
 As great and awful as your sin;
 And you shall pine that death may come,
 And lonesome shall you be for life,
 But neither may you ever win!

Your soul shall suffer fearfully
 That even your own heart shall be
 Unwilling your tongue to believe;
 You shall attempt to rise and rise,
 Just draw a breath, but you shall grieve
 That even this the Lord denies!
 The grave which you encompasseth
 Within its dungeon-depths alive
 A fiery Gehanna is
 To which no end will e'er arrive,
 But a Gehanna without death!
 The Lord commands me:

Get thee down
 Unto the potter and buy a pot,
 Which 'for the eyes of all the town
 Break thou, and cry aloud that all
 Who hear thee shall be thunder-stricken:
 "Thus," saith the Lord, "shall you be broken!
 And speak no more, nor moan nor sigh;
 Bend low thine head, emit no cry:

THE DAY IS NIGH! THE DAY IS NIGH!"

Translated by Samuel Roth

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COMMENT

"He shall judge among the nations and rebuke many people."

One issue of the World-War is not in doubt—the loss to human progress. Whoever the victor, no indemnity will pay for the destruction of the cities built up during the patient centuries and the devastation of the fields trodden down by great armies. The great, young army of the dead, the youth of all lands and boundless potentialities cannot be replaced. No victory or gains the war can bring will fill the gaps. One doubts altogether the gains of bloody warfare. It must remain for the calmer and wiser spirits of all countries to lessen the pride of the victors and the bitterness of the vanquished, that neither insolence nor rancor may sow the seeds of a new hatred that will make of peace only a breathing spell for a new war.

In the vast armies engaged in the warfare for the manifest destinies of the nations, the domination of the Teuton, the domination of the Slav, the domination of the Anglo-Saxon, and the domination of the Latin, the Jews contribute 400,000 soldiers. All the nations at war have claimed equally the loyalty of their Jewish subjects or citizens, and the Jewish have responded. Thousands of our comrades who have worked together to create a new Jewry and are united by ties of kinship are now among the hostile armies of Europe.

Four hundred thousand Jews bearing arms! What it portends it is difficult to

prophecy, but grim as the outlook is, it brings a new element into Jewry. Already Russia recognizes it with vague promises of equal civil rights. A generation of Jewish youth fighting the battles of Pan-Slavism is a curious spectacle, but they carry a note of hope as well as death and destruction. Participation in the World-War breaks down the Ghetto-walls more effectively than any laws can do it, and whether Russian arms meet with victory or defeat when the war is over, Jewish soldiers will bring back in their hearts and minds other things than are contemplated by Tsar and General Staff.

It is idle to prophecy as to the outcome of the struggle or the sincerity of Russian promises. But civil rights will not hold back the terrible distress that has begun nor the grim poverty that must follow the desolation of war.

The armies marching through the Polish provinces of Russia, Germany, and Austria among the inhabitants rendered helpless by the departure of the strong will burn and destroy what they do not devour. Poland is the buffer state that must bear the brunt of the war, and here the great body of Jewry is congregated.

One of the outcomes of the war is the promise of Polish independence. This is doubtless intended as an encouragement to

Polish Autonomy

Polish loyalty and a reward for Polish valor. Russia has broken too many promises in the past as Jews and Poles and Finns can testify for us to accept the promise at its face value. We hope it may be so, but it carries no message of hope into Jewish hearts. The Polish people have been behind the Russian government in their Anti-Semitism. They have varied the pogroms with the boycott. They asked Jews to sacrifice race-culture and Religion in the struggle for Polish independence in spite of ancient guarantees and benefit conferred by Jewish loyalty, heroism, and statesmanship. It must be hoped that the relief of their own oppression will bring with it a better realization of the justice of Jewish demands.

Russia and her Jewish Soldiers

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The Plight of Jewry

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Of all the great nations, only the United States is at peace, and we must be the factors in effecting peace among the nations.

The United States and American Jewry

The part played by the President of the United States has been of great dignity, and he has added greatly to the prestige of our country. His plea for what is in effect a spiritual neutrality amongst us is one to which the sight of our brethren arrayed against each other in the hostile armies makes us give a listening ear. Jewish citizens in the United States will not be slow in seconding the efforts of our government in behalf of peace.

Upon the Zionists of America is thrown a heavy burden. The Organization has made an eloquent and stirring appeal and we confidently expect a response from all elements of Jewry. The Actions Comite is scattered and the work in Europe is at a stand-

The Zionist Organization

still. Yet the needs of the hour are greater than they have been in centuries. One thing we Zionists must demand—not relief measures only, but constructive work. The work of upbuilding Palestine must not cease, nor the work of Hebrew Education nor the preparing the ground for those who are to come.

The most striking lesson of the war is the demonstration of the strength of nationalist feeling, to us in America too strong and terrible a **National Spirit** force to be handed over in to a few men in power **the War** to rise. The millions of Socialists fighting under their national colors, as Babel and Jaurès prophesied they would, shows how much stronger than aught else is the spirit of Nationalism. We must unite to maintain it not as a weapon of destruction, but as the great creative power it has always been since the Dawn of history.

TRAINING THE ADVANCING GENERATION

The most important work of a nation is the training of the children. Young Judaea has undertaken this task in Jewry. We print in this issue two articles that throw light on their work, which has only begun, reaching five thousand children.

The work thus far has been done by a number of young men and women qualified by devotion, enthusiasm and training, but possessing limited financial resources.

The Jewish Youth as a whole has but little knowledge of Jewish history, and practically none of Jewish ideals. His knowledge is limited to a small portion of the Old Testament and to a vague idea of a few leading characters of Jewish history of whom he has read or heard in the American Schools.

He has not the slightest idea of a Jewish standard of values or of what we call "the continuity of Jewish history." He knows more of French and German history than he knows of his own. The great past—Biblical literature of the Jews is a closed book to him. Ibn Gabriol, Jehudah Halevy and Maimonides are hardly even names. He is barely con-

scious of a national heroism that has endured throughout the Ages. He knows nothing of the Hebrew Renaissance, of Achad Ha'am, Bialik, Frishman, Frug, and others.

Luther, Renan; Nietzsche, Karl Marx; Mommsen, and Chamberlain, the great enemies of Semitism he does know, and in a great measure, he accepts their standards and ideals.

The four thousand years of steadfast heroism has not been brought home to him, nor the knowledge of a vital and creative force that has its roots in the East and of which the Jewish is the guardian.

Let the Jewish Youth be made to understand our heritage and desertion from our ranks will cease. Teach them loyalty to race and loyalty to their traditions and the future of Zionism is secure.

This is the task Young Judaea has set itself. It trains leaders, teaches Jewish history and literature, celebrates in fitting manner the great national festivals, and does all things necessary to move the Jewish Youth to an appreciation of their traditions and responsibilities.

What is needed is response from all Zionists, generous assistance and support. The work is destined to reach the entire body of Jewish Youth.

C. C.

REVIEW OF THE MONTH

Fear Judaization of Vienna University

It is not difficult to see beneath the surface of the new restrictions decided upon by the medical faculty of the Vienna University. Only 400 medical students are to be admitted to the first year, and preference will be given to students from Lower Austria, Bosnia, Herzegovina, and other Crown provinces that have no University of their own. The effect of this new regulation amounts to the exclusion of students from Galicia, Bukovina, as well as students from foreign countries. That this measure was intended to keep Jewish students from Galicia, and Russia out of the University is evident from the commentary of the "*Ost-deutsche Rundschau* which characterizes it as the most effective measure against "the Judaization of the Vienna University." Liberal Circles in Austria denounce the proposed restriction as one which is likely to lower the standards of the University.

Defending Jewish Interests in Galicia

Owing to the approach of the elections to the new Diet, on which the Poles and Ruthenes are already at work in spite of the holidays, the Central Committee of the Zionists in Galicia has issued an appeal to the Jews in the provinces, urging them to combine for the effective defense of Jewish interests, and in order to secure adequate representation in the new Diet. The prospects of the Jewish Nationalists are said to be favorable.

Czar Relents in Face of War

On Thursday morning in the midst of the War News, appeared this notice: "By order of the Emperor, the enforcement of the legislative resolution restricting the acquisition of real-estate and also the inclusion of Jews on Boards of Directors has been temporarily suspended." This is the proposed war against which Russian financiers had been protesting.

Expulsions from Kieff

The authorities of Kieff have hit upon a plan for the expulsion of some 40,000 Jews from their city where the latter have hitherto lived in peace. The plan is this: the Kieff authorities have decided that Jewish artisans, in addition to producing and paying for an annual certificate, must also show that they served their apprenticeship in one of the four cities in which alone Jewish trade-guilds are allowed to exist, from which the certificates are obtained. These cities are Odessa, Berditchev, Kutsch, and Kisheneff. As the greater number of the Jewish artisans in Kieff served their apprenticeship in other cities, the aim of the new regulations is quite obvious. Hitherto the local authorities have not dared to interfere with the Jewish artisans, as these provided a proof of the groundlessness of the charge that Jews shun manual labor. But the inventive genius of Russia is boundless. As a result of this new pretext, thousands of Jews are suffering expulsion from Kieff.

Herr Brodsky Aids

At a meeting of the Hebrew Loan Society of Kieff which was considering the problem of the hundreds of families who were being forced to leave the city as a result of the new "regulation," the well-known millionaire and philanthropist, Herr Brodsky, announced that he would donate a considerable sum of money for the purpose of establishing the persecuted families in Palestine. No sooner was this announcement made than a number of other Jews of means declared their readiness to co-operate with Herr Brodsky. The ICA communicated with Herr Brodsky and offered its assistance. Systematic plans are being considered.

Dr. Schmarya Levin

Dr. Schmarya Levin of the Inner Actions Comite is again in this country. He sailed on the now historic voyage of the Kronprincessin Cecelie and remains

in New York awaiting further developments. In the meantime he is of great assistance to the movement in this country, giving advice, instilling enthusiasm, and participating in the activities of the Federation.

Death of Dr. Herman Veit-Simon

Dr. Veit-Simon, one of the foremost jurists of Germany and a Jew who was highly esteemed by his co-religionists, has recently died in his fifty-eighth year. He adopted the name Veit, from a prominent ancestor and organized an annual family-re-union of all the descendants of the Veit family. He took active and prominent part in various Jewish organizations, participating as member of the "Lehrenstalt fur di Wissenschaft des Judentums."

Roumania Threatens Pogroms

In answer to a petition addressed by the Union of Roumanian Native Jews praying for the emancipation of the Jews born in the country, the secretary of the "Roumanian Culture League" which is a purely anti-semitic organization, Professor Bogan Duica, has published a manifesto in all the Roumanian newspapers declaring that if the least attempt is made to solve the Jewish question in a manner favorable to the Jews "the Roumanian People will respond with a pogrom after the Russian pattern."

Immigration Into Palestine Increases

The last month has witnessed a marked increase of immigrants in Palestine. Jews are coming from Russia, Galicia, and the Balkan Territories which are under Grecian supervision. This is only one of a large number of things testifying to an increase of Jewish interest in the Holy Land. If this continues, and everything seems to show that it will, the immigration problem of Palestine will become so great that it will require much greater concentration of the Zionist forces to cope with it. It must become evident to the Jewish world that the Zionist Organization which is held responsible for the welfare of the land which is fast becoming "the living hope of Israel" deserves increased support and encouragement.

The Resources of Palestine

According to reports, the development of Palestine grows rapidly. The railway line built from Merchavia to Dschenin is now extended to the Schlidk station. It is hoped that the whole line will be opened for traffic in the course of a year. It is also reported that a new Achooza, established by German Jews, has bought land in Marchavia, and is already considering plans for the opening up of the land. Equally interesting is the report of the satisfactory improvement of dairy-farming. The colony Ekron alone produces more than 52,000 litres of milk. Cattle-breeding in the Jewish colonies having recently been taken up with great alacrity, and the demands for milk in the cities, chiefly Jerusalem and Jaffa, largely exceeding the actual supply, a considerable source of revenue is now opened to Jewish colonists. This is stated apart from the fact that through the increase of cattle-breeding in the colonies our agricultural endeavors will be crowned by more satisfactory results, the colonists having hitherto depended almost exclusively on artificial fertilization.

A Favorable Act

The Turkish Parliament recently passed a new law relating to mortgages on farms, which will be of great importance to our colonies in Palestine. The law permits farmers to obtain loans on their farms or other real estate, not heretofore permitted in Turkey. For some time past the Zionist Organization has been endeavoring to establish an Agrarian Bank in Palestine and the matter was discussed at several Congresses. It was however impossible to operate such a bank in face of the then existing law.

European War Speaks

While thousands of our brethren are fighting zealously in the armies of the Kaiser for the sake of the German "Fatherland," General von Kleist is discussing in the *Kreuz Zeitung* the advisability of giving commissions to Jews in the German army, and he extends six reasons why commissions should not be granted them. His reasons are as follows: (1) "The army is purely German in race." (2) "Germany

is a thoroughly Christian State; but Judaism is the born enemy of Christianity."

(3) "Judaism preaches charity only to Jews." (4) "Judaism is the representative of materialism; officer's rank demands personal sacrifice out of ideal grounds." (5) "The Greatest part of Jewry is politically liberal." (6) "Jewry wishes to destroy the Prussian monarchy and has therefore made itself the leader of social Democracy."

There are over thirty thousand Jews fighting in Germany. There seems to be no objection to their dying for the "Fatherland"—but they may not as officers.

Report Important Excavations

The leader of the archaeological expedition in Palestine which was financed by Baron Rotschild reported to the Academy at Paris some important excavations. Among these are: The graves of the Kings, the ruins of which have yet remained, an old water-pipe, a document of the Roman period, another document in the form of a grant of a house "for the strangers." The report states among other things that a systematic defense of Biblical history has been prepared by this expedition.

An Interview With Dr. Victor Jacobson

There has recently appeared an interesting and significant interview with Dr. Victor Jacobson of the Inner Actions Comite, reported by a correspondent of the Jewish Daily News which deserves attention.

The interviewer remarks that Dr. Jacobson's personality is as yet unknown to the larger Zionist circles in America but that he occupies the most important position in the Zionist Organization. His position as the representative of the Organization in Constantinople makes him the true successor of Herzl in the work of establishing the political dignity of the Jewish People.

The interviewer refers to Dr. Jacobson's straight-forwardness and directness and the absence of all intrigue methods in his work. The following is an extract from the interview as reported.

Q. What are the relations between the Jewish colonists in Palestine and the Turkish Government?

A. The Turkish government is in full sympathy with Jewish Colonization in Palestine. This sympathy is expressed not only in words but also in deeds. The red ticket has been abolished, and the laws for naturalization were made less rigorous for the benefit of alien Jews.

Q. And what about the opposition of the so-called Political-Zionist group?

A. All the members of the Actions Comite favor political work. They make no distinctions between practical work and political work. Our Organization representing the entire Jewish People must be political in character. This is our opinion. People may not agree with us on what the nature of political work is. But even in this, the differences between us and the politicals is not very big. Hitherto, owing to the existence of the Charterists, the differences were admittedly considerable. But who believes now that it is possible to obtain a Charter before we have worked on the land and settled it and made it actually ours? The only differences now are concerning methods to be pursued in the work of developing Palestine. According to the opinions of "political Zionist" this week is only one form of agitation, at best only an experiment by means of which we wish to prove to the Jewish world that Palestine can be a land for the living, and that the Jewish People can adapt themselves to the work of colonization. This we have already shown; and what about the work ahead? We believe that the work we are pursuing now is the most reliable and will result to the betterment of our People. Even in the cultural work there are some differences. But on the whole these differences do not amount to much. The present Actions Comite is working according to the lines of Basle Program. Because of that we are the true adherents to the Basle Program and Herzl.

Q. Has the proper permission for the erection of the University been yet obtained?

A. While the permit has not yet been granted we have sufficient assurance to the effect that we will obtain it very easily.

Q. And what is the general situation in regard to the university?

A. We are working very energetically upon this. We are now employed in working out a plan for its erection and management. According to this plan there will be four Faculties: (1) Medicine (2) Natural Science (3) Spiritual Knowledge (4) Commercial. The chief difficulty is that all of the instructors will have to be interested in the work of the Orient and in the conditions of the Jewish People. A committee is now being organized to consider all of the difficulties. We hope that by the next Zionist Congress we shall have made a good beginning in the work of erecting a Jewish University in Jerusalem.

English-Jewish Patriotism

Mr. L. Rotschild, a nephew of Baron Rothschild has, according to reports, sent twenty nurses to Belgium to take care of the English wounded there.

In the East End of London, a large synagogue has been converted into a hospital for the wounded who are brought back from the fields of battle. All the equipments of a hospital including medicines, couches, and nurses have been installed by the Jewish community.

There is no end of patriotic demonstrations in the streets of the principal cities on the part of the Jewish residents. Some of the Jewish periodicals which did not at first like the prospect of England helping Russia have reconciled themselves to the situation and are fully in spirit with the patriotic English sentiments of the Jews of England.

But particularly striking is the enthusiasm among the young. Hundreds of Jewish young men, it is reported in the Jewish Chronicle, some of them not over fifteen years of age, arguing that they are able-bodied men, insist that they be enrolled in the army.

One Kind of German Enthusiasm

It is reported that in a number of villages of German-Poland there has been a good deal of rioting against the Jewish residents who, it is claimed are either Russians or Russian sympathizers. It seems that the police in these localities are making no efforts to quell this extra-

ordinary outburst of German "enthusiasm."

In fact, the Jews, in nearly every locality in Europe find it necessary to inform their patriotic neighbors in every way at their disposal that they (the Jews) are not of the "opposite" camp. Even in London, where Jewish local patriotism is at high tide, an appeal had to be made to the general press to inform the British public that Jews are not necessarily Germans. The chief drawback of the Jews living among the "allied" nations is their names which closely resemble the German names.

Russia's Promises

The ruler of Russia is making an extra-ordinary effort to unite the forces of his empire in the tremendous struggle in which it is involved. The first radical step taken in this direction was electrifying. It was nothing less than a promise on the part of the Russian Government extended to all the Polish provinces under the dominion of Russia that if they remain faithful to the country's standard they would, after the war, be permitted to resume their own free national life.

There are now rumors, substantiated by people of authority in the Russian Government, that a similar promise is to be extended to the Jews: that is, if the Jews remain faithful to the Russian national standard the Pale will be abolished and they will be granted full civil and political rights within the Russian Empire.

Israel Zangwill, commenting upon this rumor, said: "If it prove indeed true that Russia will grant full rights to the Jews, she will gain the sympathy of many who have been opposed to her, and her past atrocities against the Jews would be forgotten."

As to the validity or value of these promises, it is the opinion of English statesmen that the allies of Russia would use their influence to make Russia keep her promises.

National Fund Office in Hague

A communication from the central offices of the National Fund states that it has, because of the war, been removed from Cologne to Hague. A moving plea is also made for an increase of activity for the Fund in the face of the tremendous wants of our brethren of Europe whom the war is depriving of their best energies and their means of maintaining their existence.

The Advancing Generation

By REUBEN A. POSNER

We are told that when Moses led the Jews out of Egypt, he found it necessary to wait for a new generation to develop before the entry of our forefathers into the "Promised Land." It required a new generation brought up in the light of the new ideals of the inspired leader to rise to the task before them.

These of us who understand how the land of our fathers is to be regained must see the full significance of the work of Young Judaea. The seed has been planted, the grain is harvested, it must now be prepared for use.

For years the workers of Young Judaea have labored quietly, patiently, tirelessly. Results are beginning to show. We have now in this part of the country hundreds of young men and women between the ages of 17 and 21, eager to take part in the struggle for the realization of our ideal.

How can we best use the energies of these new recruits? Shall we allow them to drift away as we have often done in the past, or shall we create an organization that will seize this raw material and form it into efficient units for the advancement of the cause?

A definite, practical solution for this problem has been evolved. The solution lies in the establishment of Leaders Training Groups or miniature universities—miniature only because of the limited means at present at our disposal. It is not intended to confine the activities of these groups to producing leaders for Young Judaea clubs. Their aim is to train young men and women for efficient service in the Zionist ranks. At present we must confine our activity to club leadership, public speaking and organization work; nevertheless, it would be well for us to keep in mind our larger aim. It is the purpose of these groups to prepare young men and women of promise, for leadership in the work of the Zionist cause. To develop the individual talents of the members of these groups and to direct them into such

channels as would give the best results.

The task which we are undertaking is a logical and necessary step in the progress of our movement. The prophetic schools of Elijah and Isaiah produced the men who fought the battle against assimilation during the life of our nation on its own soil. As crying is the need now for properly equipped men and women to fight the age-long battle, at this time when the enemy within our midst, vies with the foe without, in the effort to obliterate the last trace of a Jewish nationality and Jewish ideals.

Character of Training

The training must be a two fold character, (a) it must inspire and sustain the enthusiasm of the students, and (b) give them as thorough a knowledge as is possible, in the particular field of work selected. If the technical training be thought of as the candle, then the inspirational element is the flame. A training that neglects either of these elements can never produce the individuals that our cause needs.

Character of Members

Jewish young men and women who answer the two following requirements should be eligible for membership in these groups. The applicants must possess. (a) an enthusiasm for Zionist work, the lasting quality of which has previously been tested by service in the Zionist ranks, (b) candidates for admission must show promise of possessing the qualities which are necessary for efficient work in the particular fields chosen.

We consider the setting of an age limit as inadvisable.

Past Experience

In 1912 a group was organized in the Bronx to prepare young men and women for efficient work in the Zionist ranks.

The organizers thought that better results would be obtained if the classes were organized on a democratic basis in order

that the conventional classroom atmosphere, so-inimical to inspiration, be eliminated. Courses were offered in the history and philosophy of Zionism, the interpretation of Jewish history, psychology, and club leadership. A few lectures on Jewish literature were also given, but the indisposition of the lecturer prevented the completion of the course.

The methods of teaching varied with the subject. For example in the Jewish history course, a lesson was assigned which was prepared by the students. At the meeting the leader by means of a series of questions brought out the proper relation and interpretation of the facts.

At the beginning there were twelve members, six of each sex. Of these three were prevented from regular attendance due to urgent personal reasons, one changed his residence to New Orleans, three resigned for various trivial reasons, and five are completing the courses. It is worthy of mention that with a single exception, these young men and women are doing splendid work in the Zionist ranks.

In January 1914, two additional groups were organized, one in Manhattan and the other in Harlem. The former was disbanded after six weeks of existence. The Harlem group consisting of four members under the leadership of Miss Elinor Sachs is carrying out its program, in the face of adverse conditions. As a result of the experience with the above mentioned groups the following plan is submitted for your consideration.

Courses

We believe that no individual can thoroughly understand our movement who is unacquainted with the Zionist interpretation of Jewish history. No individual is capable of leading us in the attainment of our goal who is unacquainted with the causes and history of the Zionist movement. A knowledge of Jewish and Hebrew literature will greatly aid in the understanding of the needs of our people, for the literature of a people is the record of the desires and longings of the people.

We therefore recommend that the courses in Jewish history, in the history and philosophy of Zionism, and Jewish literature be made obligatory in the curriculum.

In order that each member may receive

the special training in the particular field of work that he or she may choose, we recommend that elective courses be offered in Public Speaking, Psychology, Club Leadership, Organization and such other subjects as shall be found necessary and practicable.

Method of Instruction

Wherever possible the students should be allowed to learn by actually performing the work for which they are being prepared. Where knowledge is being imparted the students should be required to gather the facts for themselves, and discussion guided by the director is to be relied upon to bring out the significance of the facts.

Wherever possible the "question and answer" method should be used by the directors.

Note-taking should be insisted upon throughout all courses. Discussions should be supplemented by lectures delivered by properly qualified persons. Whenever possible, lecturers should prepare syllabuses, copies of which should be distributed among the students. Essays should be prepared from time to time by the students covering the topics discussed in the various courses.

During the period of preparation the work of the members should be correlated wherever possible with the work of the Zionist organization in this country.

Students should be encouraged to participate in the activities of the movement, and to keep abreast of the progress that is being made.

Acquisition of new Members

We believe that sufficient publicity ought to be given to the work of these groups to ensure the securing of the best available material for membership.

This publicity can be best obtained.

(a) By letter and descriptive articles in the Zionist and general Jewish press.

(b) By advertisements in the press.

(c) By appeals at certain public Zionist meetings.

(d) By the co-operation of the leaders of Young Judaea Clubs.

Organization

The following general scheme is suggested for the organization of these groups.

(1) A director should be appointed by Young Judaea who shall be responsible for

that organization for the work done by the Leaders Training Groups.

(2) This director is to be the recognized head of this department of Young Judaea activity.

(3) Associate directors should be appointed by Young Judaea upon the recommendation of the directors to take charge of local groups.

(4) A few necessary regulations should be drawn up defining the following relationships:

- (a) Between the students and Young Judaea;
- (b) Between the students and the directors;
- (c) Between the directors and his associates;
- (d) Between the director and the student body;
- (e) Between the directors and Young Judaea.

(5) A committee of three should be appointed of whom one shall be the director to decide what these relations ought to be.

(6) Each group should draw up such additional regulations as it shall deem proper for its welfare, subject to the approval of the director.

As to Separation of Sexes

We recommend that special classes for female members be organized only in courses where the training for women differs so radically from that prescribed for men as shall necessitate the formation of separate classes.

We consider the institution of separate

classes for men and women inadvisable at present, because:

(1) We have in our past experience encountered no weighty difficulties arising from the presence of young men and women in the same training group.

(2) We consider the spirit cultivated in these groups sufficient guard against the evils of ordinary co-educational classes.

(3) It would involve the doubling of the work.

(4) We are handicapped by lack of competent persons to take charge of these groups.

(5) Students with proper qualifications for membership are not sufficiently numerous to warrant such a separation.

(6) It would deprive members of both sexes from these benefits which result from their presence in the same group.

Finance.

We believe that the students in these groups ought to pay those expenses which arise from the needs of their particular group such as text-books, stationery, postage etc. All organization expenses and those arising from the requirements of the groups as a whole should be met from the treasury of *Young Judaea*. For example the publication of such text-books or pamphlets as may be found necessary for the work of the groups.

Young Judaea has already created the machinery for carrying out this plan, and invites criticism and suggestions from all persons who are interested in this work.

The situation here outlined must be met, and we appeal to old and young, for counsel, for inspiration and aid.

The Convention of Young Judaea

Zionism and the Jewish Youth

The Sixth Annual Convention of Young Judaea held at Newark, N. J., on June 18-21 is a source of gratification and promise. Five thousand or more children were represented by over one hundred delegates from very section of the country.

Mr. Leon Kohn welcomed the delegates on behalf of the Jews of Newark. Mr. Louis Lipsky greeted the conven-

tion on behalf of the Federation of American Zionists. In his address Mr. Lipsky stated:

"The Zionist ideal is rapidly becoming the inspiration of our American Youth, for Zionism, the attempt of the Jewish people to re-establish their nationality, appeals with special force to all who have been educated under democratic conditions of life, with freedom of

opportunity. There was a time when it was said that Zionism is a movement of Jews alien to the American spirit. You, Young Judaeans, are a refutation of that idea. What finer cause is there to appeal to Jewish young manhood and womanhood than the liberation of their own people? We are striving for the dignity and Independence of our own people; we feel that we have suffered long and unjustly owing to the lack of a national center; we feel that the persecution thousands of our brethern endure is unworthy of a people that has the strength of body and of noble resistance of the Jewish people. You have determined to study the question, and studying the problems of Jewish life, you have aligned yourselves with the forces that go to make a Jewish national life on the national soil."

The reports of the officers indicated a remarkable response on the part of the children and gratifying progress in the work, notwithstanding the extremely limited means at the disposal of Young Judaea.

Twenty-nine clubs had affiliated without any special effort having been made to organize new clubs.

A comprehensive Course of Study and Syllabus that will supply the clubs with a definite and distinctive program of educational work had been worked out. This Course of Study is now being edited and revised and will be at the disposal of the clubs when they re-organize after the summer.

Material had been gathered for a Primer on Zionism for Young Judaeans.

A series of large public entertainments for children arranged by Young Judaea celebrating the Jewish holidays in New York were especially successful.

The publication work had made the greatest progress in the past year. The circulation of "The Judæan" has been increased to 5,000; it has been issued regularly monthly; its literary standard has been improved. Two Jewish plays, four Hebrew Songs, and three brochures on the work of Young Judaea have been published.

The progress made in the organization of Leaders Training Groups was dis-

tinctly encouraging. In these Groups the older and more promising Young Judaeans were given special courses calculated to train them into efficient leaders for clubs, and to take charge of other branches of Zionist work. Young Judaea is preparing to carry on this department on an extended scale during the coming year. Mr. Reuben Posner has been in charge of this work.

Young Judaeans were active in behalf of Flower Day of the Jewish National Fund and their efforts in some sections brought excellent results. In the past year Young Judaea circles had contributed, directly, a substantial sum to the Jewish National Fund.

The chairman of the Executive Committee called attention to the difficulties under which Young Judaea had to carry on its work and pointed out that no appreciable improvement could be looked for unless the organization had the services of a paid Secretary to give all his time to the work.

It is very gratifying, in this connection, to announce that, at its recent Convention at Rochester, the Federation of American Zionists resolved to take over Young Judaea as its Junior Department. Since then arrangements have been made whereby Mr. David Schneeborg, who has been so important a factor in the building up of Young Judaea, will serve as Executive Secretary.

During the Convention a reception was tendered the delegates by the Ruth Chapter of the Daughters of Zion. The enthusiasm and hearty feeling of co-operation that came from the exchange of experiences of workers in widely scattered places, all striving in one great cause, could find fitting expression in but one way. The delegates gathered in groups and sang our Hebrew songs with such spirit and animation as to produce a most inspiring effect.

The greater part of the Sunday morning session was taken up with reports of activities by the delegates of the local councils and from several districts in Massachusetts, Texas, Connecticut, New Jersey, Syracuse, and Newburgh. These reports showed a varied activity. The

enthusiasm with which they were received guarantee progress.

Each department of Young Judaea activity was covered in carefully prepared reports by the persons most active in their particular departments during the past year, or by those who were for other reasons, considered best qualified. Discussion by the delegates followed the reading of each paper, and resolutions bearing upon it were adopted.

Mr. Rosengarten's paper on organization was well received and the prospects for an extended program of organization work in the coming year are exceedingly good.

Mr. S. Doniger in his paper on Education outlined broadly the educational needs of Young Judaea circles and the proper guides that Young Judaea must furnish them. He explained that the recent Syllabus had aimed to meet these needs adequately.

A paper prepared by Miss Jessie E. Sampter on "What shall we do with the Graduates of Young Judaea?" was read by Miss Margaret Gluck. This was followed by the report of Mr. Reuben Posner as chairman of the Leaders Training Groups for the past year. Mr. Posner outlined a comprehensive plan of activity for this coming year.

Mrs. Israel Goldberg reported as Chairman of the Social Committee and made suggestions for future activities, chief among which was the giving of an Annual Ball in the financial and social interests of the organization.

The deep earnestness, the enthusiasm for Judaism and the highly developed sense of organization displayed by the delegates in the deliberations gave promise that from among the ranks of Young Judaea will come the men and women with the necessary courage, the self-sacrifice, and the capacity to take a deciding

part in the American Zionist Organization of the Future.

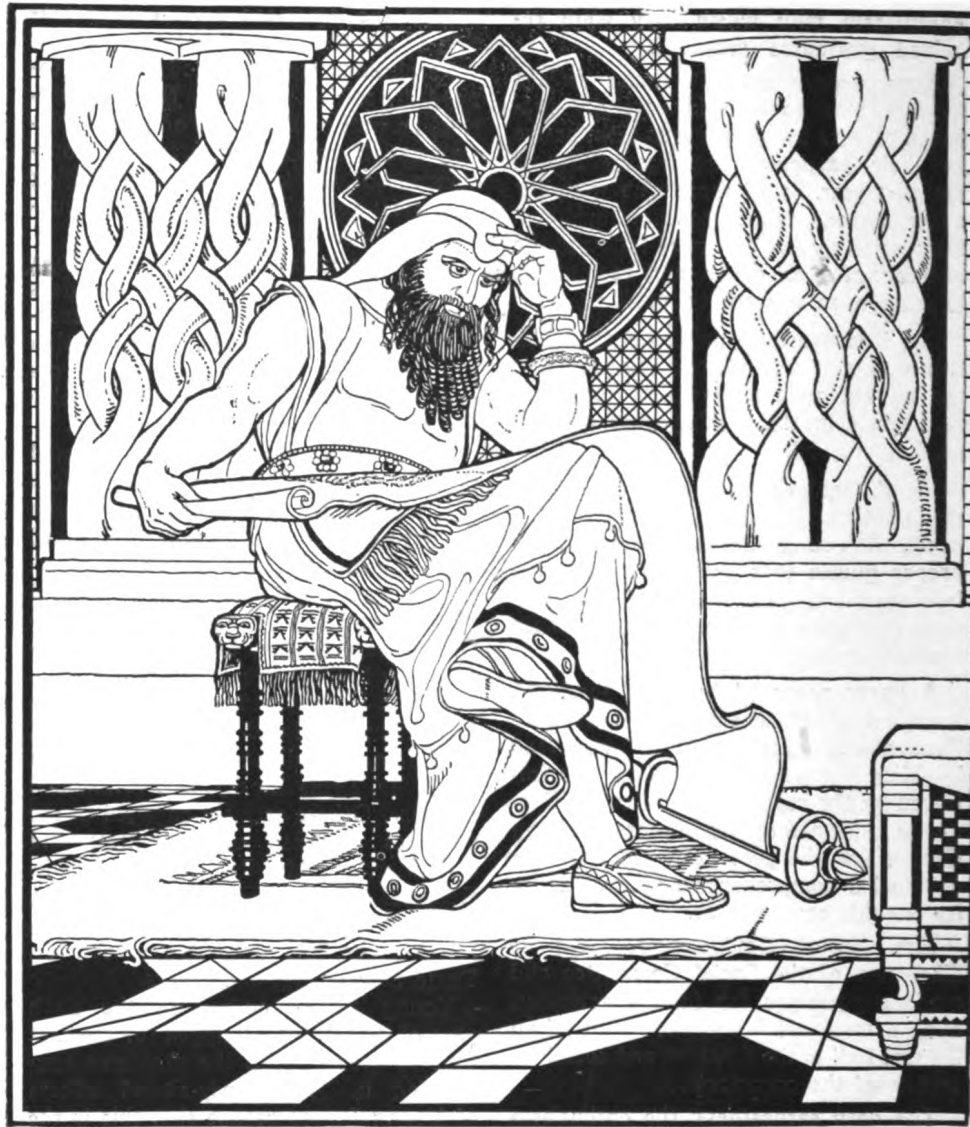
Resolutions were adopted looking toward the cultivation of the Hebrew language as well as the study of Jewish history and literature, and for the encouragement of the knowledge and singing of Zionist songs in private, and on public occasions.

Steps are being taken, pursuant to a resolution to form a National Leaders Association for the purpose of discussion of leader's problems. A resolution was also adopted looking toward the organization of an International Junior Zionist Organization.

Mrs. N. Taylor Phillips was elected the Honorary President and Mrs. Richard Gottheil and Mr. Peter Turchon, the Honorary Vice-presidents; Mrs. Bernard A. Rosenblatt, the Treasurer, and Emanuel Tacker, the Secretary. Mr. Sundel Doniger and Mr. Mervin Iseacs were re-elected, respectively, Chairman and Secretary of the Executive Committee. Members of the Advisory Board are Miss Henrietta Szold, Miss Sarah Kussy, Prof. Israel Friedlander, Rev. Dr. de Sola Pool, Mr. Louis Lipsky, and Mr. Samuel Strauss. Others actively engaged in the work as chairman of committees and otherwise, are Mr. Reuben Posner, Mr. Emanuel Neuman, Miss Eleanor Sachs, Mr. and Mrs. Israel Goldberg, Mr. I. Rosengarten, Mr. Jacob Rabinowitz, Mr. David Schneeberg, and others.

Young Judaea enters on the sixth year of its activity, equipped for the first time to grapple with the problems confronting it. The newly-elected officers of Young Judaea realize that this is the year of opportunity and will spare no effort to grasp it. Their task will be made lighter if they can feel that the Jewish Community, and particularly the Zionist part of it, is appreciative of their efforts and will give them moral and financial support.





King Solomon

"The Lord by wisdom hath founded the Earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew. My son, let not them depart from thine eyes: keep sound wisdom and discretion: so shall they be life unto thy soul, and grace to thy neck."

Note: This is one of the illustrations from the third volume of the German Bible which has just appeared. This edition is more popularly known as the "Lilien" Bible because of the masterly drawings by that Jewish artist which illuminate the pages.

Theodor Herzl

By NAHUM SOKOLOV

The tenth anniversary of the death of Theodor Herzl re-opens the wounds suffered by the Jewish People through his untimely death.

That which moves our hearts to-day must not be the cause of dissention between factions, but should bring us conciliation and a clearer vision. Herzl was not the leader of any single group. .No leader of a whole people can be such without causing serious harm. .The leader of a nation must guage all parties with equal justice. .Only the deluded imagine that there are parties in Zionism which could claim Herzl as their partisan.

He was not merely a great son of his people. He was a child of the new era. He knew that ideals in the life of a people are not mere froth, but actually are the basis of the national rebirth of a people.

His belief in the power of good, large-mindedness, tenderness and warmth, and admirable unselfishness brought about an irresistible love for this great and noble leader of his people, on the part of all who knew him. No one can claim for any great Jew a warmer love than is given to Herzl. It was not only his comrades who loved him. .Every lover of all *that* is good, noble and beautiful felt a reverent admiration for his energy, his spirit of self-sacrifice and wisdom, and all were overwhelmed with grief when he was torn from us.

His mild gaze and gentle spirit penetrated deeply into the recesses of every Jewish heart, most of all into the heart of the youth, who do not regard their heroes with cold admiration but open their hearts to them with an offering of unbounded love.

Youth gives its ideals heroic form, titanic power, and a child-like tenderness. Truly a hero with the heart of a child was Herzl and therefore does there hover over his image the fragrance of spring and sunshine.. So long as the bright forms of heroism are worshipped by Jewish Youth, will the name of Herzl linger upon their lips.

But Herzl was not only the hero of Youth. . . For all of us he was the heroic spirit of his time—of eternal significance. Within him the spirit of the times strove with itself; in this great personality surging impulses fought a grandiose battle. He appears as the conscience of the times—as a truly tragic hero. He stands like a great Jew of antiquity, a soul in advance of his people, who now draw nearer to him. . He was an untrammelled soul amongst those still fettered. . His was a nature of breadth and depth. . In his work, he had an indomitable will, an instinct for inspiring the masses and inexhaustible mental resource. He strove with a sort of wild fury—it was the flame of inspiration that consumed him—to change the Jewish Diaspora, to re-organize it and raise it to a higher plane. It was a Faust-like struggle—Herzl not only embodied his times but went beyond it.

He lives in the hearts of his people. But that is not alone to be assumed; but that the grateful memory of him shall never be extinguished, whatever good and great he conceived shall find a new birth in other minds; whatever noble he desired shall live in other hearts and shall inspire them to complete what he began. The will of a mighty personality is capable of much in this world, but since time immemorial, stronger than the will of the mightiest are forces emanating from the dead, who while living strove and suffered, and left behind them the impress of their conviction in the righteousness of their cause.

Translated from DIE WELT

Palestine and the Jewish Colonists

By HELENA H. COHN

Palestine is still the frontier. She needs men and women, strong and sturdy, upheld with ideals and filled with the pioneer spirit. The outward glory of Palestine belongs to the past and the future. The present can only contribute the glory of a strong, brave, and independent spirit, ready to turn potentialities into actualities. Men and women lacking this spirit would be a burden on the country. Miss Cohn's article is illuminating and must appeal to American Jews.

Tourist and Colonist

All those who have come to Palestine in the last few years in order to settle there and become members of the young Jewish community have discovered all their previous ideas in regard to the country and its people to be entirely wrong. We all make the same mistake, we want to see our dreams of Palestine's great future immediately realized. We mistake that Palestine of the future with its potential fine cities, flourishing villages and population free in body and spirit, for the Palestine of to-day. The tourist who travels through the country in the time of a few weeks, rushing from one place to the other, seeing his brethren in hitherto unwonted surroundings and occupations, and finding everywhere promising beginnings of a new life and new works, may not realize his mistake, but may take back with him the same wrong ideas with which he came.

To him who settles in Palestine, things look very different. His eyes are opened in the first few hours, and he begins to realize a fact of which the tourist may never become aware: that the life in Palestine still has its difficulties and still means, for most people, sacrifice.

The Spirit of the Pioneer Needed

There is no reason why we should suppress this view. However great the sacrifice there are many thousands ready to make it, and the effect which the Zionist idea produces everywhere will be no smaller if one realizes that to live in Pal-

estine to-day is in many respects as difficult as was the life of the first German settlers 300 years ago. On the other hand, it will be useful especially for radical young men and women who are full of indefinite ideas and are driven to Palestine by their desire to put their theories into action, to be made to realize that Palestine demands only people with healthy bodies and sane minds. They should know that only if they possess both will they be able to bear the life in Palestine and become useful to the country.

Concerning the Soil

We should not forget the fact that Palestine is still to a great part a desert and that the brave tillers of the soil have not only to work hard, but their work is accompanied with a thousand worries and vexations: bad food, an uncomfortable couch not free from insects, the burning sun and the dirt, in many places a lack of water for drinking and washing purposes, a perfect isolation from the outside world, a life amongst people who, although they belong to the same nation, are often hard to know and understand—all these are but small troubles and yet grave enough to make people feel unhappy.

The life in the towns, for instance in the Jewish town, Tel Aviv, is no easier. Tel Aviv is situated in the midst of a desert, the notions of cleanliness in most houses are very different from most of those in Western Europe or America; there is an impossibility of wandering about, except in the few little streets on

account of the Arabs; there is a grave servants' problem, food is neither good nor clean except in the few little village-stores, there are no shops of any kind, and many of the things which one requires in the household must be imported from other countries, and with all this no flowers, no music, no theatre, not even a chance for keeping a domestic animal. There are also, in the public eye, terrible sins against the spirit of good taste, and there is an absolute lack of intellectual stimulus. Parents have also to grapple with the difficulty of getting accustomed to an entirely new system of education, or else to come into conflict with their children. In short there are thousands of difficulties which will be overcome eventually, but which nevertheless are there to-day.

There are surely things to make up for these drawbacks: there is the Hebrew Gymnasium with its pupils full of buoyancy and enthusiasm; then the dear Hebrew-chatting babies; there is, in this centre of the new Yishub, and amongst the whole young generation, an atmosphere of hopefulness and a brave venturesome spirit.

Potentialities and Present Actualities

Let us say it again: however deeply we are convinced that Palestine is going to be a beautiful and happy country, to-day it is still a desert, and life in the country is still bare of comfort and artistic charm.

More than Ideals Needed

Those who wish to settle in Palestine should therefore tell themselves that for a permanent residence in the Holy land they must possess not only high ideals but good health, patience and practical intelligence (not often combined with a flourishing imagination or a contemplative mind). And even these qualities are not always sufficient to make a man fit for becoming a colonist, unless he possesses something else, money. If one does not feel strong enough to forego every bit of European comfort, one must bring over money, especially he who brings his family with him.

And now the question arises, what country gives us the most valuable elements for the work of colonization?

Labor

As far as the labor-class is concerned, there can be no two opinions. If labor in the fields of Palestine is not to be turned to sport or mockery the laborers must come from the ranks of Jewish proletarians, such as we find almost exclusively in Eastern Europe, the Orient and the Balkan States. The uneducated Yemenite who works for his daily bread without any other interests, is surely of a more lasting value for the development of sane and normal conditions than is the student from Quartier Latin or from Berlin University, who acts the "peasants'" part for a few months or a year or two and returns to his studies sneering at those who do Zionist work without having been to Palestine. The young workmen who come from Russia and Galicia are not only idealists, they are also modest and require very little for their daily life, a quality which may to some extent be based on a certain lack of aesthetic culture. On the contrary, the young student or business man who works only one or two terms in the fields or stables of Palestine, is hardly of greater value to the re-construction of the Jewish People, than is the smart gymnast or swimmer in New York, Hamburg or Warsaw.

As far as the colonist of larger style, and the professional man are concerned, the emigrants from Eastern Europe prove, in both spheres of work, to be valuable elements. In the majority of cases, they are people who have worked their way up to a higher intellectual and social level, who are accustomed to a frugal life, and have no pretensions. They are not accustomed to differentiating the people amongst whom they live with regard to class, education, and manners, and therefore find it rather easy to accustom themselves to the still primitive conditions of Palestine. The immigrant from Russia remembers always that he has come from a land of persecution and is therefore thankful and happy for the freedom the new country offers him.

And yet, although these Russian Jews are of the greatest importance to the colonization of the country, on account of their ideals, their modesty and other

fine qualities, the lack of a certain European finish makes their intercourse with the settlers from other countries difficult and even unpleasant and accounts for some of the lack of exterior beauty and outward dignity in the new Jewish communities. Intellectually an aristocrat, socially a proletarian, in his aesthetic culture a barbarian—these are very often the characteristics of an immigrant from Eastern Europe. It is therefore desirable that this East European element, that will probably always be in the majority in Palestine, learn to add, through the contact with the immigrants from other parts of the world, to their excellent higher qualities of soul, certain other faculties which the Jews from other countries possess to a higher degree.

German and Austrian Jews

The number of settlers coming from Western Europe, especially from Germany and West Austria, has in the last few years increased greatly. We do not refer to the young university-men and journalists who believe it is possible to suddenly transform themselves into labourers—we know too well that they are an anomaly. We speak here of the professional men, teachers, physicians, lawyers, engineers etc, who come, over with or without families. This category would also comprise well-to-do farmers, but their number is still so small that we need hardly take them into consideration. This small number of German farmer is not accidental, but is explained by the social conditions under which most of the German Jews who desire to go to Palestine live.

As a rule the German Zionist belongs to the middle-class. Although he is not wealthy, he has received a careful education or has even studied at a university and possesses the refinement of the West European. It is this very combination of qualities which has made him able to understand the idea of Zionism. His means are not sufficient to allow him to live in Palestine as a "larger" colonist, although he and the women in his family would be the right people to give to the colonists the example of the well-kept and clean household and a harmonious life. As a consequence of

the economic situation of the majority of German Zionists there is unfortunately not much hope of the number of the Jewish-German settlers families, increasing considerably.

In the cases where the Jew from Western Europe comes to Palestine to work in the academic profession which compels him to live in the town, he will find it is very hard to live far from all the graces of European civilization that he can endure the life in Palestine only if his means allow him to import many things without which a European cannot live, and that he has to make up for the intellectual and artistic pleasures which he has become accustomed to consider as an integral part of his existence, by even more expensive amusements, such as travelling, riding, etc. The German settlers, finding in many instances that they cannot afford these things and their social intercourse with the elements from East Europe offering great difficulties on account of a deeply rooted difference of customs and temperament, we have to reckon with the fact that quite a number of people who go to Palestine with the intention of either taking root there with their families, or founding families find themselves disappointed and return to Western Europe.

The American Jews

These two elements—the East European and the West European—have lately been joined by another type of immigrants, which combines the advantages of both, without possessing their drawbacks: the immigrants from America.

The American settlers living in Palestine now show in almost all cases the same qualities and come from almost the same section of the population. The impulse which now-a-days drives people to Palestine, viz. Zionism, is more than anywhere at home in those circles of American Jewry that have come from Russia and Galicia. Most of these people have come socially from the depths of life and have succeeded in making their way in America. These immigrants from East Europe have imbibed the typical American qualities; a quick and practical intelligence, cleverness in business, initiative and understanding for

the moral and aesthetical value of a well kept household. Thanks to certain peculiarities of American life, they have accustomed themselves to manufacturing many of the things which they want for everyday use and to make their surroundings as pleasant as can be. It is especially the American woman, having gone through the school of American life, that can be held up as an example of a competent house-keeper. America has taught her not to be afraid of any work necessary for her own and her family's welfare.

There is another quality that makes the settler from America a valuable acquisition for Palestine—his pecuniary circumstances. The greater part of American Jews emigrating to Palestine are smaller traders or laborers, and their standard of life is in accordance with their social rank. On the other hand, their capital could be called small or moderate only from the American point of view while it is about four times larger than that of a family on the same social level in Europe. Compared with the capital of laborers and colonists from East and West Europe it is rather large and allows the American Jewish family to live an easy life in Palestine and to afford many other things which the European Jew must deny himself, although the latter may stand on a much higher level, socially and intellectually, and find it very hard to endure these privations.

As far as the character of the settlers is concerned, one may say generally speaking, that the American Jewish Emigration to Palestine will comprise a smaller number of unfit elements than that of any other country.

Every American Zionist who gives up

the greater economic advantages of America to come to Palestine to help with the work of colonization does always become a useful member of the young Jewish community. Unfortunately, such strong characters are but rare and the number of people who combine with high idealism courage, strength and intelligence, is but limited.

The same hypothesis will probably hold true in the case of Jews coming over from Canada, South Africa and Whitechapel.

Summary

Summarising the above we may say: the modest Jew from East Europe will find in the Palestine of to-day, though it is still poor and life there is still hard, the chances for greater material welfare and will have the possibility of leading a happier life than he did in Europe.

The German Jew, provided that he is well in body and mind, and need not deprive himself of all the comforts of life, will be of highest importance to the culture of the country, and will find satisfaction in working for his ideal. If he is one of those complicated natures that are deeply rooted in European culture and demands all the graces of life he will find it impossible to bear the life in Palestine in its present stage of development, not even if he is entirely economically independent.

The American Jew will have to give up much that has made his life pleasant in America, but owing to his economic situation and his mental qualities he will be able to do useful work in Palestine and to lead a life which, although full of hard work, will afford him leisure to indulge in intellectual and aesthetic pleasures.



OUR PALESTINE LETTER

(From Our Palestine Correspondent Miss Helena H. Cohen)

Jaffa, July, 1914

The tourist season is over at last. The great swarm of visitors which passed this year through the country have been most welcome, but now one begins to feel that it is time to return to work. The number and the prominence of the visitors have furnished the colonists with inexhaustible topics of conversation. The colonists are still talking of the deep impression the new spirit in the country made upon Baron Rothschild. This new spirit is manifesting itself in large new purchases of land, in fresh enterprises on the part of ICA, and in a closer co-operation of this society with the Zionist Institutions. "The Zweckrevision" of the Zionist Actions Committee is the subject of much discussion and so also is the visit of Mr. Morgenthau who has promised to use his influence in behalf of the young colonists.

That this year has seen more visitors from the United States in Palestine than any other year is a matter of significance. There are still a number of American tourists travelling through the country. Some of them have come as the representatives of large bodies seeking to invest money in lands or industries. Others have come to make scientific studies. Among the latter is Dr. Harry Friedenwald of Baltimore, the Honorary President of the Federation of American Zionists, whose purpose it is to study diseases of the eye prevalent in Palestine.

Such visitors from abroad as have not been afraid of the summer heat are finding it well worth their while to come at the time of the vintage just begun. Very good and sweet are the grapes already put on the market. Walking through the vineyards of Rishon Le Zion one delights to see the stems heavy with fruit and the sun-burnt men and girls gathering the harvest. People who have not seen the colony for the last few years are astonished at the sight of its extra-ordinary development. The small Palestinian apricots (mish-mish) are also sweet and savory this

year, and there is an abundance of these dark berries called "toot." The call of the Arabs "Yalla mish-mish! Yalla Toot!" is ringing through the streets from morning to night. Now it is the fig-trees that are heavy with fruit and promise an excellent harvest.

This year for the first time attempts have been made to cultivate other kinds of fruit and vegetables, such as strawberries and asparagus, and the results are reported good.

In the cities, the heat does not prevent lively activity. Walking through Tel Aviv one finds every week new houses rising out of the sands. The broad and fine road already 510 metres long is to extend to the sea-strand. The completion of the road will surely lead to much building activity, and Jaffa, to be the most beautiful Jewish city in the world, will then face the ocean. The attractive new theatre and cinema building is also nearly finished. The manager, a Palestinian who has studied the art of acting in Berlin, is very busy making ready for the play-season.

Many elements within the community of Tel Aviv are realizing the necessity of communal work and plans for the formation of a society for the care of immigrants, social clubs, and a kind of municipal law code are being considered.

The difficulty of amalgamating the various elements, Jews from Russia, Western Europe, Palestine, Bochara, America, etc., is diminishing rapidly. The people of Tel Aviv themselves have grown accustomed to the interesting mixture and hardly wonder any more at so strange a sight as Herr Beilis sitting on the porch of his house conversing with a friend or drinking his tea while the many law-suits which grew out of his trial are still pending in Russia.

In Jerusalem and Haifa, the bitter feeling that was aroused in the time of the linguistic struggle has calmed down. The whole affair had the effect of impelling young and old to study Hebrew with redoubled energy. Jerusalem is looking forward to the beginning of the work for the proposed University.

A hearty reception was tendered to Prof. Schatz on his return from his American tour, and every body hopes that the appreciation with which the products of Jewish art were met in the United States will bear fruit. In fact the Bezalel is in need of generous friends.

The work at the "Technicum" building in Haifa is progressing slowly, and what was intended to be the building of the secondary School will be transformed into a lodging-house for the students. Both cities, in Jerusalem and Haifa, as well as Tiberias, will soon be greatly enlarged by fine new quarters of the Tel Aviv type; such quarters have become an urgent necessity.

One of the happiest signs of a sound development of the new colonization is Achooza Societies. American and Russian Achoozas have in the last months sent their representatives to Palestine, and these gentlemen are just now investigating the conditions of the country, and are buying land for their respective societies. One of these gentlemen is about to purchase a tract suitable for plantations and for ultimate residence for fifty Jewish families. In view of this new demand for land the Palestine Land Development Company is negotiating with several rich Arabs with regard to the purchase of large territories in the most fertile parts of Palestine. The growth of the Achooza Movement is regarded as a very important new feature of Jewish colonization, as it brings into the country the sound and solvent element of middle-class Jews. In these practical enterprises it is the American Jew especially who proves himself an excellent pioneer. There is now also quite a large colony of Americans living in Tel-Aviv, who are especially interested in the industrial possibilities of the country. The fourth of July was celebrated in jolly fashion.

One feels that the time has arrived when the rural and the industrial exploitation of the land should go hand in hand. There is much hope that a telephone connection between Jaffa and Jerusalem will be established before long, and there is hardly any doubt as to the obtaining of permission from the

Turkish Government for the construction of a railway from Jaffa to Rishon and Petach Tikvah. One of the largest schemes that are being considered is the exploitation of the hot-springs of Tiberias. It has been felt as a deplorable fact that the historic spot on which—as Flavius Josephus tells us—the Kings of Judah used to bathe, is in a state of perfect desolation; there is no doubt that a comfortable Jewish health-resort on the banks of the lake of Tiberias would attract visitors from all parts of the world and open a large market for all the products of the colonies of Galilee.

Another interesting plan is the establishment of a large hotel in Tel Aviv, the absence of which was felt strongly during the last tourist season. Better accommodations in Palestine would do much toward causing prejudice against the country to disappear. A sum of 250,000 francs has been calculated to be sufficient for a hotel in Jaffa, a whole system of hotels in Jaffa, Jerusalem, Haifa and Tiberias costing about 850,000 francs. If a German or—which would be better yet—an American corporation took the matter in hand, there is no reason why Palestine should be less frequented by tourists than Switzerland or the Catskills.

Excellent experiments have lately been made with Yemenites; it seems that they are quick to adapt themselves to their surroundings, and in all places where the Jewish National Fund has built houses for them the Yemenites are getting on exceedingly well. Their value to the country has been recognized very clearly during these last months. In many places the Jewish laborers refused to have Arab engaged for the season's work such as picking and weeding; on the other hand, there were no Ashkinasim available to do that sort of work and the Palestinian labor problem would have experienced another complication if it had not been found possible in many instances to replace the Arabs by the Yemenite laborers. When the sympathisers of the new Yishub help the latter to build new houses for the Yemenites, new colonies will be founded for them with better houses than the present primitive ones now occupied by these industrious people.



SAND and STARS

By S. FRUG

The full moon is shining, the stars gleam resplendent,
The night wings o'er mountain and vale;
The Book of our people lies open before me,
I read and re-read the old tale.

I read and re-read those words dear and holy,
A voice seems to speak within me:
"Thy people shall be like the stars in the heavens,
Like sand on the shores of the sea."

Dear Lord of the World, your sacred commandments
No power may ever displace;
Your will is fulfilled the Universe over,
Each thing has its time and its place.

And one has already seen light of fulfillment,
I see it, I know it, alas!
Lo, we have become like the sand which is strewn
'Neath the feet of all those who pass.

True, Lord, like sand and like stones are we scattered,
The victims of scorn and the merciless sword;
But the stars which you promised—all clear and resplendent,
The stars—the stars! where are they, O Lord?

Translated by Samuel Roth.

BOOKS OF THE MONTH

Das Leben Herzls von Adolf Friedman, Judischer Verlag. This is the first authentic account of the life of Herzl published in any language. It contains very little more of the facts concerning Herzl than are already known. But it reveals a systematic and painstaking research into the achievements of Theodor Herzl both as a Zionist and as a literary artist. Those who read German will find this little book a faithful guide to the understanding of Herzl, the man and thinker. An English version is already being made, and will shortly appear.

Theodor Herzl von Ossias Thon. Central Zionist Bureau. This is the first of a series of pamphlets announced by this bureau which will deal with Zionist topics and will appear at regular intervals. The first of the series is satisfactory from nearly every point of view. It is written in a strong, simple German and relates very convincingly the life and work of Theodor Herzl. We await the rest of the series with interest.

Fifteen Years of Zionism by Abram Goldberg, Zion Council of Greater New York. The Zion Council of Greater New York has decided to publish a series of brochures on things Zionist and Palestinian. The first which has just appeared is written by Mr. Abram Goldberg, the editor of the "Yiddishe Volk" and contains some interesting remarks on the work that our organization has been doing in Palestine and elsewhere. The articles of Mr. Goldberg are about to appear in one volume.

Jewish Problems by Ignatz Zollschan, Bloch Publishing Co. Thanks are due to the Bloch Publishing Company for reprinting in permanent form the three important lectures delivered by the great Jewish scientist while he was travelling through this country. The lecturers are:—"The Significance of Mixed Marriages," "The Cultural Value of the Jewish Race," "Economic Tendencies Among Jews." The three lectures are written out in very simple language and contain just enough of scientific material to establish the truth of the argument, but the reading is light and even entertaining.

The Game of Doeg by Eleanor Hariis, Jewish Publication Society. This book resembles its prototype, "David the Giant-Killer," but it is nevertheless an interesting and nearly always a faithful account of the legends which have been woven around the life of David. In certain points the story "drags" as in the chapters on "The School of Prophets." One of the serious errors of the author is her attempt to give a too detailed picture of the prophet Samuel. She would have profited much had she followed the example of the poet-narrator of the Bible who avoided all trifling detail in his descriptions of these great characters. Because of this some of the descriptions in this book lack dignity and are not as impressive as they might otherwise have been. On the whole the book is well adapted for the reading of children. In this connection we wish to note the fine illustrations made for this story by Alfred Feinberg, which have charm and decorative quality.



WITHIN THE RANKS

NEW YORK

Herzl Memorial Meetings

A large number of meetings were held in all parts of the city on Herzl Memorial Day. Monster mass-meetings were arranged by the Zionist Council of greater New York and the Order B'nai Zion. All were well attended, and presented unusually attractive programs. Among the speakers at these meetings were Dr. Schmarya Levin, the Rev. Hirsch Masliansky, Louis Lipsky, Abram Goldberg, Nathan Straus, Joseph Barondess, Samuel Straus, Charles Cowen, and Isaac Allen.

Arverne Registers

One of the most successful meetings arranged for Dr. Schmarya Levin was the one at Arverne, Long Island. At this meeting Dr. Levin spoke of "The Orient and the Jewish Problem." Dr. Levin's appeal for Palestine and Hebrew made a profound impression.

Farewell to Dr. Levin

A farewell meeting was held at the National Theatre at which Dr. Levin was to deliver the last address in his American tour. Among the speakers were: Samuel Straus, Joseph Barondess, Nathan Straus, Dr. Levin, and Louis Lipsky. Mr. Nathan Straus who acted as chairman of the evening, opened his remarks with the reading of a letter from the Hon. Oscar S. Straus, addressed to him, in which the latter said:

"I am glad to see that you are taking such an active interest in Zionist matters for Palestine is the centre of Judah's religious, sentimental, and geographical world. It is the orb of their pious aspirations and historical memories."

Dr. Levin's address was a memorable one. He expanded on his theme of the previous Sunday, making an eloquent appeal for a Zionism with Hebrew culture and spoke of the identity of this

struggle for the preserving of Jewish ideals and what was noblest and best in Jewish life.

New Zionist Society In Brownsville.

A new Zionist club, calling itself the Maccabaeans, was organized in Brownsville last week in the Talmud Torah of Stone Avenue. It is the intention of the organizers to unite all young followers of the Zionist Movement residing in Brownsville. The new association meets every Sunday evening at the Talmud Torah Building where discussions on the various phrases of Zionism take place. The organizers of this ambitious group includes Benjamin Levin, Charles Rhodes, Jacob Klansky, A. Levy, Mathew Josephson and Benjamin Rosenthal. Those who are desirous to affiliate themselves with the new organization should apply to Mathew Josephson, 1774 Pitkin Avenue., B'klyn, N. Y.

More About Brownsville

In Brownsville they don't seem to mind the heat. They work there in summer as well as in winter. The members of the Brownsville Branch of the Young Judaean Movement are now publishing their own monthly in which they promulgate their ideas and plans. This society has been energetically at work lately endeavoring to create a Jewish reading centre. Those who are interested in Jewish literature will find Yiddish, Hebrew, and English books to their liking. The editorial staff of the monthly magazine comprises Messrs Klinghoffer, Grushlin, Levine, Truloff and Finklestein.

"The High-School Zionist"

The Inter High-School Zionist league is an organization of the Zionist youth of the high-schools of New York.

"The High-School Zionist" is a quarterly journal published by this ambitious

organization. It has found a wide and a warm welcome among the students in the high-schools of New York. "The High-School Zionist" endeavors to spread the Zionist message among the youth attending the various high-schools of the city.

ROCHESTER

A Jewish Library Building

The Jewish population of the "Convention City" in which the seventeenth convention of the Federation of American Zionists was held, can boast of something exceptional in a Jewish Library Building which has a regular circulation membership of eight hundred young men and women. The building is a two-story house on Chatham Street near the park. It contains an excellent collection of Jewish books in Yiddish, English and Hebrew, and was the object of the admiration of all the delegates to the recent convention. The example of Rochester Zionists is worthy of emulation.

KANSAS CITY

Five meetings were arranged in Kansas City with excellent results. About fifty dollars was subscribed for the Herzlwald and all the societies under whose auspices the meetings were held were re-enforced by new members. Dr. Belove, reporting in an interesting letter for these societies, urges that the more meetings are held in a city the greater is the attraction and the reinforcements which we get.

WASHINGTON, D. C.

The third picnic was given by the local Zion Society on Sunday August 9, at Eaton's Farm. There was an unusually

big crowd. One of the interesting features of the affair was a pledge of activity in the cause of Zion in which all the "picnicers" joined.

LOS ANGELES

The Sons and Daughters of Zion here had an outing recently at Santa Monica Canyon. By special privilege the members were given permission to see the Broncho or Kā Bee Motion Picture Company taking pictures which was of course of interest to everyone. A meeting following the outing was held on Aug. 5th. at the B'nai B'rith Temple, Ninth and Hope Sts. There was an excellent program including the first of a series of lectures on "The Origin and Evolution of a Nation" by Mr. S. Rosenbaum.

CHICAGO

The eighteenth Convention of the Knights of Zion will be held in St. Louis, Dec. 31, 1914 to Jan. 3, 1915.

Judge Bregstone and Rabbi Silver have made interesting and successful tours of propaganda. Substantial collections were made for the National Fund.

Through the efforts of Mr. Max Shulman and Mr. Jacob Miller the "Progressive Order of the West" has contributed \$250.00 to the National Fund. It was likewise through their efforts that the "Order of the Western Star" arranged to have its name in the Golden Book.

Members of the knights of Zion have given considerable thought and energy to the matter of interesting Jewish fraternal orders in Zionism, a subject discussed at the Rochester Convention, and their efforts are meeting with notable success . v



ANNOUNCEMENTS

The readers of the **Maccabæan** will be glad to learn that an article on "THE JEWS AND THE ORIENT" is being prepared for this magazine by DR. SCHMARYA LEVIN, and that another article on "DEMOCRACY" by DR. FRANZ OPPENHEIMER will shortly appear in these pages.

In this issue we print translations of two Yiddish poems of Jewish National significance which were hitherto inaccessible to the English-speaking public.

This is only the beginning of a series of translations from the Yiddish and Hebrew which will appear on these pages. The next issue will contain a translation of JEHUDA HALEVEY'S SEA-SONGS BY SAMUEL ROTH.

Don't forget that the September *Maccabæan* will be an

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ORGANIZATION NOTICES

THIS department is intended for the publicity of Zionist organizations affiliated with the Federation of American Zionists. Through the society notices you will be able to learn the aims and methods of a particular organization, in your town, what benefits you can derive and full particulars as to the class of membership. For the unorganized Zionists, these notices will be the means of enabling them to choose the society they would best fit in—where they could work in harmony with the members, for the furtherance of Zionism and the advancement of Jewish ideals and ideas.

NEW YORK

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ACHOOZA NUMBER

The MACCABEAN



SEPTEMBER, 1914

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Devoted to Zionism and All Jewish Interests

VOL. XXV

SEPTEMBER, 1914

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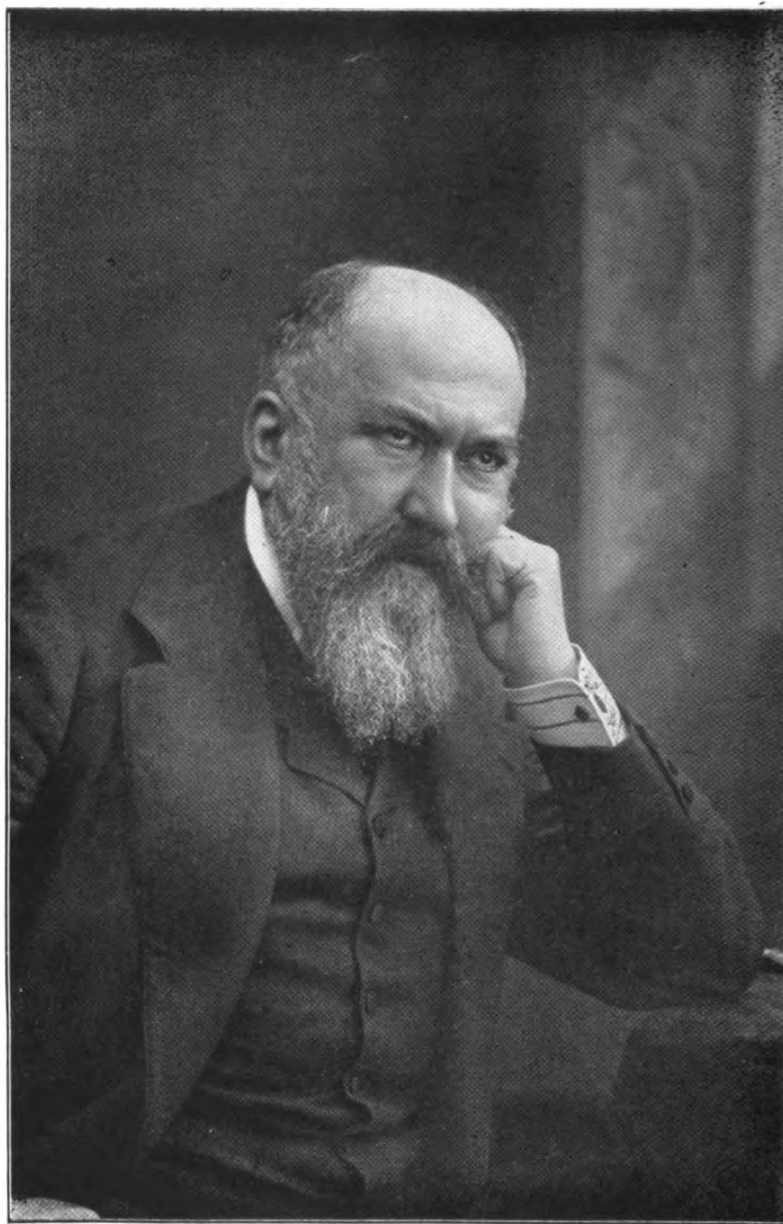
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The ★ MACCABAEAN ★

Vol. XXV

SEPTEMBER, 1914

No. 3



Voyage to Palestine

(SEA POEM)

By JEHUDAH HALEVY

I

I've abandoned all my loved ones,
Left the house which I possessed,
Unto thee O Sea I give me.
Bear me to the mother's breast.

Thou, behind my ship, brave West Wind,
Drive it to the other shore
Which my heart with eagle's pinions
Seeks and seeks forevermore.

Bring me there in peace and quiet,
Then return thy way sedate;
And embrace my dear ones for me,
And to each my bliss relate.

II

Moody hath become the ocean,
Frowning darkly, deep he growls;
Suddenly his anger burst forth,
Now he rolleth and he howls.

See there speeding swift to meet me,
Wildly-lashing, foaming-mad;
Waves like lions, waves like serpents,
In the dreary darkness clad.

Here a deep abyss has opened,
Up leap mountains-what a throng!
Flutter sail and bend thee mast-tree,
Thou my heart art calm and strong..

Hast a mighty God in heaven.
Oceans split at his command;
On his wings and with his tempests
Bears us to the loved land.

III

Silvered with the shimmering moonlight,
Wide rippleth the water-mirror;
The night hath donned her samite-blue wings,
Spreading out she draweth nearer.

'Tis not a night, but Sheba's queen,
Blue-draped and decked in golden-splendor;
Softly she breathes and on her breast
Shimmer the spangles, shining, tender.

Like sheep outspread, the tiny waves
In easy slumber rolling lie;
Within the sea the stars all tremble,
Which is the sea and which the sky?

Here, 'neath me, side by side like brothers,
Together sleep two peaceful seas;
One sea between them does not slumber,
My heart with its new melodies.

Translated by Samuel Roth.



THE MACCABÆAN

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David Schneenberg.

REVIEW OF THE MONTH

The War in Europe is a World-War, for it involves not only those nations whose armies are in the field, but all neutral nations as well. The world cannot be separated from any of its parts, and when Germany, France, England, Russia, Servia and Belgium are up in arms all other nations are concerned. Their credit is affected, commerce is at a stand-still, the price of wheat and all other staples is fixed by the world demand, and all peoples suffer thereby. This war has made clear for all time that all civilization stands or falls as one. The Jewish interest is ubiquitous. There is a Jewish interest in Austria, in Russia, in Servia, in Germany, but hitherto it has been regarded as broken up into several parts, and no one has dared as yet to speak of the Jewish interest, fearing to disturb the variety of claims that are made upon Jews by their local patriotisms. That the advance of Russia into Austria menaces a Jewish interest will not be denied. That the success of Germany, from another point of view the European, menaces a special Jewish interest in the orient, is advanced by many. It is also clear that the war brings with it the devastation of Jewish property and the destruction of Jewish life, which will require the united effort of all Jewry to rehabilitate. In the midst of this confusion, Zionism raises its head, and remains as it was, the one positive contribution to Jewish polity, which will be tested in days to come as it has never before been tested.

The War and the Zionist Organization

The war has practically rendered all Zionist work in Europe futile. The Inner Actions Comite, with three members in Berlin has no field for propaganda or organization, and it finds it impossible to communi-

cate fully with all its branches. The National Fund has been transferred to The Hague. All International connections dealing with finance have been broken off, and it is impossible for the organization to draw upon funds in the countries now at war. The situation called for radical steps. The Federation of American Zionists, appreciating the responsibility that devolved upon it, issued a call for an extraordinary conference of American Zionists, which was held on August 30. At this meeting Dr. Levin outlined the situation and recommended that a provisional committee be formed to assume such work of the Actions Comite as may be possible under the circumstances, especially to maintain the organization and the institutions in Palestine for which it assumed responsibility. This was done. A Provisional Committee was formed, with Louis D. Brandeis as chairman, and a call has been issued to the Zionists and Zionist sympathizers of America for an emergency Fund of not less than One Hundred Thousand Dollars. \$14,000 was pledged at the conference. Since then, about \$25,000 additional has been pledged. The campaign for this fund will require larger sacrifices on the part of the Zionists of America, for we shall undoubtedly be called upon to meet unexpected appeals for which no provision has been made in the fund as constituted. Zionists should exert their influence to the utmost to secure large contributions before the time arrives for the general relief of victims of the war.

The Jewish Interest.

As Jews, our policy must relate to Palestine, and, arising out of Palestine's position, to Turkey. Locally, there may be various policies, colored by local interests. But nationally, the question that presents itself is the future of Turkey. The Zionist movement has aligned itself with Turkey, and believes that the Jewish interest, as well as the Turkish interest, requires the maintenance of the Ottoman empire. Any international move aimed at Turkish integrity is a move against a Jewish national interest. We have found the Ottomans friendly to our cause. Under their regime, it is possible for the Jewish people to maintain what they have gained in the Holy Land, and to augment our possessions and our influence. Here and there legal reforms must be inaugurated, which

Turkey will grant at once if it is liberated from foreign influences, and enabled to develop its territory with a free hand. The present intrusion of European nations in Turkey means interference with the peaceful growth of our possessions in Palestine. In this respect, Zionist policy has the earmarks of a frank confession of self-interest, which is at the same time coincident with the interests that dictate unequivocal endorsement of Ottoman independence.

Turkey Abrogates The Capitulations.

The week before Rosh Hashonah, the Ottoman government abrogated the capitulations under which the various European governments enjoyed certain extra-territorial rights in the Empire. The European powers, including the United States have protested, but have deferred action until the present war is settled. In the meantime, Turkey seems to have as its backer the German government, which has been seeking to incite it to enter the present conflict as its ally. A great deal of the legal confusion in Turkey is due to the fact that within its own territory it has not the right to full independence. Its finances are subjected to the over-lordship of Europe, and many of its rights are limited by treaties forced upon it by creditors and protectors, who have constantly exercised the right to guard Ottoman interests, which have been made, as a matter of fact, subjected to Europe's interests. The theory is that Turkey is not capable of governing its Christian subjects, and that it requires a Christian nation to defend its subjects wherever they are against Moslem cruelty and injustice. This might have been a reasonable argument in the time of Abdul Hamid, but with a constitutional government, Turkey may be trusted to treat all its subjects with equal wisdom.

The American Jewish Committee's Relief of Palestine.

The first week in September, the American Jewish Committee, acting upon an appeal sent by Ambassador Morgenthau, voted a grant of \$25,000 for Palestine relief, which was augmented by a contribution from Jacob H. Schiff of \$12,500, and by a contribution of \$12,500 from the Zionist Provisional Committee. The American Jewish Committee is now engaged, it is said, in preparing for the larger work of relief

which will be required when the war ends, and even before. The great duty which will devolve upon American Jewry is impossible of description at this time. It is estimated that millions will be demanded of American Jews. In this work of relief, the Zionists will co-operate to the fullest extent of their powers. All that is vital to Jewish life is of Zionist concern. The Provisional Committee has undertaken to act in co-operation with all American Jewish organizations, and especially with the American Jewish Committee, which for this work is the leading organization of the United States. It may not share our Zionist views, but in action it comes very close to sympathy and co-operation in our practical work. We accept its readiness to contribute to Palestine relief as an indication of its sympathy with that work, and we hope that in whatever program it may adopt in such political endeavors as it may be called upon to make, Palestine also shall be accorded equal rights.

Mr. Louis D. Brandeis

Mr. Brandeis has assumed the responsibility of leader of the Provisional Committee. American Zionists are to be congratulated upon this accession, for Mr. Brandeis is a man of large influence, and brings to the consideration of Zionist questions a mind of exceptional powers. By training a lawyer, he has dealt with intricate questions that required, in addition to legal knowledge, a deep understanding of economic questions. He has sincerely pursued righteousness through out his life, giving of his time and experience to many worthy public causes. That after half a lifetime spent in non-Jewish circles, with practically no connection with Jewish interests, he should have come to believe wholeheartedly in Zionism, is an indication of the power of our ideal to move those sincerely interested in a manly, dignified Jewish life. Since assuming office, Mr. Brandeis has shown by the sacrifice of time and thought, that he accepts the responsibility with a full appreciation of its significance. His addresses delivered in New York, Philadelphia, Baltimore, Pittsburg and Rochester have been self-revelations. He approaches Zionism from the angle of personal experience. The result is, all that he says has singular value and pertinence. The future history of Zionism will include among the personal forces that molded it, the personality of Mr. Brandeis, brought back to his people by the persuasiveness of the Zionist ideal.

DAVID WOLFFSOHN

In Zionist history he will not be forgotten. He understood the significance of Zionism before the Zionist organization was created. He was a hewer of wood and a drawer of water in the creation of the Zionist organization. In business affairs Herzl leaned upon him constantly. He did more than any other man in keeping sound the Bank and the financial institutions of our democratic and difficult movement. He assumed leadership naturally, bravely, and administered our affairs faithfully. When in the minority, he gave himself wholeheartedly and wisely to the advocacy of the ideas and activities he considered necessary for the orderly development of our movement. We could ill afford to lose him. He embodied within himself much of the pre-Herzlian and the Herzlian tradition. He has been called from us in these days of war and doubt, when we need all the wisdom we can summon. Unlike the Joshua of old, he was not privileged to lead the people into the promised land, which his leader before him had seen from afar. Let us be grateful for his life, for the work and love he gave us, for the memory of a good man, of an upright Jew, of a proud Zionist, which he is leaving with us.

J. L. MAGNES

David Wolffsohn attained his distinction in life as a Zionist. In a movement regarded by the outside world as being led by writers of feuilletons, scientists, and professional men, this lumber merchant gradually acquired a position ranking in the popular mind next to Theodor Herzl.

Many of those who rallied to the standard raised by Herzl came up with all the renown they had acquired in non-Jewish spheres of activity. These "already made" men were transformed in a moment from mute admiration of the heroic figure of Herzl to eloquent espousal of the idea for which he stood. These men were great before Zionism touched them with its magic wand and enslaved them in the service of their people.

With David Wolffsohn, however, Zionism worked more slowly. It found him a soldier in the ranks absorbed in business. He was a Russian Jew, finding his place in a German atmosphere, but retaining that love for Palestine and his people, which is a striking trait of our brethren in

the midst of Russian oppression. Zionism found him mute, willing to follow the leader, willing to subordinate himself to the leadership. He was no speaker, had no particular ability in handling men. He was a generous servant of the cause.

He was a pillar of strength to the organization. Wherever business problems arose, his mind helped to solve them, and his hand worked to bring them to a proper solution in the splendid organization and achievements of the Jewish Colonial Trust. in the policies and methods of the National Fund. We see his handiwork in the shaping of administrative policies before and after Herzl's death.

And Zionism had its efforts upon Wolffsohn. It made him vocal. It gave him self-confidence and taught him how to lead men. During the early Congress he seldom appeared on the platform. But later, when he assumed the reins of government, when the destinies of the movement were thrust upon him, he assumed the functions of actual leadership. He was at home among all men who dreamed the dreams of the Zionist ideal. He developed most surprisingly from the simple merchant into the leader of men.

He was the faithful legatee of the policies of Theodor Herzl, and as such, as the bulwark against the stream of opposing ideas, he is entitled to the praise of all Zionists of all parties. For his sturdy refusal to give way against the pressure of opportunistic demands, while it may have acted as a bar to progress, in the end reduced the opportunists to offering their minimum program tested in the fires of controversy. He is said to have opposed the immediate throwing of the weight of Zionist activities into Palestine. If he were the leader of his own party, he would have had a positive constructive policy of his own. Following the lead of his immortal predecessor, whom he venerated, he always harked back to the thought: What would Herzl have done under the circumstances, with the result that he met the novel proposal with hesitation, which soon ripened into opposition.

But he maintained as much of the Herzelian program as could safely be maintained without destroying the supports of the movement. In spite of his opposition to the policy of peaceful penetration, it was his voice that decided in favor of the organization of the Palestine Bureau, and it was he who selected Dr. Arthur Ruppin to head the Bureau, who selected

David Levontin to head the Anglo-Palestine Bank, and who slowly giving way to the onslaughts of the practical Zionists, so merged the Herzlian idea with the newer policy, that it is now almost impossible to distinguish the two.

Wolffsohn rose to a high stature in Zionism. He became a speaker of rugged force, with a shrewd understanding of the methods of special pleading. He fought his opponents with remarkable resourcefulness, and had great persuasive qualities. At the Vienna Congress, whither he had come with one determination, to oppose the proposition to identify the directorates of the financial institution with the Actions Comite, he made but one set speech, but it was a splendid example of forensic talent. Reading that speech, one is impressed by its homely features, its disconnected paragraphs, but in its delivery it was the most effective address of the Congress, overpowering the addresses of trained popular speakers.

Personally, he was a man of forceful manner. He created the impression of being rugged, honest, solid, yet capable of moments of tenderness of deep feeling. He was the personal friend of his opponents, and time and time again gave his aid to a comrade in distress.

David Wolffsohn lives in the Zionist organization, and in the history of the modern movement, his name will ever be recorded as the faithful friend of the great leader who founded the organization, the loyal administrator of the policies that leader advocated.

LOUIS LIPSKY



I Know a Flower

By YEHOASH

I know a flower that sprouts and blooms

And needs not rain nor dew ;

She does not need a mountain-breeze

Nor sun to warm her through.

Within the snow and storm she grows

When flowers fade and die ;

The storm but lends her greater strength,

Her hues doth beautify.

Within the hail and thunder-storm.

When trees do fall to Earth,

Then doth she don her smiling garbs,

In beauty bloometh forth.

This flower is love of country,

From out the storm she forth doth spring ;

She draws her living-sap from pain,

Her nourishment from suffering.

Translated by SAMUEL ROTH

The War and the Future Federation of the Nations

By DR. NOCHUM SYRKIN

The International War now dividing the world in two camps appears to humanity a tragic mystery. Yet the war did not come as a bolt from a clear sky, but is the result of historical causes remote and immediate and provoked deliberately by commercial and dynastic interests. The war is an anachronism and a contradiction to the fabric of civilization and culture, of international commerce and industry, of international socialism and unionism, of international science and literature. On the ruins of a liberating internationalism, savagery rages triumphant.

More surprising and significant perhaps than the war itself, the responsibility for which must be laid at the doors of the European dynasties and the ruling military classes, is the attitude of the warring nations toward the war. Despite the diplomacy in furtherance of dynastic interests, the unjust invasion by Austria of Serbia precipitated the war. This war has become the most popular and enthusiastic in history. It is natural that the peoples of Serbia, Belgium and France which have been from the beginning on the defensive and whose national existence are at stake should be unanimous in their struggle for freedom. But Germany, Austria, Russia and England have been led to the war by other motives than self-defense. Nevertheless the popular feeling for the war and the general feeling of its justification prevail in the same degree among the people of all the belligerent countries. Naked egotism and the naked right of the strong have become the standard of morality. All class-hatred between rich and poor, all political antagonism between socialists and conservatives have disappeared in face of this transformation of the nations from ethical organizations into unmoral biological units. Serbia fights for its freedom and existence against Austria's imperialism; Germany and Austria claim to make war

on Russian Pan Slavism and the growing tendency to world domination; France and Belgium are bleeding for their national existence; Russia invokes the help of "the great God of the Russian Earth" in her war for the Liberation of the Slaves from the German yoke; Germany desires to break the British monopoly of the sea; whereas England on her side expects to crush the rivalry of German industry. No protest in the name of justice and higher morality is heard from the radicals and the socialists who base their class-struggle and their demands for a new social system on the principles of righteousness and justice. The red color of revolutionary socialism symbolizing the brotherhood of man and the kinship of races has assumed the significance of bloodshed. Criticism is silenced, moral scruples forgotten, holy treaties are valued as "scraps of paper." international deals have lost their power and the mailed fist dominates everywhere.

Modern Civilization Based on Egotism

This moral catastrophe has its roots in the character of modern culture. Our entire civilization is based on egotism, individual and national. Individual egotism has resulted in the class-struggle and in unfair competition through monopoly, in the anti-social conception of life expressed in the words of Cain: "Am I my brother's keeper?" National egotism leads to the apotheosis of war, to the acceptance of the right of the strong in international relations. The contempt of the ruling nations for oppressed nationalities, the secret hatred of the weak toward the strong, the degradation of assimilation, subjugation and national arrogance, all these are abnormalities, and the results of the national egotism forming the basis of our present-day Civilization.

The 18th Century and Prophetic Ideal

In the eighteenth century the human mind had made the heroic effort to formulate a new ideal to become the corner stone of human society. Rousseau's declaration that all which comes from Nature is good but that it is Man who spoils it, became the inspiration for the rejuvenation of the people and the formation of a new society. As in the days of Hebrew prophecy, the heroic will of mankind arose to extricate humanity from the sordid depths of historical reality to the sublimer regions of the ideal. The prophetic call of Rousseau for the reconciliation of the reality with this free ideal found its echo in the French Revolution and in German philosophy. When the Convention shattered the foundations of the obsolete of feudalism and monarchy of France and proclaimed Freedom and Equality as the elementary rights of men, it was only the translation of the philosophical ideas of Rousseau into political action.

The Kantian Ideal

It has been often said that the political Revolution in France was paralleled in Germany by the philosophical revolution instituted by Kant. Kant too was inspired by the ideals of the French Revolution and the prophetic revelation of Rousseau. Kant too desired to establish a new life on the basis of the categorical imperative of the new morality. In the Prussia of the eighteenth century he could speak only of individual life and not of that political and social life. This absolute morality should be, according to Kant, not only the corner stone of life in the relations between man and man, but also in the relations between nations. It was Kant who gave philosophical expression to the idea of eternal peace in the world, that not war but morality should regulate international relations. In Kant's practical philosophy was revived the old prophetic dream of "peace on earth" and the transformation of the "sword into ploughshare."

The 19th Century Reaction

The nineteenth century re-acted against this idealism and revolutionary spirit; and individual and national egotism has become the basis of life. The development of

capitalism and class-difference, the growth of the states, the strengthening of the individual, and the invigorating of the will to live has resulted in a boundless egotism. With the formulation of the principle of 'free competition' political economy tried to justify the present order of society in which the merits of the individual were supposed to be in perfect harmony with his rewards. This apologetic political economy justified the contradictions and indignities of capitalistic society and welcomed the theory of Malthus, who removed the responsibility for misery and poverty from the shoulders of society and placed it on anonymous and unmoral nature. According to Malthus too many are participating in the banquet of life, and those who occupy seats at the crowded tables must keep away shameless intruders created by careless nature in too great numbers. From this most cynical theory of Malthus developed later the theory of Darwin. Darwin applied the theory of the disproportion between the means of existence and the numbers of crowded humanity to all organic life and called it the principle of the struggle for life. It is only another step to the conception of a capitalistic society governed by the natural laws of warfare and competition.

The Hebraic Ideal in Socialism

That the moral will of men should surmount blind evolution and establish a human society based on the principles of brotherhood and co-operation—the old Hebraic idea revived by Rousseau, the French Revolution and the German idealistic philosophy—has found in modern socialism new strength and vigor.

National Egotism and War

National egotism has become the basis of international relations, the apology for warfare and the cause of the spread of the so-called racial theory in its worst and most bestial form. After modern capitalism had overcome the humanism of the philosophy of the eighteenth century and the French Revolution, this apology for War overshadowed all cultural development. The army and navy have become complementary to capitalistic society, as the only means for carrying out the policy of commerce, of colonial imperialism, of competition at land and at sea, and of the

prevention for the strengthening of democracy and revolution. Instead of Isaiah and Kant who preached "eternal peace" as the final ideal of the "end of days," Capitalism turned and accepted as its prophet Heraclitus of Ephesus who proclaimed (in keeping with the spirit of violence prevailing in an old Greek society) that "war is the father of all things." Instead of regarding war with horror and as opposed to the everlasting truths of morality and justice, it has been declared a virtue and a historical necessity. The words of Frederick the Great are: "War opens up the most fruitful field for, all virtues, for at every moment, constancy, pity, magnanimity, heroism and mercy shine forth in it." Schlegel could say: "War is as necessary as the struggle of the elements in Nature." And Goethe could sing:

"Dreams of a peaceful day,
Let him dream who may!
War is our rallying cry,
Onward to victory."

And the historian of the Hohensolleras, Trietschke, wrote that it has been the *weary, spiritless and exhausted ages which have played with the prophetic dream of peace!* This plea for war has found adherents even among radical philosophers like Ruskin and Nietzsche, who preached the Gospel of the new man, the superman becoming conscious of himself.

Besides this apology of war can be placed the theory of race, another result of the national egotism of our time. Not that race theory which endeavors to stir up from the depths of unconsciousness the creative forces of the nation, a theory of which Moses Hess is representative and which has developed a new philosophy of history. But another and widely different theory of race which has been instigated by the French nobleman Gobineau and has been developed on German soil into the theory of egotistic race superiority and the race prerogatives. Dühring and Chamberlain in Germany have laid the foundations of that vile and ignoble race theory, according to which the German race is not only the aristocratic race, but the one chosen race of history, entitled to the dominant role in history. Hatred, contempt for the other nationalities and their persecution is the natural consequence of this race theory.

It is not surprising therefore that this same Dühring and Chamberlain are the ignoble instigators of race Antisemitism. In Russia the reactionary Pan Slavism applied this theory to the Slav race and proclaimed the superiority of the "great, deep, mysterious, intuitive Russian soul over the materialistic, mercantile, intellectual, decadent West."

Socialism a Protest Against Egotism

Socialism was a protest of the higher humanity against this boundless egotism. This protest gained vigor and found expression among the proletarian class, the fittest and most prepared to adopt the new ideal of life

Only a Minority Affected as Yet

The proletarian class however has not been touched strongly enough by the ideals of absolute justice and righteousness. Socialism has remained an inspiration only to an idealistic, intellectual minority, whereas among the great masses, economic progress remains synonymous with the organization of life. The evolution of the workingman's movement and the outbreak of the present war is the best proof that Socialism has not as yet become the new morality of the masses, under which conditions alone the brotherhood of man is possible.

But still less has radicalism realized its real mission as a new cultural force to relieve the pressure of the ages which is choking the development of national energies rich in possibilities. On the contrary Socialism has not been free from the sin of national egotism. Socialism has failed to adopt the same critical attitude toward national egotism it adopted toward individual egotism. Indifferent to the fate of the small and struggling nations, the socialist parties of the dominant nations have shared in the responsibility for the national policies of their respective countries, failing to oppose the narrow and selfish patriotism of their governments with the principles of internationalism, in contrast with the policy of socialists of the smaller and especially the oppressed nations. The attitude of Socialism in the present war is only a natural consequence of the inconsistencies of international Socialism.

Socialism originated among the dominant nations, in England, France and Germany.

The criticism of the capitalistic system and economic individualism was the chief basis of Socialism. Socialism in these countries were confronted with the problem of the freedom and independence of all nationalities. Robert Owen, Fourier, Cabet, Proudhon, the socialists of France and England in the first half of the nineteenth century, discovered only the weakness of modern society, and sought only to provide a rational scheme for the founding of a new social system. Pre-Marxian Socialism had merely been an effort of the human imagination to create an harmonious social system. All international political problems were ignored.

Beginning with the second half of the last century, Socialism, represented by Marx and Lasalle, conceived itself as a critical and creative movement, active within the bounds of existing society. It enlarged the sphere of its interests. But with regard to the national question it did not attain any grasp of the underlying facts. In the year 1848, the year of revolutionary reprisals, Marx displayed his great revolutionary and literary activities. He already grasped the truth that every nationality has the right of independent existence, cultural development and political freedom. But even Marx discriminated at that time between worthy and unworthy nationalities, between real nations and ethnographical units, whose only mission in history was to be absorbed and assimilated by other stronger nations. The test of the value of a nation was the degree of its compliance with the ideals of European democracy and the cause of revolution. To all the nationalities in Austria and Turkey, to the Serbians, Bohemians, Ruthenians, Slavonians, Croats, Bulgarians, and others, Marx denied the right of national existence and was out of sympathy with their struggle for freedom. It is not even obvious that Marx admitted at that time the right to national existence of the Russian people, then already evolving its doctrine of Pan-Slavism and dreaming of world-power. Of the Slav nations, Poland alone secured sympathy from Marx because Poland in its struggle for freedom weakened Russia, the shield of re-action and the menace of European democracy.

Marx was far from accepting the great moral principle of Kant. It is not surprising that Marx, estranged from Judaism by

education and conversion in childhood, never grasped the problem of Judaism and the Jewish nation. In the Jewish nation he saw nothing more than a group of rich merchants such as lived in his native city. Judaism was for him in the terms of Feuerbach, the philosophy of practical egoism. The God of Israel was Mammon. The solution of the Jewish question was to be the liberation of the world from Judaism. Karl Marx's friend and co-worker in revolution, Moses Hess, found a very different definition of Judaism and another solution of the Jewish problem.

Lasalle in his approach to the national problem was practically a disciple of Marx. In his famous pamphlet on the Italian war (1859) he advocates the right of freedom and independence for every nation. But only such nations as were struggling for their forlorn national existence and which had attained historically a certain degree of culture and individuality were to be recognized as such. From this conception of nation is excluded the greater part of the Slavic peoples, the people of the Balkans and others. Lasalle repeated the old mistakes of historians and sociologists. His generalizations were based on temporary phenomena, and he gave to relative accidents absolute value and identified isolated facts with evolutionary tendencies.

Free Nationality Not Recognized

In the history of modern socialism the problem of free nationality has never been treated with proper attention and the national struggles of the oppressed peoples have been regarded as a sort of necessary evil rather than as a manifestation of historic progress. The International Workingman's Alliance founded by Marx in 1864, declared itself in sympathy with the Polish revolution. In 1871 when Germany annexed Alsace-Lorraine, Marx protested in the name of International Socialism, and pronounced the prophetic warning that the humiliation of France would unite France with Russia and would provoke a future world war, a war of Germany against Russia on one side and the Latin races on the other side. We are now witnesses of the fulfillment of the prophecy.

Social Democracy in all countries particularly in Germany conceded only reluctantly the demands of oppressed nations

for freedom, independence and cultural autonomy.

It took a long struggle to secure the acceptance of representatives of socialist parties of oppressed nations to the Socialist Congress. And Socialism has not yet arrived at the standard of internationalism and independence for all oppressed peoples. It is not yet free from the sin of national egotism and imperialism.

Present War a Consequence

The present war is therefore a natural consequence of the egotism which is the basis of our culture, of our individual and national life and from which even Socialism is not yet free. Only a great moral revolution in our attitude towards racial and national problems would make war impossible and bring about the realization of prophetic ideal of peace. It is problematic whether international peace is at all possible in a capitalistic world based on competition and monopoly. But it is beyond all doubt that peace is impossible as long as modern culture will not rise to the moral standards of real internationalism, to the acceptance of the doctrine that every nation has the complete right to its absolute independence and political and cultural autonomy. The violation of these sacred rights of nations should be regarded as even a greater evil than the violation of the sacred rights of the individual. Under no other circumstances can peace treaties prove effective.

Democracy Must Conquer

When the war has ceased Democracy will win and the human mind will learn the lesson of blood and iron, a new era will begin in the world's history. Egotism individual and national will lose its grip on life and the new social and national morality will triumph. Socialism will check the power of the privileged classes.

But before all, the independence and autonomy of all oppressed nations will become a fact in history. The freedom of all nationalities alone can be the basis of lasting peace. The political and cultural differentiation of Mankind will develop in harmony with national divisions, and the nations will find their identities best preserved in a free and liberating internationalism.

The Nationalities and Zionism

The Jewish problem is an exceptional one and its solution must come in other ways. Zionism must and will arise out of its relative insignificance and pass from the experimental stage to an absolute vital reality accepted by all Jews and all other nations. In the new democracy the solution of the Jewish problem will become a moral necessity. All hopes are justified that from the conflicts of interests and from the development of all potential energies, life draws a higher and noble significance, which harmonizes with the laws of progress and truth.





Ibrahim Mikhaiyel

(From *Life in the Palestinian Colonies*)

By KARMEN

Translated from the Russians by Frieda Schapiro.

Muamed is old. He had turned his seventieth birthday the last Ramasan, and he has one eye dull of vision and covered with a white film.

There is nothing he may call his own. For could such things as a rotten abaja, one linen shirt, white but for the spots on it, an earthen jar, a club and an ancient domestic revolver striking but five paces off, a pipe, a reed flute which he masters wondrously, be called possessions?

Neither has he a wife, nor did he ever have one. Not all are destined to marry, for a wife is such a luxury—the least of them costs from ten to fifteen Napoleons. And so Muamed is doomed to pass the rest of his life alone.

Years ago he had hired out to work in the orange groves of the rich, digging pits for the orange plant, watering it, hewing stones, and so on; he was "Muker," drove the cattle to pasture, and was water carrier, too—but upon the approach of old age, he grew useless.

If it were not for the newcomers who had settled on a strip of land they had bought from the Sultan, three miles from Bnai-Brak, his village, his would have been a sorry lot, indeed.

In his village they are reported to be Jahuda-Maschohi, who mean to settle in this land forever and have come to take all the land, the very land of their forefathers away from the Fellahs.—And the village was agog with terror and anger about these rumors.

This excitement left Muamed unperturbed, for he himself was much satisfied with these strangers.

They have taken him to their very hearts and entrusted him with the care of their cattle.

They were far from rich, judging by the number of cattle; five to six cows, as many horses, two mules, one camel, one dozen lambs and three goats.

Day in day out, at break of Dawn, when the fields as yet lie thick with dew and the Judean hills stretch snugly from under the whitening canopy of night he drives the cattle homewards again. God knows the work is not so hard and he receives a Napoleon yearly for his labors by no means a trifling sum. Consider, a whole Napoleon! And then all the flour for bread, and mutton and onions and tomatoes.

He has a helper, twelve years old, and

Abraham by name.

The boy is bold and daring and intelligent. He is the son of an immigrant Mikhayil Shaprio. Muamed is greatly pleased with him. He loves and fondles him as though he were his own.

* * * * *

A bright scorching sun. The Steppe. The air vibrates in a metallic sheen, and this metal glints and gleams on the horizon, hurting the eye. Before ones vision unfurl, evanescent, languid and undulating, the Judean hills and the caravan of camels that like a gray caterpillar creeps and winds noiselessly up hill and a lone graceful palm for which the birch in the barbaric North must ever languish.

It is the month of May,—of all months the most difficult in Palestine.

The steppe is a smooth stony level. Along the white trodden path edgings of scorched green tufts tinge warmly the grass and briar bushes.

The Fellahs pass abreast or in file across this road. With their white long tunics and striped headgear they fleck the white scintillating sunniness of the day.

At the edge of a mound some one is digging, a Jewish pioneer.

He is tilling the soil to prepare for the coming generation, new, strong and proud.

It is nearing noon. The sun dazzles the eyes, and burns brow and back,—and he still keeps on working.

His face is young with the first dawn of manhood on the lip. The sleeves of his blue shirt are rolled up to the elbow. His breeches are torn, heavy Arab boots encase his feet, and drawn over his eyes is a broad, braided straw rim. A short rake in his hand completes the picture.

His body is seen to swing and jerk back and forth in steady rhythm.

—one, two! — one two!

The pesh is shaped like a gigantic cutting tooth, and it cuts and digs furiously into the earth like one. It cuts and bites the stony ground piece by piece, and mighty pieces they are. The pioneer, himself in one with the pesh, verily bites and gnaws into the earth and stony mass.

He works not far from the colony, which stands out in all its wretchedness, five to six pitiful shanties fronted by a small strip of furrow-land.

The colony is called "Petach-Tikve"—

"The Return of Hope". Who knows?—Mayhap, hope will not deceive these colonists. It is but in the first throes of its being.

Farther down is the Odja—a beautiful stream. It runs down but within a stones throw of the colony. Like an arrow that had fallen from the sun upon earth it meanders sparkling till lost to sight in the grass.

In another spot an old tree bends over the river as over a beloved, and with its luxuriant foliage as of myriad tongues it rustles and whispers to her.

Muamed and Abraham sit in the shade of the tree. By blotches of grays, yellows and russets the cattle is discerned sauntering in the far off distance.

Muamed with knife in hand is fashioning a reed pipe (shibah). Every movement of his is devoured by Abraham's alert brilliant eyes. Abraham is dressed in a short jacket and English cap.

"I'm through—"

The old man places the pipe to his lips and draws from it tones of a harmonica.

"O do give it to me"—Abraham cries out, a flurry and excited—"Its mine—mine—you have promised it to me."

"Why certainly"—The old man smiles indulgently.

But Abraham snatches the pipe from his hands and spins around on one foot and blows into it.

Now Muamed shades his healthy eye with the palm of his hand and peering after the cattle queries excitedly.

"The cattle must have strayed too far?"

"No—Mu-ha-mea—"

"Muamed—Muamed" The old man intoned Abraham's faulty accent—impatiently.

"Why have not you yet learned the Arabic properly—It is not Muhamed" but Muamed—Speak with your throat."

"Mu-a-med?"—Abraham bravely repeat while the chords of his throat contracted painfully.

"Now say—Chabibi—"

"Cheibibi—"

"Again—Sh!" The old man listened intently—"Is that a caravan coming?"

"Yes"

"With melons?"

"With melons"—

"Good—"

When the caravan reaches them, the old

man hauls a pail from behind a tree and turning to the old wizened Fellah, the leader sitting upon a camel. Asks.—

"Would like some fish?"

In his pail three quarters filled with water float silvery fish—a gift from the River Odja—

The old man fumbles in the pail for some wriggling jumping fish and exchanges them for two melons.

He then cuts the roseate, unripe melon in two and hands one half to Abraham.

"Eat!" he commands.

The boy tucks the reed pipe into his pocket. After a slight repast the old man composes himself to rest. He groans heavily and yawns broadly then spreads his abaja on the ground and stretches himself at his full length. Immediately he has fallen asleep. Abraham goes aside and devotes himself to his reed-pipe.

And playing on it, he watches the cattle with side-long glances.

* * * * *

Much had Muamed taught Abraham:—the Arabic tongue, riding astride, to fence to fight, swim and all other prowess of a Djeda (a hero.)

Through Muamed's devotion, Abraham had come to know the art of wielding a club, marksmanship and to discharge a tabadja. He could fly jackals and tell time by the sun, and name the stars. He also knew the Turkish coin from any other; and could pluck the fruit off an aloe and cleanse it of its innumerable imperceptible bristles by rolling it in the ground in the sand and as deftly peel it.

The old man would wrestle with him for practice. Two bodies one of an older man and the other almost of a child, could be seen rolling, tight in each others clasp, on the ground beneath the tree by the bank of the river.

Muamed, though aged, always laid the boy down on haunches and shoulders.

"This is the way to fight," he hisses through his panting breath, "Now—I want you to be a giant, djeda—Do you hear?"

"I do!" Abraham heaves deeply and shudders in sweet tremor.

O, he was so eager to be a giant! Then he would fear no serpents crawling to ones very knee, nor jackals..

—"Muamed, may I stay for the night" He asks as they drive the cattle off the pasture.

"You must ask Abi(father)!"

"He must allow me, he certainly will!—I

know he will!" Abraham reiterates and hurries straight to the colony.

In one of the wretched homes, he finds father and brothers seated around the table.

Poor father!—He is so pale and sad. And the brothers are so gloomy, a sad smile irradiated the face of the father at sight of his favorite.

"Papa!"—

"Well," he asks and fondly strokes Abraham's hair and softly kisses his brow."

"I want to stay over night with Muamed—May I."

"Certainly you may, child—"

* * * * *

But a half mile from the colony Muamed lives in a shalash.—

Four short posts topped by boards and grass and an earthen jar of bluish tint leaned against one of them, three or four handfuls of grapes,—the whole of his shalash.

The old man is awaiting Abraham. A basket full of freshly plucked aloes freed of its bristles in the sand stands ready for Abraham.

It is a black, dark night. Like an Arab woman in black veilings squatting on her heels on deck of ship or in the corner of a mosque, the steppe lies wrapt in profoundest darkness.

A chain of stars continued by the flickering light of the colony of a sudden illumine the sky.

"Sit down!"—Muamed commands Abraham who has returned, and he points to the matting in front of the shalash.

Abraham seats himself.

Muamed then digs into the basket and produces a fruit of green color and roseate hue and black prickles. He cuts off the upper and lower ends of the aloe, slits it across vertically and as out of covering shells the sweet mass and hands it to the boy who finished the aloe in two bites. A second and third aloe goes the way of the first, and so on—the old man continuously peels and hands the fruit to Abraham. At rare intervals he carries an aloe down the abyss of his own toothless mouth closing his jaws upon it with a smack of the lips.

He sits close to Abraham and in the darkness his blinded eye glows strangely like mica.

"Muamed!" Abraham could no longer restrain himself. "What made your eye get white?"

"It got to be so, because we Fellahs, know not how to care for our eyes. The best gift of heaven, light, we turn into darkness. To you and all of you Jahuda, who intend to settle our country, I would say: Keep your eyes clean from the dust of our land. The dust mixed with the prickles of the aloe is poisonous and rises and settles into the eye of the Fellahs and blinds them."

A few paces from them comes the sound of whining, a weeping child.

"Jackals"—Muamed designates the phenomenon.

"I'm afraid!" Abraham whispers coddling up to him."

"That is very foolish!—And you want to be a Djeda. Now take a nabut, and throw it at them—Quickly, I say!"

Abraham raises the nabut from the ground and taking a few timid steps, threw it to the side.—The jackals immediately disperse.

"That's the way!"

The boy reseats himself, flattered by the praise of his acts.

Muamed then winds out into one of his strange and interesting tales. A great many tales, he knows, and of each the central figure is some Djeda or other of great reknown.

They are mortly Bedouins, the heroes of his tales. Ever engaged making onslaughts on merchant caravans on pilgrimage to Mecca and on neighboring tribes, whose costly Arabian chargers and wondrously beautiful maidens were carried off as trophies.

With mouth agape and eyes wide open Abraham listens in mute attention. Not the least detail escapes the boy. Even the steppe, huddled close to them seems to listen, too.

The lights of the colony have long died in their spasmodic flicker.

A star, for an instant flashes brilliant through the heavy darkness beneath.

"I feel cold" Abraham whispers.

"Eh—you are shivering! You must have taken a drought of water too much—I only hope you have not got the fever.

Muamed casts off his new thick abaja and in great anxiety wraps it twice about Abraham.

"Now, how feels it, warm?"

"Yes—"Abraham replies smiling bliss-

fully.

"Now, listen!" And Muamed relights his pipe and resumes his interrupted tale.

* * * * *

All the colony is congregated on the threshing floor of the barn—Men, women and children, all help thresh corn.

The barn resounds with the laughter, long distance repartee and happy ejaculations of the colonists stirring and heating the atmosphere with their hubbub and hustle.

The wide square, cleansed white of weeds and rubbish, commands a broad view of the great field of hawthorne, cross roads and Arab hemlets. It is strewn with stacks of swelled full-eared corn. The cattle of the colony; horses, mules, cows and lambs goaded on by cries pace in single file around the square that looks presenting a circus arena. The colonists thresh in Arab fashion.

Abraham is on the floor, too.

He has turned faithless to Muamed for the day. In an atmosphere thick with clouds of powder from threshed wheat gilded in the streaming sun, he moves like in an aureole. Upon an Arabic straw-cutter a square board with down-cutting scythes like teeth, he traverses a threshed stack, cutting the straw beneath.

The straw-cutter is hitched on to a pair of full sized, russet hued horses with tinkling bells.

"Nor!—Nor!"

Like a whirlwind he circles about the stacks.

The straw hat had slid down on the nape of his neck and his lithe erect form sways to the side, but his feet seem firmly rooted to the plank and he cracks and brandishes a long whip in his outstretched hand.

The children blink their eyes to keep out the flying gold-dust.

The hay-cutter digs into the cackling hay and then glides across it as though it were over ice.

This mad whirl stops one's very breath

He is happy—Merged in one with the threshing square, the sun, the heavens and the birds.

O Bliss!

To be Continued

TO THE ZIONISTS OF AMERICA

The war in Europe has brought a crisis upon the Zionist organization. The members of our Actions Comite are scattered. Our Central Bureau at Berlin is crippled. The Federations of England, Germany and Austria are partially or wholly disabled. The Zionists of these countries and of Russia are forced to take thought for themselves alone, and Palestine, which they have hitherto aided in amplest measure, is bereft of their support.

The achievements of a generation are imperilled. The young Jewish Renaissance in the Holy Land, the child of pain and sacrifice, faces death from starvation.

In this unprecedented emergency, the Zionists of America are called upon to take energetic measures, lest Zionist work in Europe and in Palestine suffer interruption and irreparable harm. At an Extraordinary Conference of American Zionists held at New York on August 30, 1914, a Provisional Executive Committee for General Zionist Affairs was formed, to act until such time when the Actions Comite shall reassemble.

The Provisional Executive Committee is fortunate to have the cooperation and advice of one member of the Actions Comite, Doctor Schmarya Levin. It has put itself into touch with the other members of the Actions Comite and with the Federations here and in all neutral countries. It has inaugurated the work of administration. It has made plans for the maintenance of the institutions of Zionism in Palestine—its schools, its colonizing enterprises, all the manifold social and cultural interests that have been originated and fostered by our movement. It is in communication with our pioneers in the land of the fathers, and they have received the assurance that we shall not fail them in this catastrophe. It has entered into relations with other bodies of Jews, in the hope that a united American Jewish community may be ready to act at the opportune moment.

Fellow Zionists, the work of safeguarding the continuity of our movement is begun. Upon you depends the successful issue. Grave as

the Provisional Executive Committee knows its undertaking to be, so grave is your part in its accomplishment. It requires men, it requires money. You must furnish both. You must give of your devotion without reserve, of your means without stint.

For the Jew in America, at peace in a strong, neutral country, these are momentous days pregnant with serious tasks. He will be called upon to raise in large part the relief funds that will be needed to alleviate the distress and repair the losses of the millions of our people who are now groaning under the pitiless exactions of war. He will be called upon to rescue the Jews in Palestine, who have always looked to the Diaspora for sustenance, and who are now overwhelmed by want and anxieties. In these respects we urge you to do your fullest duty as Jews when the proper time is at hand.

But you, Zionists of America, have another, a paramount duty to perform. You have a particular charge devolving upon you, a peculiar treasure to cherish. Your organization, your institutions are looking to you for succor. To safeguard the one and maintain the other will require immediately the sum of \$100,000. Without this sum the Provisional Committee cannot discharge the obligations it has assumed. With this sum we hope to tide our sacred movement over these critical times.

Zionists, the duty of the hour is supreme. Strain every nerve to obtain at once the \$100,000.00 fund that is essential to the welfare of our movement. Put the machinery of all your organizations into motion without delay. Let every individual Zionist heed the solemn appeal to render service and bring sacrifices. And who knows but that opportunity may yet be wrested from disaster! Who knows but that our tried people everywhere hearing the message of Zionism ring above the din and clash of battle, will strive, united with us, for permanent justice, peace, and liberty for the Jewish people in the Jewish land.

(Signed) LOUIS D. BRANDEIS

Chairman of the Provisional Committee
for General Zionist Affairs

THE JEWISH COLONIES IN PALESTINE

Mediterranean Sea

Sea of Merom

Sea of Tiberias

Dead Sea

River Jordan

Haifa

Akko

Safed

Nazareth

Beisan

Djenin

Nablus

Jericho

Jerusalem

Bethlehem

Hebron

Jaffa

Es-Salt

Metulah

Yessud Hamaalan

Mischmar-Hajarden

Machanaasir

Ain Seiton

Merom

Rosch Pinah

Migdal

Wattin

Sedjera

Mizpah

Jamma

Mescha

Doria

Kinnereth

Milhamieh

Dagania

Merchavia

Atlit

Tanura

Em-el Tut

Schepeja

El-Dschemal

Sichron-Jacob

Chefzibon

Kerkur

Cederah

Kafr-Saba

Ain Chai

Ain Bannim

Petach-Tikvah

Jehudien

Ben-Samen

Bir-Jacob

Abu-Schuscha

Nulda

Kapruria

Artuf

Mozah

Kastinien

Djemama

Mikveh

Rischon-Le-Zion

Vadi Charin

Rechobot

Ekkon

Katra

Gaza

▲ Jewish Colonies △ Estates

0 5 10 15 20 25 30 35 40 45 50 Km

— Railways — [projected]

Davis Trench

(From Iseral Cohen's Zionist Pocket Reference)

THE ACHOOZA MOVEMENT

The Achooza movement was actually begun with the formation of the St. Louis Achooza by Mr. Simon Goldman. The Achoozas have since grown greatly in number and importance.

The idea is the co-operative purchase of land in Palestine, to enable people of moderate means to participate therein, and to check land monopolies as far as is possible.

There are now ten Achozas as follows: 1, St. Louis A; 2, Achoza A. of New York; 3, Chicago A; 4, St. Louis B; 5, Cleveland; 6, Toronto; 7, Winnipeg; 8, Pittsburg; 9, Philadelphia; 10, Zion Commonwealth of New York.

The Achooza movement bids fair to spread throughout the country, even though delayed by the present pressing needs of the general Zionist movement.

The editors of the Maccabean have therefore invited a number of organizers to outline their purposes and methods and to report upon the success of their efforts.

The Achooza Movement and Poreah

By SIMON GOLDMAN

The first Achooza was established in St. Louis in October 1908, by the St. Louis Zionist Council, under the title, Hoachooza Palestine Land and Development Co. of St. Louis, Mo.

It was first intended to organize one "National Million Dollar Achoozo" by the issuance of five thousand \$200 shares; this plan was vetoed by the Federation of American Zionists, and was therefore abandoned and a local Achoozo established in its stead.

The organizers had the following objects in view:—

- a. To secure large sums for investment in Palestine on a commercially sound
- b. To acquire in Palestine a good paying estate as a refuge from the Goluth, at the same time giving employment to many farm laborers.
- c. To establish a substantial and permanent bond with the "Land of our Fathers" for ourselves and our children.

The following is an excerpt from the rules adopted for the guidance of the first Achooza and which are now being used with slight variations by all Achoozas.

1. That all who wish to join within thirty days be accepted as members by a majority vote; these shall constitute the founders of the Hoachooza, all subse-

quent candidates to be admitted by ballot only; two black balls shall reject any candidate.

- 2 That every member shall subscribe for at least 7 shares total value of \$1400. Payable in 40 quarterly installments of \$35 each.

3. Should a member be in arrears one year his holdings shall be disposed of to other members or sold by auction; he shall however receive 30 days written notice before the sale.

- 4 The Company shall be incorporated as soon as it has sold 210 shares or 30 holdings.

- 5 Land shall be purchased in Palestine not later than 3½ years after the incorporation and no less than 70 dunams for each share holder, failing which the members shall have their money refunded and the company shall disband.

6. The land shall be planted with almonds, olives and grapes and worked as a whole for the first 10 years after incorporation.

7. Should any member wish to withdraw, his holdings shall be offered to the others members or sold by auction.

8. Should any member wish to settle on the land before 10 years, he must give substantial guarantee for his unpaid in-

stallments and give proof that he is able to sustain himself till his estate bear fruit.

9. The entire estate, outside of building lots including vegetable patch is to be worked co-operatively as long as the members agree. The buildings are to be allotted by the drawing of lots, the first ten set however have a right to choose any building lot on which to put up their own house.

10. In case it is decided to parcel the land, there must be set aside 4 per cent from the entire estate as an income for liabilities.

The St. Louis Achooza was incorporated April 1909 and has a membership of 40 who own 400 shares which represents a capital of \$80,000. About 4,000 dunams of land was purchased from the I. C. A. in the neighborhood of Tiberias; work was commenced July 1911 and the Colony known as Poreah established.

Poreah

Poreah is a table land overlooking Lake Kinereth, the Jordan valley, and the Colonies of Jubal, Beth, Gan, Kinereth, Dganijah and Melchamea. The snow capped Hermon and the famous Tabor are also seen from here. The Palestine Amt in Jaffa helped to draw up contract with the I.C.A. also to choose the manager, and check accounts the first 14 or 15 months. Now one of the St. Louis members is doing that and in fact there are already two settlers in Poreah, members who complied with rule 8 and came here with their families and erected their houses. During the 3 years of existence, Poreah has been converted from a desert into a vast well regulated estate. It now has over 8,000 almond, olives and grapes which cover 2,200 dunams, besides another 500 dunams of cleared land. We employ all the year around from fifty to sixty workmen who have come here from Russia, Roumania, Galicia, Yemen, Kurdistan as well as from Tiberias. We maintain a teacher, a druggist and a general store. The plantations are in excellent condition and give promise of a splendid income. Already Poreah has wrought more good than was dreamed of by its founders. In

1910 the colonists of lower Galilee were rather despondent. This district was not considered fit for tree culture, and agriculture on a small scale yields at its best a precarious livelihood as the farmer is subject to the fickleness of nature. Now Poreah is a demonstration that trees thrive here just as well if not better than in Judea. The farmers of the neighboring colonies have also started small plantations. Where in 1910 there was indifference and a spirit of lassitude there is, in 1914, a keen interest begotten by work and labor. Recently we were visited by a Committee on Investigation, composed of Wm. Eizenberg of Rechaboth, and Messrs. Motzkin and Ostrochinsky, all recognized authorities on tree culture. They wanted to see whether all the work in Poreah was done by Jewish labor (we do not employ non-Jews who by the way have no idea of tree culture) also whether our plantations were as good as report made then out to be. Prior to their departure they stated unequivocally that our trees were excellent and promised splendid results, and that the soil was all that could be desired for such plantations.

If our St. Louis members looked for results only, they could realize now 50 per cent profit on their entire outlay, but no member could ever think of giving up his beloved Poreah holding. We have had some famous visitors lately among whom may be mentioned Baron Edmund de Rothschild, the Hon. Henry Morgenthau the U.S. Ambassador to Turkey, Nahum Sokolow, Dr. Motzkin and A. Goldberg of Wilna.

One word as to our future income. Mr. Altschule gives 15 Rottel as an average yield for almonds per dunam. This at last year's prices reaches 60 francs gross leaving 45 francs net. To be conservative we put the income at 30 francs per dunam thus giving an annual income of 200 francs on a 70 dunam holding. A family that only invests \$1,400 during ten years should be content with a 2,000 francs income. Many a colonist here lives on less.

Will the Achooza do for the Jewish People and Palestine all that the organizers dream? That depends on the effort and work of all Zionists and the support they give the entire Achooza movement.

The California Achooza

By MORRIS KAUFMAN

The organization and success of the Los Angeles Achooza shows what could be achieved in the formation of Achoozas in the cities of the United States, where there is a Jewish population of an appreciable size.

Los Angeles is the metropolis of Southern California. It is situated on the shore of the Pacific Ocean, and remote from the great Eastern cities with their teeming Jewish population. Most of the local Jews did not come directly here from across the Atlantic. Having fled from countries of persecution in Europe, they crossed the Atlantic, landed in some Eastern city. After assimilating the new life there, they cast their eyes westward.

Coming to California they had again to adjust themselves to new conditions. It would seem they had ample time to forget about Zion; and whatever hopes dwelled in their hearts for the rejuvenation of our nation in Palestine, must have given way long before this either to the desire for material progress or prosaic everyday struggle for existence. Nevertheless our ideals did not leave us.

We Zionists, having been compelled to leave our native countries on account of persecution, would certainly have gone to Palestine at once, but ahead of us loomed big obstacles. We were told that Palestine is an undeveloped country with no industries and with an autocratic government. It was the few strong and unattached among us who could go. We went to every country but Palestine, we learned another language, another literature; and to use the biblical expression, we guarded strange vineyards but neglected our own. Our national ideals and our every day life seem to be at variance; chaos seems to prevail in our life. That chaos is only superficial. For deep down in our hearts burns the hope for our national rejuvenation.

Since a new order of things has taken place in Palestine, since the work of colonization there has become less difficult, since the work of our heroic vanguard has commenced to bear fruit, and there has

commenced to bloom a new Jewish life in Palestine, the old smouldering hope has revived.

The Zionists, of Southern California are better able to appreciate the value of Palestine than can our brethern in the Eastern cities of the United States. Here nature neither frowns nor looks askance at men. We enjoy an endless summer here. In the winter months, which bring cold and blizzard to the East, we see now and then silvery clouds bringing forth the rains, and hills and vales remaining clad with verdure. We are encouraged when we consider that Palestine has the same climate as Southern California. Thinking of Palestine of more than two thousand years ago, we can understand the nature of our great prophets better, and behold the green hills and valleys, century old trees by the quiet waters by which Isaiah prophesied.

We have also watched modern Palestine, and the development of a new Hebrew literature there. We have heard the new songs and have learned of the new and sturdy Hebrew generation.

The ground was ready then for the organization of an Achooza in Los Angeles. All we needed was a few enthusiasts to take the initiative, and the Los Angeles Achooza was formed.

Resources

The first meeting was held in the month of February, 1913. The organization of an Achooza was agreed upon under the name of The Los Angeles Palestine L. and D. Co. It was agreed to increase the membership established. They took into consideration the distance of Los Angeles from the Eastern States, where Jewish life is at a comparatively higher level, and the small size of the Jewish community here. It was also decided to incorporate with a capitalization of \$49,500, divided into thirty-three shares of \$1,500. each, payable in forty installments during a period of ten years i. e. four installments a year of \$37.50. each. At the present time all of the thirty-three shares are sold. We still get more appli-

cations for membership, but we accept such subject only to the decision of the shareholders to increase the capitalization of our organization.

We have at present about \$5,000. in cash. The reason for such a small cash capital is that a number of the members have joined us recently; and they have not yet paid up the amount of installments equal to that of the other members who joined us earlier. Our income every three months will hereafter be about \$1,200.00; besides which, members who joined us recently have agreed to make their payments equal to that of the others.

We have already sent a delegate to Palestine, to co-operate with the Palestine Amt. in the matter of buying land for us. Our delegate is Mr. J. Paleskin who lived in Palestine several years previous to his coming to America. He came to the United States with the express purpose of getting acquainted with California methods of agriculture and horticulture, and is to make his permanent home in Palestine.

We found that we had underestimated the number of members that would be desirous of joining us. Five members from other cities, four from San Francisco and one from Bakersfield, joined us. We then

changed the name of our organization to "The California Palestine Land and Development Company" in other words we substituted the word "California" for "Los Angeles" in order to impart to our organization a state wide importance.

Personnel

One of the main features of our Achooza is that all of its members are young people, and most of them will go to Palestine as soon as their land holdings there reach satisfactory development.

The thirty-three shares are sold to thirty-one members, two of whom hold two shares each, and twenty-nine one share each.

They represent all classes of Jewry, and all shades of opinion, religious or political, but they meet solidly on one platform—the rejuvenation and regeneration of Israel on his historic soil.

The account of our organization would not be complete if mention were not made of our president Dr. Leo Blass. He is the recognized leader of our Achooza exemplifying to us a deep devotion to the cause with executive ability and great perseverance. His work and leadership insures our ultimate success.

The Zion Commonwealth

By **BERNARD A. ROSENBLATT**

On September 10th, 1914, the State of New York granted a charter of incorporation to the Zion Commonwealth, Inc., organized for the purpose of purchasing and developing land in Palestine with a view of establishing colonies of Jews. The company was organized as a business corporation, aiming to hold its officials and directors strictly accountable on the business basis of profit and loss; and yet, it incorporates a great social ideal as the foundation of all its future activities. We hope to build up a successful company, careful in its observance of business rules.

We propose to use it as a means to stimulate the ideal of social justice for the settlers whom it will protect and safeguard. Believing that business principles may be

utilized for great social ends, we have organized the Zion Commonwealth.

The Achooza Movement

In order to comprehend our project, it is necessary to examine several efforts for Jewish colonization in Palestine in the past. American Zionists have learned much about the Achooza movement, which aims to organize groups of prospective Jewish settlers, who save their contributions over a period of ten years, for the purpose of buying and developing land in Palestine with the object of establishing themselves as colonists. The Achoozas are only natural out-growths of the M'Noocha V'Nachla and similar societies of Russia, organized under the influence of the Chovevi

Zion in the last two decades of the Nineteenth Century. From 1880 until 1894 Russian Jewish students and idealistic business men organized groups of these "Lovers of Zion" who are responsible for practically all the successful Jewish Colonies in Palestine at the present time. In actual concrete results and in the possibilities for the future of the Jew these outgrowths of the Chovevi Zion movement—the true precursor of modern Zionism—are no less significant than Zionism, itself, as an organized force.

The Achoozas in the United States—besides giving us the name "Achooza"—have added one important factor to the work of the M'Noocha V'Nachla and the settlements of the Chovevi Zion. I refer to the adoption of the business principle of slowly accumulating a fund, over a period of ten years, so that even the poor man may invest his savings until he has sufficient capital to live as a farmer in Palestine. Furthermore, while his savings increase year by year, the land is being prepared and improved for ultimate settlement.

The reader will discern in the Chovevi Zion movement (including the Achooza) a great love for the land of our forefathers and a firm resolve, on the part of a large section in Jewry, to re-settle Palestine. But this movement has failed to take to heart the lessons of modern social development. We are the heirs to the learning and experience of Western Europe and America. It is but right that we profit from this experience, so that our community will not commit the errors of democratic England and America. We should endeavor, as nearly as possible, to foster the growth of a model Commonwealth in Palestine, accepting those social reforms for which modern industrial development has prepared us. While we cannot bind ourselves to accept the radical formulas of different Philosophical schools (whether socialistic or individualistic), we wish to grasp every opportunity so to build our commonwealth in Zion that it may grow, as an institution, for the attainment and maintenance of Social Justice.

Agricultural Land Certificates.

With this end in view, the Zion Commonwealth, has adopted a definite, clear and simple program. It proposes to sell

one, and only one, share of its stock (at five dollars per share) to every Jew who will subscribe to certain Land Certificate Agreements issued by the company. These Land Certificates, of the par value of two hundred (\$200) dollars each, will require the holder to pay into the treasury of the company five (\$5) dollars every three months for a period of ten years. The company, on its part, agrees to deliver, at the end of ten years, ten (10) dunam (approximately 2½ acres) of cultivated agricultural land in Palestine in exchange for each Land Certificate of two hundred (\$200) dollars. The agreement between the company and the shareholders provides that the land allotted to the individual must be utilized strictly and solely for the purpose of farming (Agriculture and grazing) and not for industrial activities as town lots, hotels and manufacturing plants—or exploitation.

At least ten per cent of all lands purchased by the company will not be divided among individuals but will be retained as "public lands" for industrial uses, including the development of cities and villages. A portion of this territory will be utilized by the company for any activities in industry, commerce or education which it might undertake for the benefit of its members, while other plots will be leased to individuals for industrial purposes (such as town dwellings, factories, stores and hotels), the lessee being assessed, annually, for the use of such land as "ground rents." By this simple arrangement, the community will receive the profits due to the concentration of population and the growth of industry. The rewards that now so often go to absentee landlords will be diverted to the treasury of the company for the equal benefit of the members, and to the settlers will be offered the opportunity of developing model towns and cities, unhampered by the greed of landlords and the unregulated influx of tenants. The community will be able to adopt a program of "town planning" and "garden cities" as a valuable part of its activities.

The Zion Commonwealth, by agreement, will also reserve to itself the sub surface value of lands allotted to individuals, so that if mines, oil wells, and valuable underground streams are discovered on the farms of any individual, the company will have the

right to re-purchase such land by condemnation proceedings (conducted by an impartial tribunal.) awarding to the individual the amount due to him for his land, estimated at its agricultural value at the time of such re-purchase, or, at his request, transfer to him other lands equally good for agriculture. In short, the plan of the company offers, to each individual, farming land in proportion to his investment and to all residents of the Zion Commonwealth territory equal participation in the profits and benefits of mineral and urban lands held by the company.

The Zion Commonwealth, is preparing the ground for the establishment of a true democracy of Jewish citizens. The constitution provides that only one share (as distinguished from Land Certificates) will be sold to any individual, but even should any one person become the owner of more than one share (through purchase or inheritance) our Commonwealth will be safeguarded as a democratic institution by the eighth clause of our Charter of Incorporation:

"Eighth:—The shareholders in this corporation shall have one vote each, irrespective of the number of shares held by them; and at all meetings of shareholders, whether annual or special no member present shall be permitted more than one vote on all measures presented before the meeting and one vote for each member of the Board of Directors to be elected.

It was only after some argument and careful investigation that the attorney General of the State of New York sanctioned this provision of our chapter and our company is probably the only business corporation that has accepted such a democratic principle. The shareholders of the Zion Commonwealth, will be able to become part of the Palestinian Community and undertake municipal and rural activity on the basis of Jewish citizenship, every member having one vote irrespective of the number of acres of agricultural land which he may possess.

Futhermore, no attempt will be made to limit the individual in his business activity and ample opportunity will be given him for the possession and cultivation of as

many acres of agricultural land as he may desire. Each shareholder may subscribe for as many Land Certificates as he can afford. All the money received as installments on Land Certificates will be kept as a separate fund under the control of three trustees, one chosen each year for a period of three years. The latter are elected by the holders of the Land Certificates on principle of one vote for every installment of five (\$5) dollars actually paid into the treasury. (Should any one pay in advance installments not yet due, the Company will grant him certain pecuniary benefits, but he will not thereby, receive additional votes to those he would be entitled to for regular payments.) The constitution provides that no money may be expended from this Land Certificate Fund except with the consent of at least two of the trustees (besides the customary approval of the Board of Directors). However, when the shareholder will exchange his Land Certificates for land in Palestine, he will cease to exercise this special right for the selection of Land Certificates Trustees, and will become simply a member of the Zion Commonwealth community, established on the principal of "one man, one vote."

The voluntary basis of our Commonwealth is preserved by a rule permitting any shareholder to surrender his share and Land Certificates at any time, which the Company will redeem by the payment within six months of ninety per cent (90%) all of the money received from such individual on Land Certificates. (The remaining 10% together with the value of the share of stock will be construed as compensation to the company for expenses incurred). Whenever any holder of Land Certificates is in arrears for more than seven installments (thirty-five dollars on each Land Certificate of two hundred dollars), the company must regard him as a suspended member and subject to the cancellation of his Land Certificates upon notification that the Secretary will remit to him, within six months, ninety per cent (90%) of all installments on his Land Certificates in exchange for his share in the Company and the Land Certificate Agreements held by him.

Any shareholder, after receiving his allotment of land in Palestine in exchange for the Land Certificates, may, at the beginning of each year, sublease his agricul-

tural land to the Zion Commonwealth, for a term of one or more years, with the understanding that the lessor will receive all the profits that may accrue from such lands, over and above the expenses actually incurred for the management of the estate. Such a provision makes it possible for us to obtain the support even of those who do not expect to settle in Palestine, but who are willing and able to invest some money in the form of one or more Land Certificates, intending to sublease such agricultural land to the company for development by Yemenite Jews, Russian Jewish refugees and other actual settlers.

It is estimated that the income derived from the ownership and cultivation of land, obtained through the purchase of ten (10) Land Certificates, will be sufficient to support a family. Those who subscribe for fewer than ten (10) Land Certificates, although they may not be able to support themselves solely by working these smaller tracts, may derive some substantial addition to their income from the ownership of "Garden Farms."

A Jewish National Land Company

There is a significant clause in the constitution of the Zion Commonwealth, which provides for the division of members (shareholders) into groups at appropriate intervals. For example, beginning with October 1st, 1914, Agudah Rishonah (Group One) will be organized, consisting of all those who become shareholders and subscribe to Land Certificates until the books for Agudah Rishonah are closed (let us say October 1st, 1916). Those who subscribe after October 1st, 1914 and before October 1st, 1916 will be obliged to pay all the prior installments (with interest at 6% on each installment). These members will receive their allotments of agricultural land on October 1st, 1924 (after the payment of the installments covering a period of ten

years). All members who subscribe for Land Certificates after Agudah Rishonah is closed (let us say, after October 1st, 1916), will be organized into Agudah Sheniah (Group Two). These will receive their agricultural land ten years after the organization of that particular group (October 1st 1926). This procedure will be continued with the organization of a new group at intervals of about two years, the Land Certificates being redeemable in cultivated agricultural land in Palestine within ten years from the organization of each Agudah. As nearly as possible, land will be purchased in Palestine every two years for those who have already paid in eight installments, the subsequent payments for eight years being utilized for irrigating and preparing the land.

Such a program offers us an opportunity for the upbuilding of a great Jewish National Land Company. At the present time, the Achoozas work in haphazard fashion, each purchasing its own land with little regard for any general plan of development. The Zion Commonwealth will concentrate the funds of such Achoozas as may unite with our company and will enable us to carry out a careful plan of Jewish colonization. Instead of numerous unrelated groups who look forward to ultimate colonization in Palestine, we are creating one comprehensive organization for the establishment of a Jewish Commonwealth in Zion.

The company offers full opportunity for the development and preservation of local groups as Achoozas, consisting of ten or more members, who desire to associate themselves together for district propaganda in this country or for neighborhood activity in Palestine. Such subsidiary Achoozas may have their own by-laws and regulations, not inconsistent with the rules of the Zion Commonwealth.

It is our firm purpose to enlist in our ranks all those who see in Zionism not only a political program but also a social ideal.

For full information apply to Sylvan Robison, Secretary, 550 Riverside Drive, N. Y. C.

Progress of Other Achooza Organizations

THE WINNIPEG ACHOOZA

The Winnipeg Achooza is organized as a stock company with a capital of \$154,000.

Admission fee is \$420., and thereafter members may pay \$35. quarterly until the share has been paid, including an additional \$1. per quarter for expenses.

In the event that a shareholder is unable to pay the amount due on his share, he is allowed a year's grace whereupon thirty days notice may be given him and his share sold for his benefit.

The organization may not dissolve until the land in Palestine has been purchased and divided among the members.

When the land is purchased the Palestine Board is to be formed under the supervision of the Palestine Amt which shall assist in the division of the land and in the improvement of the same and the erection of the dwellings thereon.

A provision has been made that 1% the land purchased shall be set aside for communal purposes.

The Achooza now has \$20,000. in the Anglo Palestine Bank at Jaffa.

A branch with a membership of 12 has been organized in Edmonton making the total membership seventy.

THE PITTSBURGH ACHOOZA

The 'Achooza' organization of Pittsburgh, Pa. was organized on February 15th, 1914, with a membership of eight which has since been increased to eighteen, with every prospect of the number increasing steadily.

The capital at the present time amounts to \$1,400.00 of which there has been at the present time \$1,000.00 forwarded to the Anglo Palestine Bank of Jaffa as a first deposit, the second deposit shortly to be forwarded.

This Achooza has decided to unite with "Achooza B" of St. Louis and promises to be one of the largest in the country.

The present officers are as follows:— Mr. Samuel Amdursky, President; Mr. Hyman Saper; Secretary; Mr. Morris Neaman Treasurer. The success of the Achooza is due in large measure to the work of Mr. Samuel Amdursky, and Mr. Hyman Saper.

The president of the *New York Achooza A*, Mr. Michael Salit, visited Palestine for the purpose of purchasing land, and acquired for that organization five thousand (5000) acres of land, investing the sum of \$32,000.

The *Chicago Achooza* has thus far raised the sum of \$50,000 for this purpose, a substantial amount of which is now on deposit with the Anglo-Palestine Bank.

The personall of the other Achoozas assure a healthy growth along the general lines mapped out by the originators of the idea. *The Achoozas of Pittsburgh, Cleveland and Philadelphia* are strong and growing institutions.

The Pale Zion has observed the development of these co-operative companies with interest and plans are on foot for the organization of a like organization, the stockholders to be enlisted from its own membership.

At the Zionist Convention in Rochester the Achoozas were well represented. At an interesting conference held by the representatives of the various Achoozas a closer relationship with the Federation was arranged. It was also decided to take steps looking toward the formation of such organizations throughout the country.



Letters from Palestine

(From our Palestine correspondent, Miss Helena H. Cohen.)

Jaffa, August 1914.

The Gymnasium Examinations

While I am sitting at my writing-desk, I hear a young voice singing happily a Hebrew folk-song. I know why that voice sounds so happy: it belongs to one of the young men who were pupils in the highest form of the Hebrew Gymnasium at Jaffa and who have yesterday learned the results of their final examinations. There were 32 candidates for those examinations this year—15 girls and 17 young men and not one of them failed. Dr. Mossinsohn, the principal of the Gymnasium, who was extremely sorry that he had to take a sick-leave before the end of the term will be very glad when he receives the news of this excellent result at Neuengahr, where he is undergoing medical treatment.

This is the second generation of young men and women who have gone through the upper-class of the Gymnasium and go out in the world taking with them a thorough Hebrew education and that larger national spirit which prevails in the modern Hebrew schools of Palestine. A number of the graduates wish to stay another year in the country before they take up their studies abroad. They wish to work as laborers in the Zionist colonies—this voluntary one year's service being in a way related to the compulsory military service of other nations. Most of the girls do not intend to study abroad, but wish either to take up teaching or some other profession in the country, or else to continue their studies privately in the houses of their parents or future husbands in Palestine.

The Hebrew Language

The "Gymnasiasts" have recently given another proof of their enthusiasm for the Hebrew language and culture by strongly protesting against certain attempts at the promulgation of the Yiddish language by means of lectures in Yiddish and theatrical performances in Tel Aviv. There may be different opinions as to the methods used by the young students, but it should

be remembered that the propagation of any but the Hebrew language in the center of Hebrew culture must necessarily be regarded as a provocation. Other nations whose individualities are so firmly established that foreign influence cannot shake them can afford to ignore such things, but with us whose revived language is not yet a tradition it is otherwise; though we may seem intolerant.

The question of Hebrew schools will again become acute at the meetings of the Palestine teachers and the Agudath Hachinuch, which are going to take place at Haifa, on the 26th Ab. It is expected that a Jewish board of public education in Palestine will then be established, to have control of schools of the Odessa Committee, of the Ica and of the Zionist organization. A great number of Palestinian members of the Agudah will probably be enlisted.

Fine Arts

The fine arts were not neglected either during the last school-term. This was shown at the occasion of the examinations held in the Music Schools at Jaffa and Jerusalem. These fine institutions have been making headway in the few years that have elapsed since they were founded. Palestine has now a number of young musicians who, at their occasional musical recitals, remind the Palestinians who are far removed from the artistic opportunities of more developed countries, that art exists. Unfortunately, the means of these music schools are but very limited, and unless some friends abroad, appreciating the value of art in the hard lives of the young Palestinians, come to its rescue, it will hardly be possible to make arrangements with new teachers for the coming term.

Speaking of art, I should not forget to mention the new acquisition which the Bezalel has made in the person of Herr Strich, who has just come from Russia as a new artistic advisor of the Bezalel Institute. Herr Strich, a very clever artist who has studied fine arts in Paris on a scholarship granted to him by the Rus-

sian Government, will no doubt help to introduce fine arts and modern designs in artistic handicrafts.

New Land Purchases and Development

New land was purchased last month. The first London Achooza which holds property near Zishron Jacob increased that property by the purchase of another very fertile lot which is suitable for plantation purposes.

A number of American Achoozas who sent Mr. Salit to Palestine, as their representative, will be ready likewise for the purchase of land.

The American colony at Jaffa is growing, and interesting projects such as building a club-house with a library, a hotel, a theatre etc. are being considered by the settlers from the United States.

The P. L. D. C. has bought another fine lot on Mount Carmel, suitable for sanitariums and private villas, and which overlooks the whole town of Haiffa and the Bay between Haifa and Acco. On the whole, Haifa promises to be a competitor of Jaffa in the work of Jewish colonisation, and will be even more so when the newly projected Jewish quarter will be established with the help of the Jewish National Fund. The latter has resolved to try in this case the system of hereditary safeguards. Thirty people who wish to settle at Haiffa, place their property at its estimated value at the disposal of the J. N. F. and receive the same property in hereditary tenure for the time of 49 years. Any amount over the estimated value up to 5,000 frs. is advanced to them as a loan from the J. N. F. Interest on this loan and on the hereditary tenure amounting to only 3 per cent will be paid after five years, whereas in the first five years the property-holders do not pay any interest. After 49 years a new estimation of the property takes place and the value of the property will then be fixed accordingly. It is expected that all attempts at ground-speculation, which has all the time been a danger to Tel Aviv, will thus

be made impossible. It has also been considered to include a paragraph in the contracts with property-holders, by which these shall be bound to employ Jewish labor.

The opening of a new branch of the Anglo Palestine Company at Gaza indicates that the land in this neighbourhood is also going to be developed. A few years ago, the P. L. D. C. bought Ruchama, which is now in course of cultivation, and the company now is considering the ultimate purchase of lots in the neighborhood, the land there being good and fertile, suited especially for plantations. The fact that this part of the country is but thinly populated, mostly by nomadic tribes who are friendly to Jews, would greatly facilitate the occupation of that land. That the Gaza district is so near Egypt, is another factor which stands for its development.

Good opportunities are offering themselves for the purchase of large new tracts of land in Galilee; everything depends now on the willingness of the friends of Jewish colonisation to support and strengthen the Palestine Land Development Company, which is the only existing company that can carry out all these transactions. Its friends abroad must realize the significance of its work and should help to make it possible.

As to the industrial possibilities of Palestine, the latest and most remarkable experiment which should be mentioned is the boring for petroleum that has been taken up by engineers of the Rockefeller firm. Although no petroleum has been found up till now, it is believed that the whole district from Hebron to the Dead Sea is rich in petroleum, and people are about to build a road in that direction. If the boring experiments are successful the consequence for the whole country will be large, and will indeed, serve as a new warning to the Jews of all countries of the danger that others are benefitting by our delays and that they themselves should take up the work of supporting Jewish colonisation in Palestine, before it is too late.

Jaffa, end of August 1914.
THE EFFECTS OF THE EUROPEAN
WAR ON PALESTINE.

On the first of August the news spread through Palestine that war had been declared by several of the European Powers. This intelligence at once produced a stupefying effect on the population and the consequences of the events in Europe began to make themselves felt in Palestine.

On the second of August several banking institutes in Jaffa, Jerusalem and other towns refused to pay bills and cheques and allow withdrawal of deposits, on the third of August when it became known that the Ottoman Government had declared a moratorium, all banks in the country at once refused to pay cash.

Steamers which were expected failed to turn up, no telegrams or letters arrived, and it was evident that all mail communication with Europe had ceased. The entire business life of Palestine came to a standstill, and a terrible economic crisis began.

On the same day, the rumours of the war found confirmation, in a summons published by the Austrian Consul that all belonging to the Austrian reserves, at once return to their country. Similar summons as by the German, Russian, and by other consuls were posted at street corners, in restaurants and private houses. Young men had to discontinue their work, settle their affairs, and at once go to the consular offices to learn the details of their departure. There was at first uncertainty as to the route; it seemed that England had also declared the war, and German soldiers might be made prisoners at Port Said. Then there seemed to be no money available for the support of the soldiers, and it was doubtful whether the route by land was practicable. At present, all these young Germans, Austrians and Frenchmen are on their way to Constantinople. There are many Jews among them, who had to struggle hard inwardly before deciding that their duty towards the land they were born was greater than that towards Palestine in the moment of great danger.

Soon after, the Turkish Army called upon its own reserve men, and the transport of troops began at once. Thousands of Arab soldiers were brought to Jaffa and at the sight of the street full of disorderly hungry men, the Jewish town-population

felt their hearts beat with anxiety. At the beginning of the war, a number of Turkish subjects of the Jewish faith had hoped they would not be called on account of age and other circumstances; but now it has been made known that every Turkish subject from 20 to 23 years of age must follow the summons. What this means to numbers of Jews, fathers of families and accustomed to the strains of a campaign, can hardly be imagined. There is a chance that about 250 elderly Ottoman Jews may ransom themselves from the military service for the sum of 250,000 francs, and there is at present a pitiful attempt made to collect money in the streets of the Jewish quarters (even well to-do people are left without any cash), but it seems doubtful whether the sum can be procured. On the other hand, hundreds of young Jews are anxious to volunteer in the Turkish Army.

The Turkish Government has begun to command horses, mules and camels and many farms and colonies are now without draught-animals, which cuts them off almost entirely from the supply of provisions and everything else. As there is also a great deal of anxiety that the government may confiscate food, the colonists are in a state of depression.

Since the commencement of the war, the Jewish bank in Palestine (Anglo Palestine Company Ltd.) has displayed a feverish activity. There came thousands of people, Jews and Arabs, who wanted to withdraw their deposits, others demanded ready cash, institutions and private people requested subsidies. The bank, having neither a large stock of gold nor getting fresh supplies from Europe, is of course unable to comply with all these requests, but tries to decide every case individually and to satisfy as many as possible. Where the actual existence of people or institutions are in question adequate amounts are paid (for instance in the cases of these Jews to be ransomed from military service; in all other cases, the Anglo Palestine Company retains the money as against the coming famine. The managers are working with so much energy and prudence that great praise is bestowed upon them by Jews, Arabs and Gentiles alike.

As matters stand at present, Palestine is absolutely cut off from all communication with Europe. Boats run seldom

and at irregular intervals, and import and export have become impossible. If this state of affairs continues until the orange-gathering season, there will be no means of transporting this year's crops to Europe, and the fruit will rot in the country.

Jewish institutions cannot correspond with their head-quarters, nobody receives letters, and the news from the seat of the war which are published by the Consuls and in special editions of Hebrew and Arabian papers, are in many cases false. Most Jews here moreover have close relatives in Europe: everybody is full of anxiety.

As a consequence of the lack of money and of fresh supplies of material from Europe, labourers must be dismissed daily, and to see those who came here to work as free men begging for bread is a heart-breaking sight! Half-finished buildings remain in a raw state, business contracts are broken, many concerns stop work altogether. Schools will be unable after the holidays to receive pupils, hospitals and other philanthropic institutions are obliged to close their doors. The Bezalel School of Jerusalem, since closed, and the Lace Ateliers of the Jewish Women's "Kulturverband" are among the few that are still open and employ a few hundred people. Visitors from the States and other parts of the world cannot get away from Palestine as the banks do not pay them any money on their letters of credit.

The number of the unemployed grows from day to day, and the Jewish population of Palestine awaits a famine!

In towns such as Jerusalem, Safed and Tiberias, where there live thousands of Jews who have hitherto received help from the Chalukah, the situation is more desperate than anywhere else; the fearful spectre of famine with its companions, plagues of all kinds haunt the people!

Under these conditions, the presidents of institutions and societies display tremendous activity; differences of opinions are forgotten, and various sections of the Jewish population begin to co-operate and make the necessary preparations. The Anglo Palestine Company has bought larger quantities of corn and wheat, the greatest part of which was provided by the Jewish agricultural colonies and farms.

The Zionist colonies have been ordered to supply themselves with victuals and arms, and it is thought probable that they will keep their heads above water, at least for some time.

At Jaffa, a committee consisting of the head of the Zionist Palestine Office, the director of the Anglo Palestine Company and the manager of the Choveve Zion, has been elected to centralize the work. This Committee together with a number of other bodies and with the assistance of the Jewish bank, has taken the necessary steps to organize various departments. One of these departments will see to the distribution of the corn (the transport of which meets with some difficulty on the part of the Turkish Government, which is in want of victuals for its troops). Other departments try to find people employment, to sell bread at a low price, to open soup-kitchens, to enable the hospitals to continue their work (their closing at the present moment would be a great calamity!) to assist the families of the unemployed and of those who have to serve in the army, to give loans to people who have their capitals invested in Europe and cannot get a cent of their money now. Not knowing what the future may bring, young men are organizing themselves into clubs for self-defence, and young women are trained in the nursing of the sick and wounded.

But all these endeavours require money and again money, and unless this is procured, the European war may have the most fatal consequences in Palestine.

On the whole, the great anxiety with regard to Palestine's immediate future is mingled with lively curiosity as to her ultimate fate. Will she again be made a play-thing in the hands of the great powers, or will she finally return to healthy conditions? Will the war have a strengthening effect on the Jewish feelings of our brethren in Europe, or will it carry them still further away from our religion? Will there not be a huge wave of Jewish fugitives and immigrants flowing into Palestine, and will others than the destitute wish to come back to the land of our glorious past and to a state of national unity?

But above all: will the appeals for help be heard, or will thousands of Jews perish in Palestine?—

CORRESPONDENCE

The Vocational School for Girls

Letter from the Secretary of the Jewish Women's League, Manchester, England.

Editor of the Maccabean:—

In the report of the Convention of the American Zionists contained in your July issue, I was interested to find a letter by Miss Stavsky, urging the convention to undertake the formation of a vocational school for girls in Palestine. As I understand Miss Stavsky to have resided in Palestine, she must surely be aware of the existence and functions of the Jewish Woman's League for Cultural Work in Palestine whose last report I herewith submit. This J. W. L. or Verband der Jüdischen Frauen für Kulturarbeit in Palestina with its headquarters in Berlin and presided over by Frau Prof. Warburg, does not confine itself to one branch of labor. Its activities partake of a varied character, and the one Miss Stavsky urges is embraced in its program, and awaits but larger support to give it fuller life. I suggest and even venture an appeal that instead of creating additional organizations for furthering Palestinian regeneration, that support be given to the one existing for this particular function to raise the status of our women and girls in Palestine by training them to positions of competence and independence. By creating too many organizations for the furthering of our work, we defeat our own ends, for we squander our energies and rob the help from those who look to us for it. Let us rather strengthen our possibilities by concentration, and co-operate where kindred aims permit it. And in this case they do. With concentrated effort and earnest enthusiasm we shall be rendering more loyal service there than by splitting

our forces and raising up rival institutions for the like purpose.

The J. W. L. was since its foundation at the Hague Congress in 1907, established lace ateliers, where many girls have learned to earn a living and help to support others; (the goods made being sold in various parts of the world) a girl's farm at Kinereth, where training is giving in domestic duties, in the various branches of farming, including horticulture, dairy-farming, agriculture, poultry, breeding, etc. the training of hospital nurses and supporting and the care and treatment of the sick in hospitals is also part of its program, whilst a Training School for Domestic Economy where household management, needle-work, dressmaking etc. will be taught, is amongst its aspirations. Surely none will gainsay the worthiness of such objects pleading for support. Won't our American sisters work with those in other lands to give those in Palestine the opportunity for development and self-emancipation hitherto denied them? I shall gladly forward copies of last report upon application.

P.S. In consequence of the War, communication with Berlin is cut off but it will be advisable to form a Provisional Headquarters in every land where a Central Committee exists to look after the interests of the League in Palestine. The money remitted here from other parts of the world will be sent to a reliable source like the Palestine Amt for disbursement till other provision is made.

HELENA WEISBERG



BOOKS OF THE MONTH

POEMS By Miss B. A. Eisendrath,

Bloch Publishing Co.

Miss Eisendrath writes good political satire, and her portrayal of child-dialect is eminently satisfactory. Her poem "Sez I to Taft" is a fine bit of work, and an example of mildness in satire not without a certain serene though hidden strenght. Her love and beauty poems are touching. There is one poem in her small volume which is displeasing. It is entitled "Odesa-Casablanca" and, though it is the only Jewish poem in the collection, it is not in accord with the newly awakened spirit of Israel.

STUDY FOR PRIMARY GRADES

Ella Jacobs, Jewish Chautauqua Society.

These books, courses A and B, are designed for the use of Jewish religious schools, from the curricula of which every trace of Jewish nationalist sentiment has been eradicated. In both books one feels the lack of unity and life. Miss Jacobs has not seen it fit to draw upon any of the fine character pictures in the Bible which illustrate Jewish character and Jewish conduct. In her effort to avoid any taint of nationalism she has managed to escape giving any impression of nobility of Jewish history which one would think it would be the aim of the schools to inculcate. From the literary and pedagogical standpoint, Miss Jacobs' books are beneath criticism.

COLLECTED ESSAYS OF AB. GOLDBERG,

Vol. I.—Published by a Committee.

The thirty one essays in this book are mainly critical, the author assures us, but unless we keep in mind that there are two kinds of criticism, appreciative and analytic, we will not truly understand him. Certainly Mr. Goldberg's criticism are of the former kind. His articles, "The Poesy of the Bible", "Ahad Ha'am, and Dubnow," "Life and Literature," and "Nahum Sokolow" are not to be taken as scholarly researches into any of these

subjects. But they reveal, as do nearly all of his writings, clear and unmistakable insight of the part they play in Jewish life and literature.

As a critic, appreciative of all that is promising of Jewish life and literature Mr. Goldberg has proven himself of great service to the movement in Jewish life that seeks to embrace all that is vital and progressive in Jewish life. In his essays on the big figures in the literature and politics of the Jewish People—a truly Jewish spirit pervades.

Mr. Goldberg's style is smooth and fluent. With only an exception here and there his book is an uninterrupted flow of fine language and noble sentiment. In this he suffers from the fault of many Yiddish essayists—the lack of concentration. In this connection I think our Yiddish stylists would do well to study Ahad Ha'am. But, nevertheless, Mr. Goldberg's book is an excellent contribution to the fine body of Yiddish literature which has grown up with the Zionist Movement.

NEW SONGS OF ZION

Edited by Samuel Roth

Published by the Judaeac Press

The Judaeac Press has just issued the first volume of its Zionist Classics, containing a collection of "New Songs of Zion" and edited by Samuel Roth. Mr. Roth is also responsible for a number of excellent translations of poems by C. N. Byalik, S. Frug and Jehudah Halevy. Jehudah Halevy's poems are hardly "new songs" but the modern singers gladly acknowledge their master, and the inclusion of these songs it not inappropriate. His "Ode to Zion" is a conspicuous omission. Others represented are Imber, Rosenfeld, Yahoash, Zangwill, Sillman, and the Americans, Emma Lazarus, Segal, Goldberg, Snowman, Jessie E. Sampter and the editor of the volume.

The English poems are on the whole not equal to the translations from the Hebrew and Yiddish with two or three notable exceptions, particularly Miss Sampter's very beautiful "Friday Evening." The poems of Mr. Segal are uneven in quality, but on the whole very strong and noble in spirit.

WITHIN THE RANKS

The Federation

Since the organization of the Provisional Executive Committee for General Zionist Affairs, on September 1, the Federation has been busily engaged in assisting in the propaganda connected with the special emergency fund which the Zionists of America are to raise during the next two months. Dr. Levin and Mr. Louis D. Brandeis, of the Provisional Committee, have made a week tour visiting Philadelphia, Baltimore, Pittsburgh and Rochester. The tour opened with a splendid meeting held at the Aeolian Hall on Sunday, September 13. The collections made at these meetings have not been tabulated, but it may be said that the five meetings resulted in collections amounting to about \$7,000, with the committee still at work. On Sunday September 27, a large meeting was held at Symphony Hall, with satisfactory results. Both Mr. Brandeis and Dr. Levin will be in Chicago after Oct. 16. Several other cities will also be visited during October.

The Federation is arranging a three weeks tour for Jacob de Haas, who will engage in organization and propaganda work.

A speakers bureau is being organized for New York. The Federation offers any Jewish organization the services of its speakers to address meetings on the significance of the present crisis.

Order Sons of Zion

The financial management of the Order Sons of Zion was recently examined by the New York Insurance Department; the officers of the order were highly commended by the examiner for the economical way in which they are conducting their business. The Order was granted permission to do business in the States of Missouri and Michigan. The growth of its membership is very encouraging. Its insurance reserve amounts to over \$40,000.00, which amount is safely in-

vested in the New York City Municipal Bonds.

The Zionist activities of the Order Sons of Zion are making significant headway. The Zionist collections for this quarter of the year have almost doubled those for the same period of last year. The Order was well represented at the extraordinary conference of the Provisional Committee for General Zionist affairs and contributed \$2500.00 towards the general emergency fund. Meetings are being arranged by all the Camps of the Order throughout the country for the purpose of raising funds for the Palestine Institutions.

Young Judaea and Hadassah to Cooperate.

Hadassah, the national organization of Zionist women, and Young Judaea, the department on Junior organization of the Federation of American Zionists, have adopted plans of cooperation for the season's activities.

The Culture Committee of Hadassah, which contemplates opening a school to train women for Zionist work will affiliate this group of women with the Zionist Training School, established by Young Judaea to prepare young people for future leadership in the Zionist movement. Four groups of this school will be established in New York; others will be opened in Baltimore, Boston and Newark.

Hadassah plans to render substantial assistance to Young Judaea by urging its members to engage in the various forms of Young Judaea activity.

Young Judaea will take steps to acquaint its older circles of girls, throughout the country, with the activities conducted by Hadassah as a preparation for future membership in Hadassah.

Until such time, these circles will be advised to participate in the activities of Hadassah, wherever possible. At this time they will be urged to sew garments needed by the nurses of Hadassah engaged in district nursing in Jerusalem.

Young Judaea has opened the way to

have its circles participate in the open meetings of Hadassah. The entertainments of the circles will be visited and the best numbers may be selected for the programs.

A joint committee of both organizations will be appointed to take charge of National Fund work on Flower Day.

This policy of cooperation will be later supplemented by other plans of activity.

Jewish National Fund Bureau

The work for the National Fund has come to a standstill all over Europe on account of the war. It is therefore incumbent upon the American friends of the National Fund to make good at least a part of the loss that the National Fund

is now sustaining in the warring countries.

The following moneys were received by the office of the Jewish National Fund Bureau of America, 142 Henry Street, New York City, during the period of June and to September 1st, 1914:

For National Fund Collection	3844.07
" Free Donations	1986.06
" Golden Book	1461.27
" National Fund Boxes	1364.33
" Yemenite Housing Fund	1015.69
" Co-operative Fund	972.00
" National Fund Stamps	799.04
" Dunam Land	438.25
" Self-Taxation	61.50
" National Fund Telegrams	4.50
" National Fund Literature	4.15
Total	\$11,950.99

The Macabaen Magazine is self supporting only IF ALL SUBSCRIPTIONS ARE PAID FOR PROMPTLY. At this time when funds are needed to keep alive our institutions in Palestine we are not prepared to call upon individuals already overworked and over taxed. Subscribers are requested to pay for their own subscriptions AT ONCE, and to assist us in securing additional subscriptions. There was never a time when an official organ in English was more needed in this country.

DAVID WOLFFSOHN

The Federation of American Zionists, hears with profound sorrow of the death of our leader, David Wolffsohn.

We mourn the loss to Jewry of this greathearted son of Israel whose life was a model of integrity and self-sacrifice, who, by his sturdy qualities and commanding personality, grew to be a beloved leader of his people, and whose

heart throbbed in sympathy and understanding with the sufferings and wandering of homeless Israel.

We mourn the passing of this true-soul Zionist on whom fell the mantle of Herzl, and who, through his rare business capacity and unselfish devotion, through his personal magnetism and fervent loyalty to the Zionist ideal, was acclaimed the leader in Conference and Congress.

He, who had faithfully served as lieutenant to Herzl and who, after the death of the founder of modern Zionism, guided our movement with intense loyalty to the ideals of Herzl, with patience, courage, wisdom and tireless devotion, has been taken from us. His life of service and love for his people is an unforgettable inspiration in the story of the regeneration of the Jewish people.

For the Executive Committee

Louis Lipsky, Chairman
Benard A. Rosenblatt
Honorary Secretary.

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ORGANIZATION NOTICES

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NEW YORK**THE NORDAU ZIONIST SOCIETY.**

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S. L. KAUFMAN, 180 Orchard Street

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HADASSAH CHAPTER.

Organized Purim 5672.

An organization of women Zionists to promote Jewish institutions

and enterprises in Palestine, and to foster Jewish Ideals. The immediate purpose is the establishment of an American District Visiting Nurses System in Palestine. Two nurses are now in Jerusalem. Members meet four times a year. Directors hold meetings monthly. President Miss Henrietta Szold. For further information apply to the corresponding secretary, Miss Flora Cohen, 76 W. 114th st. N.Y.C.

LOS ANGELES, CAL.**YOUNG ZIONISTS ASSOCIATION.**

Social Literary Evening Every third Tuesday of each month at Music Hall, 232 S. Hill Street.

ANNOUNCEMENTS

The October issue of the Maccabean will contain an article on the "Jewish Proletariat and the War" by Dr. I. Hourwitch.

The Story from Karmen will be continued in the succeeding issues of the Maccabean. . . .

The following issue of the Maccabean will contain the translation of another Zionist Poem from the poet Yehoash.

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OCTOBER, 1914

THE WAR AND THE JEWS

By JESSIE E. SAMPTER

THE WAR AND JEWISH RIGHTS IN RUSSIA

By ISAAC A. HOURWICH

ON A PALESTINIAN ROAD (A Story)

By SIMON FELSHIN

THE JEW (A Poem)

By VICTOR COEN

ACHAD HA'AM IN ENGLAND

By JOSEPH L. COHEN

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Devoted to Zionism and All Jewish Interests

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Editorial Board: Charles A. Cowen, Chairman; Bernard A. Rosenblatt, Israel Goldberg, Hyman Segal, Joseph L. Cohen, and David Schneeberg.

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LOUIS D. BRANDEIS
Chairman, Provisional Executive Committee
for Zionist Affairs

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REVIEW OF THE MONTH

Turkey's Mobilization

The Ottoman government still has not moved definitely in the direction of war, although all the preliminary steps seem to have been taken. Its understanding with Germany seems complete. German officers are supervising the mobilization, and German diplomatic agents are behind the diplomatic manoeuvres. Turkey seems to be awaiting a signal, which will be given by Berlin. It is needless to say that we Jews are interested in Turkey maintaining its neutrality. We foresee added tribulations should the Ottoman unleash the Asiatic end of interracial conflict. Palestine now suffers terribly in an economic sense from the disturbance in Europe. The preliminaries of mobilization alone have already ruined hundreds of families. The government, it is reported, has taken all the horses in the Jewish colonies, thus crippling their industry. Should war break out, and Palestine be cut off also from Egypt, which is one of its profitable markets; should communication be interrupted; then no matter what our effort may be to raise money for the relief of Palestine, relief will actually be impossible, and the thriving settlement will be utterly destroyed. It is premature to consider the ultimate dangers to Palestine arising out of too close an alliance with Germany to the exclusion of English participation. It is our hope that Turkey will continue the policy adopted since the abrogation of the Capitulations. It should insist upon maintaining its independence, but independence with Germany as the next best friend is not independence in a real sense. Turkey should avoid entangling alliances. Its strength lies in a clear-cut policy of self-development uninfluenced by the selfish interests of any of the European powers.

Russia Forgetting Its Promise

Russia shows no desire to remember the slip of the tongue indulged in by one of its high officials, or one of its leading newspaper organs, and it passes by in silence every thing connected with its alleged promise to the Jews. One may find indications of both a more friendly, and a more hostile attitude toward the Jews; it all depends upon the governor or official who may, at the time, collide with the Jews. Russia is thus clumsily shrewd. It is willing and even anxious to have the Jews act as if a promise had been given, but it will not commit itself to the promise, and should the Jews resent this double-dealing policy, and insist upon an explicit utterance, or, lacking such confirmation, should the Jews denounce Russia for not dealing fairly with them, then the Russian government is prepared to scold the Jews for being ungrateful. No response is made to demands by Jews that an explicit government utterance be published. The Duma is not prepared now to take up the question of Jewish rights. They seem to be awaiting instructions from the battle-field. If the campaign in Galicia and Poland results to the advantage of Russia, it may turn about and declare that all this talk of Jewish rights is sheer waste of breath. If Germany moves further into Russian Poland, we may expect a repetition of the promise. But surely the Czar does not believe that this dilly-dallying is going to help him. Jewish sympathy cannot be purchased thus. He is not dealing with children whose memory goes back only to yesterday. We have a right to judge Russia by its past, and that past cannot be redeemed by promises of a flimsiness that reminds us of Roumania's perfidy, and that have been issued by the Russian foreign office.

whenever a loan was to be negotiated. Russia's promise will be doubted as long as it is merely a promise. The abrogation of the Pale of Settlement is the first step in the redemption of Russia's word. Until it takes that step an incredulous world will act as if no promise had been made.

The Conference on October 25

The American Jewish Committee, as the leading and most influential organization of Jews in this country, called a special conference of national organizations which was held in New York on Sunday, October 25th. There were over forty organizations or committees represented. The purpose of the meeting was to take steps for the formation of a general committee to issue an appeal for funds for the relief of the Jewish victims of the war, to establish an agency for the distribution of the funds collected, and to take such other steps as may arise out of the circumstances. A general committee is to be formed. It was decided that all the national organizations invited to attend the conference elect one member to a general committee of one hundred, that a committee of five selected by the chairman, (Mr. Louis Marshall), elect the remaining members of the general committee, and that this general committee, elect an executive committee of twenty-five. The electing committee of five is composed of the Hon. Oscar S. Straus, Judge Julian Mack, Louis D. Brandeis, Harry Fischel, and Meyer London. A statement has been issued to the press, asking for contributions. The Jews of America have a difficult task on their hands. As the only Jewish community, not directly affected by the war, we are in a position to render aid to a degree commensurate with the heavy responsibility. We shall not only have to collect the large fund, estimated at five millions of dollars, but also see to its distribution. In fact American Jewry will act and speak for Jewry as a whole. It is gratifying to note that the general committee will be formed on a basis that meets with the approval of all believers in democracy. The general committee is to be representative: is to elect the committee which will act for the Jews. This is a decided advance in Jewish policy. For this agreeable change of method the Zionists at the Conference are to be credited, for it was

their insistence, seconded by others not of their party, that brought about a reversal of the old rule of appointment from above.

Dr. Heller and the Israelite

After more than ten years of service as an editorial writer on the *American Israelite*, Dr. Max Heller has resigned his connections with that publication. When Dr. Heller first began to write for the *Israelite* he was not identified with Zionism, although his views leaned toward nationalism. As the years passed, however, and as Dr. Heller's interest in Zionism increased his editorials assumed the aspect of frank Zionist argument and discussion. He did not write as a partisan, but no subject he touched lacked the true Jewish spirit, a consciousness of the national aspirations of the Jewish people and an appreciation of the values in Zionism. Necessarily, his views were not in harmony with the views expressed by other editorial writers, and the curious anomaly was presented of a Zionist writing the principal—and the most readable—editorials in an anti-Zionist newspaper. The motives of the publisher of the *Israelite* could not be fathomed. The defender of the status quo, of assimilation, Americanism, American reform Judaism, gave a leading place on his editorial page to Dr. Heller's Zionist writings. This anomaly could not continue for long. It was bound to disappear. No one expected the *Israelite* to become Zionistic as traditions are too strong to break. It was therefore more and more an uncongenial task for Dr. Heller to continue his incongruous employment. He tendered his resignation. The *Israelite* now is wholly anti-Zionistic, although try as he may, its editor finds it increasingly difficult to exclude Zionism, as it is embodied in the occurrences of every day Jewish life. We wish Dr. Heller success in his new freedom.

Locality

We had intended not referring to the regrettable actions of Sir Francis Montefiore, who has resigned as honorary president of the English Zionist Federation. Sir Francis has been an honored member of the Zionist organization for many years, and his influence has been of great value in

stimulating interest in Zionism in England. In a speech delivered before the London Board of Deputies. Sir Francis declared in effect that it was not the duty of Jews to give relief to Jews of Galicia or Germany now residing in England. He is also quoted as saying that his patriotism would not permit him to remain a member of the Zionist organization, which is an international organization, of which German and Austrian Jews are members. Sir Francis is overzealous in his patriotism, and manifests an utterly un-Jewish and unworthy spirit in thus dissociating himself from the movement, which, while aiming at a common national future for the Jews of all lands, at the same time does not interfere with the local or civic interests and loyalties of its members. The Jew in England may fight for the defense of England, and the Jew of Germany to protect Germany from its enemies. But these interests are essentially different. They do not collide. We refer to Sir Francis's utterance merely to caution Zionists not to fall into the confusion of thought which was exhibited by Sir Francis. We cannot allow the European conflict to confuse us as to our Jewish interests. They are identically the same as before the war. They are not inimical to the interests of any of the belligerent powers. The one interest is localized in Palestine, the other has its centers in the various lands in which Jews reside. Pursuing the Zionist ideal we have Palestine as our objective, where we desire the establishment of a peaceful, neutral progressive community. In the golus, we demand equal rights and such recognition for our group interests as is accorded other race or national groups. The international brotherhood of Jews has never been tested as it is to-day. We hope that all Zionists will feel that a heavy responsibility rests upon them to remain true to the bonds of Jewry, and to "render unto Caesar what is Caesar's and to God what is God's."

The Emergency Fund

The work for the Zionist Emergency Fund which is being gathered by the provisional Executive Committee is progressing, but while in some cities the results are satisfactory, other large Jewish centers from which we have a right to expect whole hearted and energetic support have not

been heard from at all. We suspect that local treasurers are not remitting as soon as the money is received, but are waiting until the collection is completed. This is a dangerous and unjustifiable policy, for the result is that our Zionist workers are discouraged by the the public acknowledgement. the feeling is created that progress is not being made. Furthermore, it is not fair to withhold the money for, as is generally known, the Palestine institutions are clamoring for immediate financial succor. To deny their appeals means to destroy the hopes of our brethren in Palestine, and to force them to utter privation and consequent communal demoralization. It is the duty of every Zionist to remit his collections as soon as received, even every day if that is possible. Nor should our committees lag in the work, postponing to a future day, or to the date of holding a large mass-meeting the actual work of collection. The work must be done at once, with vigor and without loss of time. Palestine must be maintained through this crisis. That is the immediate, urgent task that confronts every active Zionist.

National Fund representatives

Owing to the crisis in Europe, the Head-office of the National Fund has sent here two representatives, Mr. S. Kaplan-Kaplansky and Dr. B. Epstein. Mr. Kaplan-Kaplansky is one of the secretaries of the Cologne office. He is an authority on all the intricate phases of National Fund work.

He has a clear idea regarding the operations of the Fund in the emergency that now confronts it, and he will co-operate in the strengthening of the administrative forces of the American bureau. The Zionists will find in him a thoughtful, careful man, who will bring into our American work for the National Fund experience of rare value. Dr. Epstein is an organizer and has done notable work in Russia. He is already engaged in quiet, unobtrusive work in a chain of cities, strengthening the national fund committees, regulating the work, inspiring the workers and doing what he can to establish the National Fund in cities where committees have not been formed. We have no doubt that the income of the National Fund in America will be increased by the indirect efforts of these two representatives.

THE WAR AND THE JEWS

By Jessie E. Sampter

Eight countries are at war. Of these countries, everyone will suffer no matter what the outcome of the struggle. But some will be victorious, and to these the loss in property and happiness will be offset by the joy of national self-aggrandizement. Some countries will be defeated, and for these will remain bitterness of spirit as well as material suffering. But even these defeated ones will fall back for consolation upon national feeling and a sense of worthy sacrifice.

There is one people, however, scattered among all these nations, which has to pay all the tolls of battle, and yet to whom victory and defeat are alike a national calamity. These are the Jews.

Whatever the Jews may consider themselves, and whatever they may be considered here where the national population is still in the making, it is clear that in Europe the Jews are looked upon as an alien people. Therefore, no matter how welcome they may be as a commercial, industrial, or even cultural asset in certain of the nations, they are everywhere open to the prejudice, or at least, the suspicion, that confronts foreigners. Their traditions, the specific teachings of their religion, and the habit of loyalty learned in their staunch adherence to their own ideals, make of them loyal citizens of every country that gives them even a shadow of opportunity to show such loyalty. Therefore, at the outbreak of war, the Jews are among the first to enlist and to offer financial help.

Their foster lands are not only willing to accept this free-will offering, but also take some trouble to prove their great affection for the Jews. The Czar did this before in the war with Japan. He bought the Jews with promises. He is evidently repeating the bargain now, without making mention of his still outstanding debt. The German and Austrian military circles poured torrents of

anti-Semitic abuse upon the Jew. He was not a true Teuton, therefore, among other things, he lacked that exclusively Teutonic jewel, a sense of honor. Since war began, one hears nothing but tactful praise of Jewish courage. The son of Captain Alfred Dreyfus has already won military honors in the French army. Even liberal England has found it necessary to protest against recent anti-Semitic attacks in its journals. It has to re-iterate that the English Jews are English. The answer itself proves the presence of the question. Everywhere the Jews are loyal and will be fighting. And every one admits in time of war, what is so often denied at other times, that the Jews, who naturally hate war, are desperate fighters when they do fight.

What is the result of war for the Jews?

Already in Russia there stands out with ironic force the fact that the Czar has massed his beloved Jews on his borders as a buffer to the first Teutonic attack. Note the position of the Pale of settlement. He has used the Jews as a shield to protect Russia from the impact of war. Almost all of war's devastation in Russia must fall upon Russia's Jews. Both for those who dwell on this borderland perforce, and for those homeless ones who were on the march of migration and are now caught helpless and penniless between two hostile lands, the suffering is already incalculable. The people without a land—the *luft manschen*, as they have been called are crying for a place to set their feet.

And what after the war? In case of defeat, every alien who consumes food is a menace. The rage of the defeated has always vented itself upon the Jews. They are a safety valve for the wrath of Europe. We know what to expect.

In case of victory, Chauvinism, the intense national consciousness of the people also makes aliens unwelcome. Will the Teuton or the Slav wish to share triumphs with the Semite?

All the passions of war are anti-Jewish in their very nature, for they are passions of race-hatred. Every broadly human issue is also a Jewish issue. But in this war the issues at stake are those which most vitally effect the ideals and even the existence of the Jewish people. The Jewish ideal is that of the rights of the small nation of the democracy of nations.

"Not by power and not by might, but by my spirit, saith the Lord."

The prophetic ideal is that of independent and democratic nations living together in the harmony of righteous laws and judgments. The very existence of the Jews as a people, and their ultimate hope for the restored nation in Palestine, rests upon this faith in the might of right. This hope has kept them one people for two thousand years of dispersion.

For the Jews have been in a state of siege and in a state of war all that time. And what they have been fighting for is what the world is longing for today—democracy, and justice to the weak as well as the strong, the rights of the little nations.

As the Jews have been in a constant state of war, so their sufferings are continuous. And Jews, wherever they happened to be prosperous, have always taken upon themselves the burdens of their suffering brothers; they are always ready to heal and to succor the wounded of their people. Today American Jews will rise to the new emergency, as they always rise to the emergency of battle.

There is one section of the Jews which longs to find a complete solution and a permanent peace for the Jewish struggle. It is tired of bandaging wounds. Such a policy it considers short-sighted. It wants to return the desolate Jews to their land, and the desolate land to the Jews. It hopes at last to make of Palestine an autonomous Jewish state that shall solve the Jewish problem for the Jew and for the world. These Zionists have, in the thirty and forty years of their practical work and in the seventeen

years of their political organization built up a strange settlement in Palestine, which, while still a minority in numbers, is a majority in cultural and economic influence in the land. It is regenerating Palestine commercially and agriculturally. It has built up a strong international organization, which whilst only a minority among Jews, is not a minority when it is counted in lives, interest, initiative, and devotion.

Now this international organization is disrupted by the war. Every country claims its own Jews. And it is inconceivable that two members of the Zionist governing body, a Russian Jew and a German Jew who have been working side by side in Berlin, may be forced to face each other and to slay each other in battle.

The American Zionists are stepping into the breach made by the war. They have transferred their main government from Berlin to New York. Far more difficult and depressing is the situation in Palestine itself. And this appeals to all other Jews as strongly as it does to Zionists for over there are tens of thousands of Jews, not yet strongly established, whose educational, agricultural and sanitary institutions were supported from Europe. Now they are penniless. The war has ruined their new trade, their young institutions. Literally, they starve—unless we feed them.

But a worse danger menaces. Should Turkey go to war, we have visions of the Russian bear pouncing upon our little sheepfold. Everything accomplished through years of self-sacrifice and suffering lies open to an unutterable danger. Turkey has been friendly; we hoped to acquire an autonomous state under Turkey's suzerainty. But about half the Jewish colonists of Palestine are Russian Jews, refugees from Russian persecution, who have not yet become Ottoman subjects. In event of war with Russia these refugees from Russian horrors may be attacked as Russian citizens by a chauvinistic population, or they may be sent back to Russia because they are Russian subjects.

THE WAR AND JEWISH RIGHTS IN RUSSIA

ITS EFFECT ON IMMIGRATION

By Isaac A. Hourwich

Soon after the outbreak of the war the press agencies friendly to the Allies spread broadcast the sensational report of an alleged proclamation of the Czar, in which he promised to his "beloved Jews" equal rights with all other Russian subjects. Russian newspapers which have since reached this country contain no mention of any direct appeal from the Czar to the Jews. The only reference to the Jews is found in the appeal addressed by the Commander-in-Chief of the Russian Army, Grand Duke Nicholas Nicholayevitch, to the Poles; it reads in part as follows:

"Under this sceptre (that of the Russian Czar) let Poland be reunited, free in her religion, language and self-government. One thing Russia expects from you—the same respect for the rights of those nationalities with which history has bound you."

It must be understood that the Russian word for "self-government" (*samoupravlenie*) is restricted in common parlance, as well as in legal terminology, to local administration. It does not imply any legislative authority. Such a relationship as that which exists between Great Britain and Canada, or even between the Russian Empire and Finland, is described in Russian by the Greek word "autonomy." Still, if one is inclined to take an optimistic view of the situation, it be argued that unless the Poles were to be given the power to legislate in united Poland, it would have been purposeless on the part of Grand Duke Nicholas Nicholayevitch to urge upon them "respect for the rights" of the Jews.

So, by inference, the Poles are to have a government of their own and the future Polish government is relied upon to show "respect for the rights" of the Jews. In what legislative action this "respect" is to be manifested is not definitely stated. It may be inferred from

the language of the Appeal that the Jews are to be "free in their religion, their language and self-government." As it is impossible to imagine a concurrent Jewish government, along-side with the Polish government, it is evident that at most the Jews may expect, along with freedom of worship, the privilege to use their own language in their own communal administration, and probably a share in the "self-government" of Poland. There is no direct suggestion of civil and political equality in the words of that Appeal.

It must be borne in mind, moreover, that Poland holds only a minority of the Jewish population of the Russian Empire. What of the other millions of Russian Jews? The answer to this question was given, first by the Russian Ambassador in London and, next, by the Russian Ambassador in Washington. They both quite truthfully stated that no promises had been made by their government to the Jews.

Another story was told to an American correspondent by Mr. Herve, the editor of *La Guerre Sociale*. Immediately upon his conversion from an extreme anti-militarist to a French chauvinist, he went to see Mr. Briand, who himself had been an advocate of the general strike before he became Prime Minister of France. Mr. Herve called the attention of his old friend to the awkwardness of the alliance between France and Russia, so long as the Russian government oppressed the Poles and the Jews. Mr. Briand promised to intercede in their behalf with the Russian Government. And now, thanks to the initiative of Mr. Herve and the efforts of Mr. Briand, "the Jews are free," as the enthusiastic Mr. Herve assured his interviewer.

These myths are circulated in order to justify, before the public opinion of the world, the alliance between the two freest

nations of Europe and the barbarous despotism of the Russian Czar. It is a significant fact, however, that the unsophisticated mass of Russian Jews in this country disbelieve the fairy tales about the Czar's sudden change of heart toward "his beloved Jews." There is in the United States but a small minority of theorists among the Russian Jewish intellectuals whose sympathies are with the Allies in the present war.

According to newspaper reports, the sentiment among the Jews in Russia is "patriotic" in a high degree. Mr. Friedmann, the Jewish Member of the Duma, gave expression, on the floor of the Duma, to the patriotic feeling of his constituents toward the country of their birth. Such professions of loyalty, however, are among the "conventional lies" of modern civilization (in the language of Max Nordau.) Yet the organization of a Zionist legion in Paris, as well as many reported cases of Jewish young men volunteering for the Russian army, may be accepted as evidence of a genuine enthusiasm for the cause of Russia among the cultured Jewish youth with radical leanings.

That the Jews of the other belligerent nations share in the sentiments of their Gentile fellow-citizens, is but natural. Mr. Israel Zangwill is first an Englishman and next a Jew. He enjoys all the rights of a British citizen and he has in consequence an inbred sense of duty toward his native country. Russia now being an ally of Great Britain, he is pro-Russian. The native American Jews, like the rest of the native Americans who but three years ago forced the United States government to a rupture of commercial treaty relations with Russia, suddenly too have turned pro-Russian. They believe that now, since Russia is so intimately tied up with Great Britain and France, the influence of her allies will force her to liberalize her laws in relation to the Jews. The wish is here the father to the thought. What real foundation is there for this assumption.

In international relations, like in private business, nothing is done without a consideration. What is the consideration which France could offer to or withhold from Russia, in order to induce her to remove the disabilities of the Russian

Jews? Could France terminate her alliance with Russia in case the latter refused to accede to the solicitations of France in behalf of the Russian Jews? Or would the French bankers retaliate by refusing to handle Russian securities, or the French small investors by refusing to buy them?

For a quarter of a century France has been the ally of Russia. During this period the Russian government has pursued an unrelenting policy of proscription against the Jews. New restrictive statutes were enacted denying to the Jews the rights which they had enjoyed for a generation. Old laws were given a new interpretation restrictive of the privileges of the Jews. Scores of thousands of families were driven from their homes and deprived of their property under the color of law. Did France remonstrate with the Russian government? At the outbreak of the Russian revolution the thugs and rowdies of the cities were organized by government officials into "patriotic" gangs which proceeded to massacre Jewish women and children. Did the French government, did the French people raise a voice of protest against these atrocities? On the contrary, the day before the opening of the First Duma the French people loaned their savings to the Czar for the support of his throne shattered by revolution. The pogroms of Bialystok and Siedlec followed in rapid succession the same summer.

The Russian government has refused to honor the passports of French citizens of the Jewish race,—has the French government interceded in their behalf? There is not the slightest reason to expect that the French government would "interfere with the internal affairs" of her ally in case of Russian victory. Moreover, were such an interference on the part of France thinkable, Russia would most likely decline to listen to representatives from outsiders, as she did after the Kishinev pogrom, when President Roosevelt inquired whether the Czar would receive a petition of American citizens in behalf of his Jewish subjects.

Nor does the history of the relations between Great Britain and Russia offer any warrant for the belief that Great Britain would seek to influence the policy

of the Russian government toward the Jews. British statesmen refused to join the United States in the passport controversy. In general, it should be clearly understood that British "democracy" is for the British only. It does not preclude legal discrimination against civilized native races in Egypt and in India. The present Liberal government, which joined forces with Russia in destroying constitutional government in Russia, is not in a position to preach the Rights of Man to the Czar.

There are optimists who believe that the gallantry shown by Jewish soldiers on the battlefield will earn to the Jews the removal of their disabilities. Still, did not the Jews fight as valiantly in the Russo-Japanese war? Public opinion in Russia after the close of the war was outspokenly pro-Jewish, yet the legal status of the Jews remained unchanged. The fact is that public opinion does not count in Russia.

The real attitude of the Russian government toward the Jews in the present war has manifested itself in the deportation of the families of Jewish reservists called to the colors from Riga, where they had resided by virtue of special exemption in favor of certain privileged classes of Jews. The governor ruled that inasmuch as these families had enjoyed the privilege to reside in Riga solely by virtue of the exemption in favor of their husbands and fathers, and so long only as they resided with their husbands and fathers. Now since the latter had departed from Riga to the fighting line, their families forfeited the privilege to stay in Riga. This ruling is amply supported by precedents from the time of the Russo-Japanese war. How little Jewish patriotism is appreciated, is illustrated by the refusal of the Russian Red Cross to accept the services of Jewish nurses.

If we consider the general effects of a Russian victory upon the political situation in Russia, it is obvious that the Czar's government would gain, not only in repressive power, but also in moral prestige. It has already succeeded in winning over the whole opposition, with the exception of the Social Democrats. The lustre of military glory would make all disaffection fade into insignificance, and the government could treat all criti-

cism of its policy with supreme contempt. It would take many years before a new leadership would come to the front which could resume the struggle for political reform. As the Russian bureaucracy is extremely hostile to the Jews, it is evident that the Jews in Russia have nothing to hope for from a Russian victory. On the other hand, the Jews of Prussian Poland and Galicia at present enjoy all rights of citizenship, whereas if these provinces are annexed by Russia, the Jews living there would be reduced to the same status as the Jews of the Russian Empire.

In Eastern Galicia, according to the Russian Governor-General, Count Bobriasky, the Russian government intends to pursue a vigorous policy of Russianization, claiming this to be an ancient Russian territory,—"Red Russia" or "Calitch". The truth is that Galicia is no more Russian than Alsace and Lorraine are German. For centuries it has been under Polish rule. The present official language of Russia, the so-called Great Russian dialect, was never spoken in that section. The substitution of Russian as the official language for Polish and German, would deprive thousands of professional people, government clerks, railway and telegraph employees of their means of support. As for the economic effects of the war, it spells ruin to the Jews whichever side will ultimately come out the winner. The war on the Eastern front is fought in sections thickly populated by Jews. Many towns and villages have been destroyed, and their Jewish population has been left homeless and propertyless. Hundreds of thousands will find it impossible or extremely difficult to make a living.

Whenever any portion of the old world is visited by a famine, a flood, an earthquake, or a war, it is generally assumed in this country that the victims of the catastrophe will make a rush for Ellis Island. Investigation of the immigrations of the Russian peasantry within the Russian Empire however, has established the rule that the causes which make emigration most advisable at the same time operate as a check upon emigration. As a rule, it is not the poorest that emigrate, but those of middle groups who can raise the funds for emigration. The

same rule applies to Jewish emigration to the United States. If mere desire to escape intolerable conditions were sufficient to induce emigration, very few Jews would by this time have remained in Russia. As a matter of fact, emigration has scarcely more than absorbed the natural increase of the Jewish population of Russia. And so it will be only the more fortunate of the victims of the present war that will manage to scrape together enough money for paying their way to the United States, by disposing of what little property they have. The sensational talk about steamship companies stimulating immigration may be good for effect, but every person of common sense understands that steamship companies do not transport immigrants free of charge. Nor do any employers of labor advance money for importing immigrants. It is a fact, which is well known to all who are in touch with immigrants, that whatever assistance

the prospective immigrants can secure from this side comes from their relatives and friends, who are mostly wage-earners or small traders. Not until business in this country will resume its regular course, however, will the older Jewish immigrants be in a position to help their relatives come over to the United States. And then the size of immigration will be limited by the resources of the older Jewish immigrants. The immigration returns will, in all probability, show an increase for some time, but there is no reason to expect that the United States will be overrun by Jewish immigrants.

The conclusion makes the outlook for the victims of the war the more gloomy. The time would seem extremely opportune to make an organized effort to direct immigration to Palestine, the cost of passage from Russia and Siberia to Palestine not being as prohibitive as transportation to the United States.

ON THE PASSING OF DAVID WOLFFSOHN

By Dr. Adolf Friedemann

(From *'The Day'*)

Ten years after the departure of Theodor Herzl, his friend and confidant. David Wolffsohn, was carried to his last resting place at Cologne, without pomp and circumstance, as he willed it. His friendship with the originator of Zionism had been the pride and happiness of Wolffsohn's life. He had hoarded and tended it like a treasure-trove; he had looked upon himself as Herzl's executor in the realm of politics, a part for which destiny selected him. And thus he grew into that leadership which a Zionist Congress—not without a struggle—conferred upon him.

A many-staged and noteworthy career was that of Wolffsohn. A Lithuanian Jew of pettiest native surroundings, he never went to any school save the *chedar*. In his early youth he obtained a clerkship in Memel, the Prussian frontier town on the Russian borderline. It was there where he won, through his native talent, the active interest of Rabbi Ruelf, who educated him and implanted in his heart that love of Pal-

estine and that desire for a reunion of the Jewish people on sacred soil, which later in his life, through a remarkable destiny, bore richest fruit. David Wolffsohn's economic career was exceptionally successful, despite his early struggles. After a few years he stood at the head of a large and flourishing concern, which assured him a comfortable existence. He removed to Cologne, assumed charge of an important commercial post, and began to devote his life to his true vocation the solution of the Jewish problem. He was an active Zionist before Herzl.

After the appearance of Herzl's *Judenstaat* he went on a pilgrimage to Vienna to offer his services to the author, who speedily discerned the abilities and the disinterestedness of his disciple. Two good men and true had found each other, and the result was a union of friendship which only death could sever. The otherwise uncommunicative Herzl had no secrets before Wolffsohn. Wolffsohn was the confi-

dant of his plans and undertakings, his companion on many political journeyings to Paris, to London, and to Constantinople. He was the man whom Herzl unhesitatingly **put in charge** of the banks, the economic foundation of his far-reaching political enterprises. Only the old friends of Herzl **knew what** Wolffsohn accomplished at the foundation of the Jewish Colonial Bank. In 1898, he headed the committee of founders, whose unique attainment it is to have called this remarkable institution into life. A glimpse at the giant labor to be accomplished in those days is afforded by the fact that there were 330,000 individual subscribers to be considered, and by the further circumstances that innumerable difficulties of a political and organizational nature had to be surmounted in the creation of a statute. It was Wolffsohn's marvelous efficiency that brought the task to a successful consummation.

When Herzl's death left the Zionist organization in confusion, the hopes of the political Zionists centred upon Wolffsohn. For a long time he proved unwilling to assume the responsibilities of the post of successor to the unifier of modern Jewry. When he yielded at last, it was in the deceptive hope that he would succeed at least for some years in winning the support of all groups of the organization. In this hope he was disappointed. The old antagonists of Herzl, both Easterners and Westerners, "practical Zionists" and "Culture-Zionists" leagued against him. Onslaughts against the "politician" and the "autocrat" became frequent, and the merits of the discussion were obscured by sneers leveled against the "henchman of Herzl." At the Hamburg Congress, it seemed as if he were about to succumb to the attack. But the plainspoken, unassuming man had found his fighting form during the antecedent struggles. His speeches under fire turned into wonderfully effective rejoinders, as witness the frantic applause of several congresses. Had his physical strength been equal to the contest, he would have emerged out of it, in a few years, the beloved and undisputed leader. But, like his master Herzl, he failed in bodily strength to cope with the tremendous task. When the first symptoms of a heart disease appeared three years ago, he had to leave his opponents in charge of the organization, without having been

beaten in the struggle. Never was he more popular, never more respected than in the moment of his relinquishing his burden. As late as 1913, the Vienna Congress elected him chairman in charge its transactions. To the headship of the financial institutions he held fast to the day of his death.

The political successes of Wolffsohn are readily explained. He was a wealthy man, of impressive physical appearance, resolute in action and not assailed by any doubts as to means or aims. He was a Jew of the Jews, in the best sense of the term, in every thought and fibre of his innermost being. He had no other wish, no other ambition, save the attainment of the Zionist goal. He and the masses understood each other instinctively. His Western culture never made him forget his early affiliations and the hardships of his Eastern youth. He spoke Yiddish and liked to season his speeches with Hebrew anecdotes and jests taken from an Eastern environment and Jewish humor,

Wolffsohn was above all things a likeable man. It was possible to differ with him, and yet to feel in him a great, warm friend. His Jewish sense of humor and his overflowing heartiness and benevolence, his broad Sholem Alechem, his readiness to be hospitable, will be remembered by many who did not always agree with him. He was a hard courageous, intelligent fighter: yet he never fought so that after the combat, you could be bad friends with him. One of the great sorrows of his life was that he had no children. He poured out his rich, natural affection upon his beloved wife whose passing he did not long survive, and upon the workers in the Zionist movement, to which he gave the best years of his life. Wolffsohn's Zionist activity falls into four periods.

Wolffsohn was fond of telling the story of how he met Herzl. *Der Judenstaat* had appeared. The day after Wolffsohn heard of it, he was on the train to Vienna. He burst in upon Herzl unannounced, and said: "Herr Doktor, I do not know you. I have come to find out if you are a charlatan or our leader." Never was devotion greater than that of this strong, successful merchant to the prince-leader of the Jewish Revival.

At the Seventh Basle Congress, which

(Continued on page 134)

THE JEW

By VICTOR COEN

Why spend the night in stinging pain? Why pore
Upon a wealth of Israelitish lore,
That stirs up smould'ring yearnings into the fire,
And 'gainst your brother-captors rouses ire?
Come, put it by! Forget the glorious page
That threatens to revive the ancient rage;
Forget; admire this sturdy western race;
Delve in its soul; its heartiness embrace;
Look out upon this gorgeous sunny land;
Does this not too acclaim Jehovah's hand?
Bring here the genius of your eastern birth;
Be mighty; rule. Is Palestine the earth?
Here in these glories lose that heavy pain.
Alas! his eyes drop to the page again.

The Joy of the Jew

What though these halls with artful grace be wrought,
When Zion's walls are crumbling to decay!
What if the breeze with fragrances be fraught,
When Zion's winds on lonely stench play!
Oh hark! a straining music fills the air,
And Jessica comes through the noiseless throng;
These two my disembodied soul now bear
Up to the ether where no human wrong
Intrudes in holy joy and peaceful rest,
Eternal calmness, harmony divine—
Come back! Come back! for sobs heave Zion's breast,
And thou art hers, and her long griefs are thine.

ON A PALESTINIAN ROAD

(A Story)

By SIMON FELSHIN

The road that runs in from Um tijmal to Zicron Yaakob, or Zamareen as the Arabs call it, lies open excepting for a certain stretch of it which is bordered on both sides by thick, black, clumps of brushes.

It was on one of those bright nights for which Palestine is so noted, that some colonists—four of them—were returning in an open wagon from a visit to Um tijmal.

They were not afraid; but the great black silence around them had a depressing effect. And to combat this depression that was slowly getting the better of them, one of them—he who was driving—struck up a Hebrew air, in which all joined lustily.

However, the road lay as yet open, and those in the wagon who cared to peer around them, could see for some distance—black silhouettes of rocks or hills, a tree here and there. One could see and was sure that an armed Arab was not at his back.

But now they passed a solitary tree, that stood a black outpost at the side of the road, announcing that they were now to leave the open country, and come upon that stretch of road which is bordered on both sides by the thick, black, bushes.

And here, hemmed in, they instinctively refrained from singing. For one sings only there where the voice can take flight and spread. And now only the regular beat of the horse's hoofs, and the noise of the wheels turning on the axles, broke the monotony of silence. And soon this, too, became monotonous.

The horse had been keeping up a moderate trot, when he suddenly stumbled, recovered his balance, and stopped.

With a violent start, the driver awoke from a trance into which he had fallen, and by a first impulse shouted angrily, "Diu, diu," lashing the horse with the reins all to no effect. He stood up and peered ahead.

"Look over there, Abner," he whispered to the man nearest him. "What do you think that is? The horse is afraid to go

near it." Abner, and the others stood up and strained their eyes to try to make out what it was that was obstructing the road. But they only could make out something huge and black.

"Reuben," Abner said to the driver "will you go down and see what it is?"

Reuben muttered something under his breath. But he was a stalwart young man and a natural leader. He descended, went forward and around the black object, fumbled for a while among the bushes, and came running back, his eyes dilated. He could not speak, but pointed in the direction from whence he had come. Then he recovered himself and shouted up to them as they were standing motionless, "Come down. Don't stand up there and look at me. It's something terrible!" First Abner and then the rest after him clambered down and followed Reuben.

They came upon a gruesome sight. The big black object in the middle of the roadway was a wagon with two oxen harnessed to it. And among the bushes was huddled the bloody corpse of a man, his head battered and crushed, and his body doubled up—bound fast with what they discovered to be the leather thong of a whip. The sight made them shiver and look furtively on all sides. Reuben fell on his knees and scrutinized the man closely. He rose immediately and whispered in a hardly audible voice "Do you know who it is? It's Asher Friedman—who owns the mill. It's he." But when he saw that they did not seem to know, he became exasperated and said, "You don't know Asher Friedman? You ate in his own house and it was his wife who waited on you and still you don't know!"

They remembered very well now—the pretty woman with the face brown like an Arab. She was reputed to be brave, strong as a man, and devoted to her husband. They remembered now that she had spoken of him and had said that they would, most likely, meet him in Zamoreen, as he driving thither with a load of grapes was on his way then. The murder took on

a twofold horror. They stood dumbfounded and looked at one another and shivered.

But there was no time to be lost. Reuben stirred them up. They untied the leather thong, lifted the corpse and laid it in the wagon, after which they ascended. Reuben took the reins, cut the horse across his back with the whip and started on a fast gallop. It was daylight when they entered the broad street of Zicron Yaakob.

In the country, news will travel even as the wind, seemingly with no force to move it. The murder threw the colony into dismay, and shook it to its very foundations.

It was evening when the murdered man was being conveyed to the cemetery. He was stretched in a wagon, and one could see that here were the remains of a tall man and strong, as brave as any of the pioneers of which Palestine could boast.

A woman, walking somewhat apart from the crowd that was following, was weeping in an undertone. She was convulsed with weeping, but she choked down any sound of it. Some women watching her became hysterical. She was the wife of the murdered man. She had worshipped him.

This was an unheard of murder, and the Turkish Government should have done something. But it did not do much, though it did do something. Had it been an ordinary murder of an Arab in the hills none would have even come to know of it—except the soldiers perhaps. Some officers might have gotten wind of it, but not officially, and there would have been no action. But this was different and about a week later, a carriage with a sort of canopy overhead, drove up just outside of the colony, where the fields were. The carriage was full of Turkish soldiers. It stopped near a gate in a stone fence. A stout officer with a fierce military air, a well-knit frame, a short, yellow mustache, and shaggy eyebrows overhanging a pair of snarling blue eyes, got out of the carriage. An Arab armed to the teeth, with about three belts of cartridges, a dagger in its sheath at one side, and a revolver in its holster at the other, and a rifle slung across his back, stood by the gate. This Arab was a fine example of his kind, evidently young, powerful, and handsome. He must have been watchman of the fields.

The officer went up to him, and asked him questions of no consequences, for it

was foreordained that this Arab was to be taken into custody. The Arab answered, likewise to no consequence. Whereupon the fierce Turkish officer let loose a ringing slap on the cheek of the poor devil, and arrested him there and then. He was packed into the wagon and driven off. No one knew what had caused the officer to single out this particular Arab.

The wife of the assassinated man went back. Some foolishly tried to console her; others as foolishly let her alone, which was also bad, for she was fast becoming demented and needed care. But she refused all attention. They sympathized with her until some of the franker sort made remarks about worrying too much for what was passed. So they, one by one, left her. She wandered about as one demented. She would leave the colony for days at a time and would come back haggard and exhausted. Once some Arabs brought her back in a sad condition. She had fallen ill, had been picked up on the way and brought back in a pitiable condition. She lay in the home of one of the farmers. But when she recovered she again took up this habit of hers, of losing herself in the surrounding Arabian villages. Finally she disappeared entirely. Some of the outgoing farmers took the trouble to inquire for her on their way. But nothing was heard of her. The shock of the murder was gradually forgotten. The unfortunate wife of the murdered man was also forgotten.

Then another murder took place on the same road and on the same portion of the road that the first murder had taken place. It was as frightful as the first. It was an Arab this time. And this time the government woke up and bestirred itself. Turkey can do a thing or two when driven to it. Now she was driven to it. Soldiers came pouring in from all sides. They came from everywhere. A detachment of them had been seen outside the colony. They came in all sorts of uniforms and on all sorts of horses. When they tell you that Arabs ride on ponies that are small, supple, and light as the wind, don't believe it. These soldiers who served in the Turkish army were Arabs, and they didn't ride ponies. Their horses were great war-horses. They were "Ascelahs" with big flanks that caught the sun's rays and reflected them back. They were supple and they were fast on their hoofs, but they

were large—thought not too large. It stirred your blood to see them go off in clouds of dust and dwindle into specks on the road. The murderer was doomed this time, for they did not come in a carriage, but on steeds "shod with fire." They brought him back. They had fished him up somewhere. He was a sorry looking Arab, and he was brought in, with his hands tied behind him by a long, black hempen rope which was attached to the bridle of an officer's horse. He was brought into the colony and taken to the Administration Building. Here, in the court chamber, they formed a sort of military court, presided over by a high military official. The colonists were allowed entrance and the room was packed. The high military official was a full blooded Turk, and he was not corpulent nor did he look out from under shaggy eyebrows that lent fierceness to his eyes. He had a bronzed face a shining nose and forehead and his mustache was brown, straight and long. His eyes wore none of the fierceness of the Arab, and his voice lacked the resonant, commanding quality of the Arab's. He asked the prisoner questions, in a high-pitched, cracked voice that had a foreign ring in it—a mixture of European and Oriental. And if his face hadn't been so bronzed, it might have become purple through his rage, for the prisoner kept up a persistent silence. At any rate, he swore by Allah that he would have the dog shot there and then. The prisoner looked at his questioner, and as their glances met, the Turk quieted down and asked the Arab civilly the wherefore of his silence. The

stillness was intense as the prisoner said, "I will not answer questions. But if you will let me alone, I will tell you everything." Whereupon the people strained themselves to hear.

This is what they heard: "I knew that tapha ibn Ibrahim would pass on the road from Um tijmal to Zamoreen. I could have killed him a hundred times, but I wanted to slay him on that road yonder; because it was a good road on which to slay. I killed him because he broke his oath and because he was a bloody man. He murdered a man with whom he had tasted salt. He killed him a year ago on the same road yonder. This I discovered. You didn't know, and you punished an innocent man. I knew and I killed the guilty. I killed him because he murdered Asher Friedman."

There was an audible gasp in the court-chamber, as the people looked at each other and looked at the Arab and wondered.

The high military official again flared up and shouted in his cracked voice, "It is not for you to avenge a murder. Have we not a government to do this? If an Arab have a quarrel with a Yahoodee, what be that to you? Wherefore did you take the law into your own hands?"

"I took the law into my own hands, because I wanted to avenge the death of my husband."

Another gasp—then an extraordinary silence, all looked at each other and then at the prisoner. They recognized the wife of the murdered man.

She was taken back to Un tijmal and became permanently insane.

ON THE PASSING OF DAVID WOLFFSOHN

(Continued on Page 130)

was the first after the death of Herzl, it was necessary to reach a decision as to who was to be Herzl's successor. There was considerable opposition to Wolffsohn, chiefly because he was not a writer or a university man. But Wolffsohn was chosen because he alone of all the Zionists, recognizing his limitations, had the faith in himself, the courage to say that he was probably the only one available who could be Herzl's successor.

In Zionist history he will not be forgotten. He understood the significance of Zionism before the Zionist organization was created. He was a hewer of wood and a drawer of water in the creation of the Zionist organization. In business affairs Herzl leaned upon him constantly. He did more than any other man in keeping sound the bank and the financial

institutions of our democratic and difficult movement. He assumed leadership naturally, bravely, and administered our affairs faithfully. When in the minority, he gave himself whole-heartedly and wisely to the advocacy of the ideas and activities he considered necessary for the orderly development of our movement. We could ill afford to lose him. He embodied within himself much of the pre-Herzlian and the Herzlian tradition. He has been called from us in these days of doubt, when we need all the wisdom we can summon. Unlike the Joshua of old, he was not privileged to lead the people into the promised land which his leader before him had seen from afar. Let us be grateful for his life, for the work and love he gave us, for the memory of a good man, of an upright Jew, of a proud Zionist, which he is leaving with us.

ACHAD HA'AM IN ENGLAND

By Joseph L. Cohen

From the very first day that I was led into a Zionist Hall, as a boy until to-day a conviction has grown stronger and stronger with me that Zionists have inherited all that is best and noblest and most characteristic of Jewish life. Not only are their ideals and aims, their motives and efforts, their philosophy and ideas, in conformity with our best traditions, but the atmosphere which they create, their practices in daily life, and their social activity are always in direct descent from inspiring historic Jewish sources.

Thus for example, the old Jewish Practice of *Machnis Auorach*, the welcoming of strangers a practice as old as the days of Abraham is more prevalent amongst Zionists than amongst any other class of Jews.

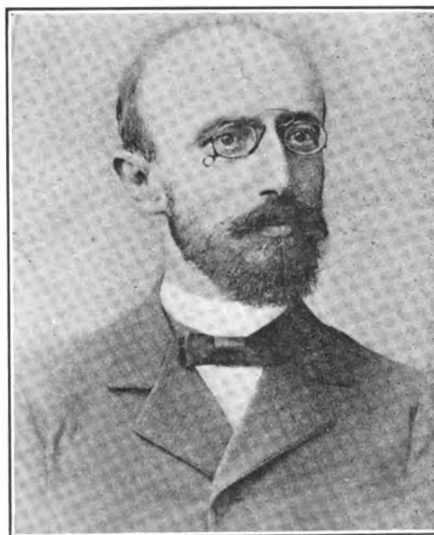
In any part of Great Britain and this holds good even to a greater extent in other countries, this interesting fact has been remarked on again and again.

The Zionist accepts, the maxim that "All Israel are Brethren," with all its implication. This fact is recalled because of the interest that has been aroused by Achad Ha-am in at least a few of the Zionist leaders, and the respect and affection which Jews always show to the scholar.

The Rebbe and his Chasidim have hitherto been the cleavest embodiment of this characteristic. And now we find that Achad Ha-am the philosopher, the historian the sociologist has all his Chasidim who come to pay him homage. Amongst the Zionists are such men as Weizman, Sokolow, Ussichkin, Lewin and Mossinsohn, Achad Ha-am is invariably referred to as a Rebbe. They are but a few of the large number of Jews who in all lands look up to Achad Ha-am as "The Rebbe." But how widely is he known amongst the rank and file of Zionists?

What vehicle does he use for spreading his influence and how long has that influence been felt?

I first heard of Achad Ha-am's name one time after the Sixth Congress. It was a time when many Zionists had lost their bearings. A young brilliant Oxford student lectured in Manchester on Achad



ACHAD HA-AM

Ha-am's philosophy. He indicated the main outlines of that philosophy. He showed how it led up to particular views on Zionism and demonstrated how those views were in direct opposition to Territorialism.

Those who had flirted with the Uganda project felt punished and I recall one enthusiastic Zionist woman complained that Zionist leaders had not spoken of Achad Ha-amism before.

This was probably the first occasion in which he was introduced to non-Russian non-Hebrew Reading Jews in England.

After this period the names Achad Ha-am and Achad Ha-amism began to be heard with increasing frequency, now a Zionist lecturer, now a Zionist paper, even on occasions reviewers of Jewish books for the press would use Mr. Asher Ginsberg's pseudonym or refer to his philosophy moreover, all such references indicated that those that used them did so with the one sense that by appealing to Achad Ha-am they appealed to the highest source on the question. This state of affairs naturally resulted in a great questioning on the part of the younger Zionists. Who was Achad Ha-am? What was Achad Ha-am? The an-

swer was clean "Read Al Peroshat Dera-chim" "The Parting of the ways" to know its author. Here, classes of two, there classes of three, and in some places classes of ten, were formed to study his collected essays.

Achad Ha-am was no longer a mystery.

His works were a source of inspiration, they illuminated Jewish problems, they constituted an arsenal with which to fight enemies of Judaism and Zionism.

In Leeds, about this time a party of Zionists after a meeting retired to the Presidents' rooms.

Six years ago, stories of the Russian Revolution had a halo of the romantic about them. When in addition one of those stories concerned Achad Ha-am the party became keenly attentive. The story teller, a fine strong Jew, began by explaining the place Achad Ha-am held in the minds of those Jews seeking "enlightenment." He was regarded as the highest product, the finest flower of the mingling of Russo-Jewish with European culture. He was the arbiter on what should be read in European Literature, History and Philosophy. His own writings and speeches were looked to for guidance in all matters of Jewish importance. Every great event, a new Ukase, a Congress, the founding of a school or colony in Palestine would call forth an article from Achad Ha-am. The article was then a thing for debating societies to be discussed and fought over for months, indeed, until his next article appeared.

It was through him that names otherwise unknown to Russian Jewry, became known. Like Dr. Price's name, which has gone down in English History because Burke used a sermon of his as the occasion for writing his "Reflections on The French Revolution," so Solomon Rainarch's name would go down in Jewish History because Achad Ha-am criticized him in his essay, "Freedom in Bondage."

"Only, at one period," he continued, did the influence of Achad Ha-am wane. It was at the time of the revolution. Most of us began to call mass-meetings and energetically to "claim" all the "freedoms" claimed by the others; freedom of speech, freedom of meeting, and all the other articles of the political creed which could then be heard from the mouth of every progressive. It was at one of the Jewish meetings, when feeling ran high and a richly equipped re-

solution was on the point of being adopted that Achad Ha-am took the floor and in one short hour won the reputation of a "reactionary." It was a bold, a daring speech to make at that time and to such an audience. But the activity and the enthusiasm of thousands which was in danger of being spent in the wrong cause was at stake, so he risked all.

He refused to take part in the general Russian demand for a constitution because, he argued, that Jews should demand their own rights first.

His self-sacrifice and blind enthusiasm was trenchantly opposed by this "cold logic machine." It was "the ideal," the right ideal that mattered. He afterwards wrote, "The heroes of liberty of the present, like the heroes of enlightenment" of the past, with all their readiness to sacrifice themselves for "the ideal" cannot get along without a master to whom they might look up and for whose sake they might sacrifice themselves. The difference is only this: that in the time of the "Haskala," the master wore a uniform and was in the employ of the government and now he is clothed in a coarse shirt and works in a factory. The master has become another one, but the slave has remained a slave.

"Slaves," more degraded than the assimilationists of the Haskala period, "these were hard words and keenly resented at the time. But, alas, Achad Ha-am was right and we were wrong. "Achad Ha-am is always right!"

A partisan is most dangerous when he claims to be impartial. It means too often that a conviction arrived at because one set of principles appeals to him more than another, because one series of facts influences him more than another or because certain personalities affect him more than others, is covered over by a gloss of logical reasoning and is presented as a disinterested and impartial statement of the whole case. Yet a contention that carries great weight in England, whatever be the case here is the one which claims that the warmest and most enthusiastic Zionists and the clearest and deepest thinkers are all Achad Ha-amists. In fact wherever one happens across a healthy Zionist Society from Edinburgh to London one invariably finds that Achad Ha-amism has been the inspiring influence.

In no part of England is this so mani-

fested as in the home of the editors of "The Zionist," Pleasantly situated amidst historic buildings and fine spacious green courts their rooms are the center of much of the Zionist activity in England. Their table is invariably surrounded not only by the Zionists of London, but the Zionists of the provinces also make it their center when in London. The leaders of the Movement make their headquarters there when they come on political work or for propaganda purposes. But the Achad Ha-amist interprets his Zionsim so as to include all Jewish literature within its province. With Dr. Shechter they say "Quod Hebraicæ est non me alienum puto," I do not regard anything Jewish as foreign to me. One therefore is not surprised to find out at the table one man who is engaged in writing a Jewish Encyclopedia and another who is working at a philosophy of Jewish History. In the person of Achad Ha-am a frequent visitor at their rooms in The Temple both activities the Zionist and the Hebraic, if one dare make the distinction, find their most perfect harmony.

A Friday evening in their rooms is especially pleasant. The candle lights, the Palestinian wine, the blessed comfort of the room, (It has been argued that the greatest blessing bestowed by Cambridge and Oxford to our civilization is a bachelor's comfortable drawing room) and the sparkling conversation convey to one the feeling of Auneg Shabos—the joy of the Sabbath.

Like good Chasidim, some of us minor Chasidim and one a Gabbi his translator, we spoke about Achad Ha-am. The doings of the Rabbi his thoughts and his desires were natural topics of conversation. One person expressed disappointment at being unable to get him to speak to a University Zionist Society. In such company his decision had many defenders. "Firstly one argued he disliked to speak publicly in any language but Hebrew," "Secondly, a day spent by Achad Ha-am in thinking or writing would prove of more ultimate benefit than a day with luke-warm Jews." "Thirdly," Achad Ha-am always wrote and published his best work. Let them read his publications." Of course he had spoken publicly in England and always effectively but then the occasion wrenched a speech from him. The death of a Zionist

writer of Lilienbloom, for example called forth a fine public speech in Hebrew.

The irony of the fact that English-speaking Jews did not read Achad Ha-am, the prophet of Hebrew, until he was translated into English was pointed out. And the crushing came "Its not because Achad Ha-am needs our recognition, but because English speaking Jews need his guidance that he has been translated."

Achad Ha-am was then engaged in writing his criticism of Mr. Claude Montefiore's work on the Synoptic Gospels. We learned that it was his practice to write each article with great care. He would often be engaged for two or even more months on an article before it went to press. It explained that "concentration" of his style which has often been remarked upon. Apparently, Achad Ha-am was soon to visit Palestine and after writing about his tour he would not continue with his essays.

The four volumes of "Al Peroshat Derachim" with perhaps a collection of miscellaneous things was to represent Achad Ha-am in future generations. There was a possibility however, that after a rest, he would devote himself to writing on Jewish Ethics.

There was a remarkable unanimity of feeling as to the need of such a work and who better than Achad Ha-am to write it?

It was a great night! As some of us were about to leave one of the Chasidim went to the book-shelf and brought down three copies of a portion of the Talmud. Three of them always wound up their Friday evening in this way.

Always when meeting his pupils one felt that Achad Ha-am had not only imparted certain ideas to them, but that these ideas had a great effect on them. The Zionist who knew his Achad Ha-am was forced to go back to Jewish sources and Jewish authorities for his future reading. He would be given in a very real sense a Jewish point of view, i. e. certain standards, with which he would henceforth judge all problems of Jewish social life and all works bearing on Jewish scholarship.

It was this grasp of a Jewish point of view, the knowledge of the sources, and a proper reading of history that made Achad Ha-am pupils "The warmest and most enthusiastic Zionists and the clearest and deepest thinkers" on Jewish questions.

IBRAHIM MIKHAIYEL

(From Life in the Palestinian Colonies)

By KARMEN

FROM THE RUSSIAN

(Conclusion.)

The threshing is ended and Abraham is again seated by his old friend at the banks of the clear Odja under the locust trees.

While fishing this morning, a tall, sombre Bedouin on a dusty charger galloped up to him. He was wrapped from hand and foot in an obaja, and from the rear looked like a bag of flour.

The Bedouin drew his foot out of the stirrup, in calm hurriedness dismounted, and asked for water. Muamed pointed to the pitcher.

The Bedouin bent down, for the picture stood up, tilted it over his wide mouth, and with head thrown back clung to it a long time. When he had quenched his thirst, he let himself down upon the ground, and with his bronzed hand drew his head-gear back from his face, disclosing amber beads from under his abaja.

Abraham beheld the long black hair, a beard of the same color and a pair of burning eyes. He thought of a djeda of the tales of Muamed and the Bedouin seemed to him the djeda of the tale.

"Were from?" Muamed asked.

"From Gaza," the Bedouin drawled out lazily.

"Where to?"

"Jerusalem, to the walls of Damascus. Who are you?"

"I am the shepherd of this colony and this is my helper."

Abraham grew embarrassed. The Bedouin glanced at him, smiled carressingly.

"Does he please you?" he inquired.

"Very much so. He pleases me more than for three years."

"Dear boy—do you shoot with a gun?"

"O yes," Abraham answered boldly.

"Show us!"

He unclasped his gun from his shoulders and handed it to Abraham.

Abraham took the gun in hand, leveled it from the shoulder. The gun was slightly too heavy for him—it shook in his hand.

"Now aim for this pole."

Abraham squinted his eyes and aimed a long time. Then he pulled the trigger, the pole swayed.

The Bedouin clapped his hands. "Can you ride?"

"O yes," and his eyes strayed to the horse tied to a tree.

"Watch his eyes burn!" the Bedouin laughed.

"Quite a djeda already! How about having money—would you like it?"

"O yes."

"What would you do with it?" the Bedouin proceeded to inquire.

"Buy a horse."

"What else."

"A gun."

"What else?"

"A sabre."

"Bravo! Sure a djeda must have a horse, a gun, and sabre. He also needs a wife. She must be beautiful with large dark eyes and with long braids twined in coins, and the coins must tinkle like a brooklet. Only you are too young yet to know anything about it." The Bedouin laughed noiselessly.

He sat a while longer, then whistled a casual careless

"M'salaame."

"M'salaame."

He settled himself comfortably in his white saddle, muffled himself in his abaja as before and rode away.

Abraham looked and looked endlessly and wistfully after him

* * * * *

A gong hung over a low mast moans dolefully like a wounded pigeon. The colonists gathered in groups around it. They are all armed with sundry implements.

Someone is dispatched on horseback to a colony nearby for help.

But while the messenger is still on the gallop, the Arabs are surging into the colony in black torrents and driving through its narrow streets like black demons. They have already shattered a window in one house and clubbed an old man.

Abraham dashes about the colony like a poisoned wolf, and impatiently he clenches his childish fists swearing vengeance when he'll become a ajede.

Abraham is now a handsome well-set youth. He has a horse and gun. Days long he travels the steppe on his way to Gaza and also took part in the mount in Jaffa.

If only Muhamed could see him, how his kind swarthy face with its one eye would light up. But he is no longer amongst the living nor is his own father. It is night and the steppe is pitch dark and still. Only, far away, where the dunes have been blown into phantastic shapes, the melodious tinkle of bells is heard. The camels must be coming. On a conspicuous winding road, there glide shadows along the grass. One is Abraham, he is astride on his horse, the other is the Arab shepherd of the colony. They are steadily proceeding to quarantine post marked by lights glowing through the shades of night like two emeralds. So in the night there are also lights—two them also like emerald. Scarlet fever has been raging in Siberia and Judea is all in quarantine.

A most unpleasant incident has taken place this day. As the shepherd was driving the cattle back to the colony, gendarmes got after him, confiscated 200 heads of cattle, on the charge of having crossed the limits of quarantine. The colonists had telegraphed to the police in Sarai but received no answer. Then Abraham volunteered to reclaim the cattle.

Will he succeed?

The fires seem nearer and nearer. They are lighting the tents that resound with singing and jangle of tambourines.

The gendarmes are having a merry time, and the cattle are peacefully resting alongside the tents.

"Strip!"—is Abraham's command to the shepherd.

Obediently the shepherd throws off his ajaja. ..

"Down to the last thread now! That's

it!—Then creep to the herd, whistle and run like a brook back to the colony."

Meanwhile Abraham guides his steed back to the herd.

A long, long minute elapses and the only sound heard are the tambourines and the singing of the gendarmes.

Then—a sharp whistle.

The shepherd springs up like a wire and dashes forward. At this well known sound the cattle start off after him. All stripped to the skin he flies off like an arrow and Abraham is charging at the rear.

What has happened?

The gendarmes running out of the tents holding lanterns in their hands. The tambourines had been thrown on the ground and all their faces paled.

Where are the cattle?

By the time they saddle their horses, the herd is safe within the colony.

Abraham celebrates a two-fold feast. The windows of his home gleam merrily. He is feasting his guests with wine and music.

Among his guests are two Sheiks from neighboring villages, and some wandering Bedouins. They had come from beyond the Jordan to celebrate with Abraham.

He is celebrating his marriage and allegiance to Turkey.

It is the feast of Reuben.

Jaffe is astir with unwonted noise and gaiety.

Through the city by the river named Reuben in honor of the oldest son of Jacob winds a colored procession of thousands of Bedouins mounted on their finest and most lusty steeds, donkeys, and camels decked in rags, silk hangings and colored beads.

The river is three miles from Jaffa, and for 100 miles around the hamlets turn out on foot and horseback with their emblems of red and white.

Each village is headed by a shereef or sheik, and following them, come the old men, young women and children in their best array. They dance and sing, all the way, fire their guns, and throw their sabres catching them aloft.

It is the second holy day of two months of feasting. An odor of baking and boiling rises from the lamb being roasted over camp fires, and bread baked in round earthen jars. Everywhere are seen venders of lemonade, cocoa nuts, sabres, dates, oran-

ges, ice cream, and baked Indian corn and salt melon seeds.

Mules bellow, camels trumpet, and horses neigh, and with it all mingle the sounds of rattles and jangle of tambourines, jingle of bells and screeching of reed pipes and and call of bugles with the knocking of melon seeds and shelling of peas—All these noises rumble in reverberation down the Arab river.

Some wrestle, others fence with their short swords and parry attacks with their iron shields. A third group listens to the blind story teller of Bagdad.

A steed is seen rearing on its haunches, As he lights high up in the air with the slender feet dangling aloft, he neighs in a high resonant pitch. The sating black fur of the undulating neck gleams silverly in the air as he champs his bit. An unknown Bedouin, very tall and clothed all in white, draws the charger down with the might of a powerful muscular hand. In a yellow tent made of silk on an elevation seen from all sides sit, the dignitaries.

In open carriages and landaus, are ensconced European women in gorgeous toilette display, the wives of consuls and travelers, Turkish army men of striking appearance of the cavalry, infantry and artillery.

English seaman off visiting warships at Jaffa all hold their glasses to their eyes watching the races at the other end of the field.

A rumble grows as though from a tocsin it grows and grows into a mighty sound. A great motley crowd is discerned moving forward in a mantle of dust. In its midst, is the Victor headed by a procession of young women and girls with jingling and tinkling of their gold and silver and lead coin entwined in their long black hair and the dangling of glass beads, corals, bracelets and all sing:

"Thou my horse,—no one is thy peer. This day is thy victorious day. The enemy already beheld thee—as thou heroic in thy courage has shown—what I am!

A crowd as thickly massed, enveloped in dust moves to greet them.

Who is he!—Who is he!—hangs in the air.

Thousand and thousands of voices fill air as answer.

Thousand and thousands of voices fill the field with insistent reverberance.

Ibrahim Mikhaiyel! Ibrahim Mikhaiyel

At present Petah Tikveh is the largest, wealthiest and most populated colony. The colony stretches in long beautiful streets flanked on all sides by two and three story dwellings and covered with hawthorne. In spring when the hawthorne is in bloom and the orange blossoms grow into fruit, the air is heavy with sweet odor for miles around.

Petah Tikveh is proud of its dignitaries but proudest of all it is of Ibrahim Mikhaiyel.

Djedel—he is called even among the Arabs.

He enjoys a most enviable reputation—all the country about Gaza rings with his name.

Beyond the Jordan, in Galilee, in Judea, Jaffa, Jerusalem, and even in Damascus he is known.

In greeting Ibrahim Mikhaiyel, the proud Bedouin deferentially lowers his lance or hand staff and veers his horse sideways, and the Arab urchins humbly kiss his hand. "Ibrahim Mikhaiyel is more an Arab than a Jew." He speaks the best Arabic and rides a horse exceedingly well. He is an accurate marksman both with a rifle and revolver. He is highly esteemed both by Bedouins and Fellahs and enjoys the friendship of Sheiks.

At weddings, Ramasan, circumcisions and marriages, he is the guest of honor in the Arabian villages about.

Recently a wedding was postponed for the following day as it fell on the ninth of Ab—Tisha B'Ab and Ibrahim Mikhaiyel could not come.

"Excuse me—This is my fast day—I could not come.

Mme. Pevsner's Tour

From all reports that are at hand concerning the recent activity of Mme. Della Pevsner we are encouraged to believe that she will bring results for the Emergency Fund that will deserve marked attention. Mme. Pevsner speaks in circles that are not wholly Zionist. But she makes an impression with her earnestness and eloquence and does not neglect to emphasize the Zionist inferences to be derived from interest in Palestine. Mme. Pevsner has been successful in Pittsburgh, Akron, Wheeling, W. Va., Erie, Pa., and in the cities in the vicinity of Pittsburgh.

CORRESPONDENCE

AN APPEAL TO JEWISH STUDENTS

By JOSEPH L. COHEN

TO THE READERS OF THE MACCABAEAN.

You have already been invited to join a large number of University societies, clubs and circles and to attend an even larger number of lectures, meetings and debates.

Our purpose is to introduce to you the the most unique and most important society which you will have the privilege of joining.

We refer to the University Zionist Society.

Our society is unique because our appeal is unique. We appeal to you as a Jew. It is most important because it inspires a noble ideal;—the renaissance of a great Jewish people; it is a philosophy both satisfying and informative, and provides a cause for our enthusiasm.

If you avow yourself a Zionist or Jewish Nationalist, we would urge that you show it in loyalty to the idea we in common confess by joining our Society. A well organized University Society will avail more than the sporadic activity of individuals.

If you get your Zionism from the Bible or post-Talmudic literature, from Hess or Herzl, from Pinsker or Smolenski, from Achad Ha'am or Nordau, from Wolfsohn or Weizman, from Rabbi Reines, or Professor Warburg, from your own home or yourself, you will be welcome in our Society and we will extend to you a warm Sholem Alechem.

If you are keen about Judaism you will be joining a society which by aiming to establish a Jewish home in Palestine not only encourages and makes possible the proper observance of the Shabos and the Jewish Festivals, but by quickening the Jewish spirit will help us in the Diaspora to solve religious problems.

If you are concerned about Jewish education then our society will enable you to encourage in Palestine the growth of an educational system—kindergartens, elementary schools, Art and Crafts schools,

technical schools, a University, Nursing and Medical centers, Agricultural schools and Museums. Moreover, the miracles of the Hebrew language, as the basis of the new educational system and the New Settlement will prove to you the "vital powers" of Hebrew and of the Jews.

If you are a student of the many curious and complex social phenomena in process around you, you will be joining a society that is essentially concerned with the religious, social political and economic life of the Jews, looks at them with a judicial and disillusioned eye. It is noteworthy to remark how largely the criticisms and challenges of Zionists have altered the attitude of the Jewish Organizations of Non-Jews toward Jewish Questions. We have demonstrated that Jews are not parasites on other people, that they are skillful farmers, and that the Jewish Nation has still many life-yielding elements which are quickened on the soil of Isaiah and the Maccabees, of Ezra and Nehemiah.

If you are a Socialist with a burning indignation against the present distribution of wealth come and help to build up a more just and human system in Palestine. Experiments along co-operative lines are being conducted in Palestine by the great Socialist leader Professor Oppenheimer. Moreover all the undertakings of our organization in Palestine are for the whole Jewish people and not for a few. Our Movement has a large following of Socialist Zionists, known as the Poale Zionists.

If you are a woman you will find in the University Zionist Society an atmosphere of comradeship and equality. You will have full rights and great responsibility. Side by side with your fellow members, men or women, you will have access to the problems and ideas, social and economic, philosophical and religious, of the Jews of the present day.

If you are a full-blooded, self-conscious Jew or Jewess, anxious to make the brother-

hood of Israel a greater reality, if you have self-respect and are anxious to rise in the esteem of foreign peoples, if you are proud of the Jewish past, of your parents and your heritage and are anxious to establish for Israel an even greater future; if you are anxious to make possible the epoch-making experiment of a Jewish People in Palestine, talking Hebrew and educated along Hebrew lines, endeavoring to unite the sense of righteousness and the Passion for Justice of the Prophets with the Arts and Literature of the Ancients and the Science of the Moderns; in short, if you are a Jew with a faith, then you must join our society.

If like every young Jew with any spark of conscience or comprehension, you are keenly uneasy or deeply concerned or openly rebellious about the Jewish Problem, that is, about the pit-falls of assimilation or the horrors of hydra-headed Antisemitism about the Massen Taufe, (Baptisms en masse) Dreyfus scandals, Beiliss tortures, Kishineff massacres, social ostracism, Ghetto confinement, Educational starvation about the cringing of our poor and their physical degeneration, and the Chameleon garb of our wealthy and their spiritual quiescence, there is a place for you in our society.

There you will find a concentration of

that passion for Jewish service for Jewish betterment, for a Jewish reconstruction that you share; you will be among kindred spirits eager with you to get on with the tidying up of the present mess of things. You will hear lectures not only from leading Zionists, but in addition, from sociologists, economists, social thinkers, men of experience and eminence in this or that aspect of the Jewish Problem. You will meet with all the latest and best and most advanced ideas bearing on Jewish History and Scholarship on our Political and Economic problems, which you will combat and criticise to your heart's content; you will find an atmosphere of democracy in which a professor might hobnob with his own student and even an undergraduate with his own professor.

By joining our society you make common cause with your fellow students in Paris and Cambridge, Berlin and Geneva, Jaffa and Harvard.

The Chibas Zion Movement was composed largely of students. Herzl's call was first answered by students and much of the energy and inspiration of the Movement has since come from them. But we ask University students to join the Organization not as intellectual prigs or snobs, but as Jews faithful to their past, anxious to serve their people.

"WE" AND THE WAR

By EMIL ITALIENER

TO THE EDITOR:

The latest great international tragedy, the present war, brings home to us Jews more convincingly than most of the arguments in favor of Zionism the necessity of a country of our own, where we shall enjoy protection and shelter and where we shall enjoy "our own".

A letter which I received from a dear friend who is serving as a private in the ranks of the German army causes me to write these lines. Describing some of the scenes of the gruesome battling and fighting through which he went, he writes.

"...Yes my friend, it is a great tragedy to have to kill, but this tragedy which made me shudder at first, but to which I have since grown accustomed, made me cry yesterday. I killed a Jew! He was a French soldier. He aimed at me, in the fight at L., which I have described to you, and

where all our officers were killed. I sprang forward to take command of the remaining seventy of our company, shouting back to the boys to follow me, when suddenly a French soldier leaped forward who shouted "Voila un officer!" (There goes an officer! at the same instant pointing his gun at me. But before he could shoot, a shot from my revolver had struck him in the head, and he died instantly. Later in the evening after we had driven back the French, we gathered together the dead and wounded, and I took personal command of the search of the battlegrounds. There I recognized the French soldier I had killed. You know we gather the identification marks of both friend and foe, for future reference before we bury them. I looked for the label of this soldier; it read: "Jacques Levine", Reg. d' Inf. XV., 5me Comp." The name sounded suspiciously Jewish; I compared

it with the dead soldier's face, and I knew I had a "Jew" before me. I stood silently for a few moments; then I said "Schema Yisroel" and cried, cried like a little boy. . . He was buried together with his comrades. . ."

"Yes, my friend, our fate is a tragedy, one which should make every feeling and thinking Jew cry. It is only the Jew's fate that in time of war he must kill those of his own race, those even of his own blood. Persecuted in peace time in some countries, massacred in Russia, denied the justice of equal rights, it is his duty in time of war, to kill the enemies of the country that does not afford him equal rights, and also those that are not his enemies, but "his brethren by birth". Thus you see Russian, English, French and Belgian Jews fighting against German and Austrian Jews!

When will it end?

"It will end," I answered him, "when we, the Jews of all the world, shall be united in a land of our own! When the Jewish national centre shall exist, and the banner of Zion shall be unfurled, that we may live

and thrive and prosper under it as "Jews in the land of the Jews", and the land to which we belong.

There, and there alone, shall we find salvation; there, and there alone shall we find protection; there, and there alone shall we find equal rights, and peace, and the realization of the noble dream of complete Jewish brotherhood.

Let us pray, my friend, that the day may come, in the same way as we pray today that God may end the terrors of war, so that Death no longer ride in grim gallop over the field of life and of civilization; that no more wives become widows, no more helpless and innocent children orphans that no more mothers' hearts may break in sorrow, and no more fathers' eyes stare into the gray and empty future.

Let us strive hard that it may come soon.

May He bring peace also to the stricken homes of Israel; and may He bless them with the knowledge which will tell them that "Zion" will save Israel from other tragedies like this one that in Zion alone there is light and hope.

THE ZIONIST HOPE

By E. W. THWING, Peking, China

TO THE EDITOR OF THE MACCABÆAN:

David Baron, writing some years ago, has said, "Zionism is a movement which must be followed with the deepest interest." This statement is still more true to-day, when we see so many fresh indications of the awakening of the Jewish national spirit. The chief aim of the Zionist movement, as has been stated at one of the Zionist Congresses, is to procure for the Jewish people "an openly recognized and legally assured home in Palestine." Not only this, but some are looking forward in the near future to the time when the people of Israel shall be a nation again.

The Zionist organization, through its central committee, is raising a large fund to aid in the return of the Jews to Palestine. The movement seemed to be purely economic and nationalistic, under the late Dr. Herzl, its founder and principal leader. Some have conceived the idea that in the near future the Jews might be able to secure a national existence, and establish their own government,

under the suzerainty of Turkey. A news item published a few days ago, in the daily press, speaking of this movement said, "Much has already been accomplished since 1897, when the first Zionist Congress was held in Switzerland. Committees have been appointed to carry on the work. A society has been formed for improving the sanitary conditions in Palestine. Schools have been established in Jerusalem for teaching Hebrew as a living language. New Jewish literature, art and music have been developed as a result of this movement. Jews all over the world are uniting, and even those in China, are taking an active part in promoting this new national spirit."

Zionism is bringing a new hope to the Jews. Many of them realize that the words of the prophet are being fulfilled, and that they may look forward to a new national life in their own land. The Jews once aroused, with their influence and wealth, can do great things. Indeed, a nation can be born in a day.

The second Congress or Parliament of

the Jewish people, was held in 1898, and the third Congress was held in Basel 1899, at which time Dr. Herzl referred to the significance of a public reception given to a deputation of Zionists, by the Emperor of Germany. Several long interviews had been given to this Zionist leader in Berlin, Potsdam, Constantinople, and Jerusalem by William II. The fourth Congress was held in London, and at this time much interest was created in the movement among British Bible students. Other Congresses have been held until last year when the eleventh one had its sessions in Vienna, and more than 500 delegates attended. As a recent writer has well said, speaking of this remarkable movement, "Here is a people which for two thousand years has been supposed to be dead, and whom the nations have done their utmost to bury out of sight, who have even said to themselves, 'Our bones are dried, our hope is lost; we are cut off from our parts,' beginning to live again, and to move and to have a cooperate being. Zionism is surely bringing to the Jews a new hope, and a new interest in the chosen land of Palestine.

Turkey in her poverty and distress is willing to grant better conditions to the Jews in Palestine. The unrest and persecutions in Russia are leading many of the oppressed Jews to leave that land, and some will be ready to go to Palestine. There is a feeling of restlessness and dissatisfaction among the Jews, scattered in many parts of the world. The new hope of a new life and a new future as a nation is taking a strong hold on many of their leaders. They are beginning to realize that the promises of the prophets will be indeed fulfilled. They see the time approaching. Should not we all take notice of this movement and remember the words of Jehovah: "And I will make them one nation, in the land upon the mountain of Israel. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people." "God hath not cast away His people which He foreknew."

Certainly many devout Jews give it strong support and do see in it a realization of the words of the prophets. Also many wealthy Jews give Zionism earnest support. The masses do not laugh at

the idea. If a quarter of a million Jews are now co-operating in this effort it shows how deep is the love for the land of Zion. This I believe is one of the greatest movements of the 20th Century. It will provide a way of escape for many who are now so shamefully persecuted in Russia. It is uniting the Jewish race in a new bond and fellowship, not religious alone, but with the common hope of securing a national home in the land of their fathers.

Zionism and the Progress of the Jews

TO THE EDITOR OF THE MACCABÆAN :

Zionism is more and more commanding the attention of world observers. The Zionists are full of enthusiasm and they are not only talking, but doing things. As the "Maccabæan" comes from month to month with news of what the Jews are doing in Palestine and other places we realize that the earnest spirit of Zionism is a large factor in this progress. This great movement is kindling a new national spirit and a new love for Palestine in the hearts of the Jewish people all over the world. Zionism does not stand for a waiting policy, but it means work and action, and when it meets difficulties it boldly faces them and makes plans to overcome them. It keeps the one great aim ever in view that is the desire to secure national recognition of an assured home for the Jews in Palestine. The Jews cannot longer be kept out of the Holy Land, and the persecutions in Russia are leading many of the Jews there to go to Palestine. Not only persecution, but a real love for Zion is leading others to give up their homes, even in countries where they have liberty and return again to the land of their fathers.

These are stirring times in the history of the world, and events of the greatest importance are taking place in many parts. Not least in significance is the wonderful transformation that is coming to the Jewish people. The heart of every true son of Israel should be deeply stirred at the new national life that is now opening up before the chosen people of God. If the Jews could only more fully realize present conditions and the strength and influence which they possess they would do still more

than they are doing to hasten on the day when they may have a home and a country of their own.

Especially many of the Jews in America are beginning to feel the real enthusiasm in the work for the re-establishing of a Jewish nation in Palestine. Many of them have a clear vision of a new Jewish state to which all the signs of the times are pointing.

No other nation in the world can claim such rich and wonderful promises, given by the word of Jehovah, as can the Jews. It has seemed sometimes as if these people, scattered, despised and persecuted among the nations would be lost and never become a nation again. But the word of Jehovah cannot fail and now on every side are found indications that the future of the Jews is assured, and that before very long Palestine will again be their own land. Some five hundred years ago it is said that there were only a million Jews in the entire world. In 1896 the greatest living authority on Jewish statistics gave their number as eleven millions. To-day there are between thirteen and fourteen millions. This remarkable increase has taken place in the face of great persecutions. I have been reading the story of Jewish suffering in Russia. It is a record of indescribable hardships and yet this very persecution is leading the Jew to look towards Palestine as the future land of Israel. As the Jews have increased in numbers so have they also increased in wealth, and they now command the bourses of the world. A telegram from St. Petersburg of May 18th, describing the panic on the Russian bourses because the representatives of Russian commerce, adopted resolutions protesting against the restrictions imposed on Jewish companies, is but one indication of the financial power of the Jews. The time of the deliverance of Israel is near at hand. It is a time for Zion to sing and rejoice because the promises of Jehovah are soon to be fulfilled. The prophet has said 'In that day it shall be said to Jerusalem, fear thou not . . . the Lord thy God in the midst of thee is mighty; He will save, he will rejoice over thee with joy . . . for I

will make your name be praised among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."

The future of Israel is assured and the Jews will return to their own land and will cast off the bondage of the nations. If Israel could only realize this how much quicker the day would come. How can the Jews be satisfied to live in the freedom of any country while their own land is not yet free. The wealth and comfort of a pleasant home in a foreign land is not to be compared to the future blessings which await the sons of Israel in their own land. The time is near and Jehovah says "Prove me saith the Lord" and your blessings shall be so great that there shall not be room to receive them, and your rest shall be glorious.

The temple shall be built again and "The glory of this latter house shall be greater than of the former, saith the Lord of hosts." "The silver is mine, and the gold is mine, saith the Lord of hosts." The way is being prepared, is it not time for all Jews throughout the world to take more notice and to give heed to the word of Jehovah and make ready for this glorious future which is coming for the chosen people of God. Soon the Jews will be no longer the despised of the nations but will be the leaders of the nations. "For the law will go forth from Jerusalem." And the world will heed the message from Zion.

The real hope that these things will be accomplished and that the Jews will again become a nation, a nation to be proud of, is firing the hearts of many of the leading sons of Israel. It is a privilege for any Jew to-day to have a part in bringing about this great future and new national life for the ancient people of God. This future is to be a glorious future and it is coming near at hand. Zionism is a force which is uniting and bringing about co-operation among all classes and the leaders of this great movement are pushing forward with a firm assurance that the future of the Jewish nation is assured and the Jews may hold up their heads in the coming years among the great nations of the earth.

E. W. THWING

WITHIN THE RANKS

Federation Activities.

The Federation office is responsible for the propaganda of the Provisional Committee, a task which was assigned to the Administrative Committee when the Provisional Committee was organized. All engagements for speakers are made through the Federation.

During the month, the first tour of Jacob de Hass was executed. Mr. de Hass visited Buffalo, St Paul, Kansas City, Sioux City, Des Moines, Indianapolis and Cincinnati. The tour was in every sense of the word successful, although Cincinnati, of which we had expected a great deal, did not materialize. Another tour is now being arranged for Mr. de Hass, beginning with Washington, D. C., and going up to Toledo, into Michigan and then to Indiana, thence further west. Wherever the tour touches Knights of Zion territory, Mr. De Haas is receiving the co-operation of the Chicago office.

Dr. Levin has also been speaking during the month although not as much as we should have liked him, owing to the unreasonable insistence of many cities that Mr. Brandeis accompany him. Dr. Levin spoke several times in New York, in Buffalo, Cincinnati, Brooklyn, Detroit, Stamford and Newark. Mr. Brandeis spoke in Detroit and Cleveland, and has additional engagements in New York and Boston. Dr. Magnes, Dr. S. S. Wise and Mr. A. H. Fromenson, as well as members of the Administrative Committee, have also served several times as speakers.

Mme. Pevsner has spoken in Troy, Erie, Akron, Wheeling, Dayton and Pittsburgh. She is appealing wherever possible for the Emergency Fund with success.

The Federation is also busy supplying Zionists with the Dollar Certificate books, which have made a good impression wherever they are used. The records are being kept by the Federation office, and returns on these books must be made to the Federation. These books are the material for use in house-to-house canvasses.

Co-operating with the New York Hadassah, a number of open-air mass-meetings

have been successfully held in Harlem. This innovation promises to lead the way to a more thorough organization of Greater New York. As a result of these meetings—which are being continued—a new society in Harlem will be formed.

Preparations are being made for the Shekel collections. The books are being printed in the United States by authority of the Actions Comité. Chanukah week, as usual, will be given over to the shekel collections.

With the National Fund Bureau for America, the Federation has assisted in arranging a tour for Dr. B. Epstein, National Fund agent from Cologne, who is engaged in strengthening the organization for National Fund purposes. Mr. Kaplan Kaplansky, of Cologne, has also arrived, and will probably be used should opportunities for his service arise.

All in all, the crisis in our affairs has evoked an unusual campaign of agitation, which is bound to result in the strengthening of our organization.

Order Sons of Zion.

Immediately after the Executive Committee of the Order Sons of Zion pledged in the name of its Camps to raise the sum of \$2500.00, our Nasi, Mr. Joseph Baroness placed his oratorical skill at the services of the Camps who desired assistance, to make good at least a part of that amount. From all appearances it seems that the Order Sons of Zion will be able to contribute a greater amount than the one promised to the Provisional Committee. Seven big demonstrations were held in Brooklyn under the auspices of the Camps of that county, together with the Degel Zion Society of Brownsville. These meetings, besides raising money towards the \$100,000.00 fund, have also done a great deal in awakening a great number of the Jews of that section to the realization of the great Jewish problem.

Another demonstration of the same kind is being arranged by all the Camps in the vicinity of the Bronx.

On the occasion of Mr. Joshua Sprayregen, Segan Sheni of the Order Sons of Zion, being appointed assistant corporation Counsel of the City of New York, the Executive Committee of the Order Sons of Zion tendered a banquet in his honor, at which a great number of prominent Zionists and guests were present.

Good Work by Hadassah.

An emergency Meeting of the Hadassah in support of the Hundred Thousand Dollar Fund was held at the Uptown Talmud Torah on Saturday evening, 10th of October.

The speakers were Miss Leon, Mrs. Gottheil and Mrs. Boroshat. Miss H. Szold presided.

The collection was started with a donation of one hundred dollars by Mrs. Nathan Straus. A sale of dollar Zionist certificates realized a goodly sum and fifty-five dollars was the total of the plate collection.

Miss Szold appealed for volunteers for an intensive house-to-house canvas in the Harlem district and forty ladies offered their services.

Since October 10th these volunteers sold forty-six dollar certificates and collected one hundred and thirty dollars.

A mass meeting was held at the Young Women's Hebrew Association on October 24th with Miss Szold in the chair. Dr. J. L. Magnes and Dr. Schmaryahu Levin addressed the crowded gathering. Some hundreds of people could not gain an entrance to the meeting owing to insufficient accommodations. The total collected was two hundred and five dollars, another hundred dollars having come from Mrs. Nathan Strauss.

The Hadassah Campaign during the last two weeks has resulted in the collection of fourteen hundred dollars.

With the addition of members donations to the Provisional Committee's Fund, the Hadassah has been instrumental in obtaining over two thousand dollars.

On Tuesday, Wednesday, and Thursday October 20th, 21st and 22nd, large crowds of people listened to a number of open-air speakers who spoke on "Zionism and the Present Crisis." The crowds were very attentive and many

were aroused to enthusiasm by the able presentation of the Zionist case.

The speakers at these meetings were Misses Elsie Gluck and Elinor Sachs, and Messrs Charles A. Cowen, B. Perlstein, Ben Rosenblatt, Hyman Segal, Reuben Posner, Mervin Isaacs, Samuel Roth, Isidor Blum, and Joseph L. Cohen. A number of ladies acted as stewards and distributed leaflets on the subject of Zionism.

As a result of these meetings a new Zionist society is soon to be started in Harlem.

Mr. Isidor Blum, 149 Broadway, will be glad to hear from all those who are actively interested in this experiment.

Young Judaea Active.

The Zionist Training School which proposes to prepare young people for active leadership in the Zionist Movement was formally inaugurated on Sunday, November 1st. Groups have been established in the Bronx at the Young Men's Hebrew Association; In Harlem at the Uptown Talmud Torah, and the Young Women's Hebrew Association (by Hadassah for young women) and in Lower Manhattan at the Progressive School, 142 Henry Street. Groups are also about to be opened at Philadelphia, Baltimore, Newark and Boston.

Instruction will be offered in the National interpretation of Jewish History, the Philosophy and History of Zionism, Club Leadership, organization, public Speaking and Psychology. Applications may still be made by those desiring to enroll, at the sessions of the various groups.

Organization work is making surprising progress. The Philadelphia Branch organized early in September has already ten circles affiliated with it and new centers are being opened in various other sections of the city, under the direction of Rabbi Samuel Fredman.

At Baltimore beside the opening of a Leaders Training Group, the Local Council is arranging a large Chanukah entertainment and is organizing several new circles. The Local Organization is under the chairmanship of Rabbi Eugene Kohn.

At Newark on Sunday afternoon November 15th a conference for the organization of

a New Jersey Young Judaea Council will be held to which Zionist leaders throughout the State are invited.

Propaganda day was celebrated by Young Judaea Zion Council of Connecticut on Sunday, October 18th. Mass Meetings were held in the various cities thruout the state. At New Haven a large gathering of high-school students was addressed by Mr. Benjamin Levinson, the president of the Council, Mr. Chas. Cohen, the president of the Menorah Society of Yale University, Dr. George Cohen and Mr. David Schneeborg. Several new groups of high-school students were organized under the leadership of Menorah members of Yale.

The Syllabus and Course of Study for Young Judaea is in press and will appear shortly. This will be the first authoritative outlined course of study for Jewish club work, ever published. Detailed courses adapted for club programs are outlined, in Jewish History, Literature, Zionism, Club Speaking, Music, Games, etc. A more detailed review of this publication will appear later.

Jewish National Fund.

The following monies were received by the office of the Jewish National Fund Bureau for America, 142 Henry Street, New York, during the period of June 1st-October 2nd, 1914:

For National Fund Collections, 4968.37; Tree Donations, 2761.62, Golden Book, 1838.69; National Fund Boxes, 1632.56; National Fund Stamps, 1398.68; Yemenite Housing Fund, 1057.69; Co-operative Colonization Fund, 978.10; Dunam Land Donations, 514.65; Self-Taxation, 61.50; National Fund Telegrams, 4.50; National Fund Literature, 4.18; Total \$15,220.54.

According to cities, the amounts are divided as follows:

New York, 1752.72; Brooklyn, 897.67; Boston, 760.72; Pittsburg, 718.01; Philadelphia, 673.43; Chicago, 617.37; Rochester, 484.07; Cleveland, 417.27; Baltimore, 355.59; Kansas City, 333.26; Detroit, 310.61; Worcester, 258.52; Jersey City, 242.05; Providence, 235.34; New Orleans, 234.55; Milwaukee, 230.03; Los Angeles, 196.60; Newark, 186.70; Birmingham, 182.25; Hartford, 170.49; San Francisco, 159.31; Scranton, 148.08; St. Louis, 144.67; Waco, 138.94; Cincinnati, 134.67; Minneapolis, 132.44;

Springfield, 128.25; Washington, D. C., 127.79; Fargo, 124.57; Holyoke, 114.35; E. Boston, 112.43; Grand Forks, 102.00; Perth Amboy, 100.00; Norfolk, 97.70; Dallas, 95.08; Buffalo, 93.23; New Haven, 88.28; Des Moines 88.23; Houston 88.20; Albany 88.03; Chattanooga, 84.30; Duluth, 81.62; Omaha, 80.13; Waterbury, 77.59; Jacksonville, 76.22; Savannah, 73.30; Everett, Mass., 71.50; Schenectady, 71.46; Montreal, 70.90; New Britain, 70.18; Newburyport, 69.63; Stamford, 68.61; Canton, O., 67.32; Chelsea, 66.79; Gary, 62.50; Trenton, 61.80; Ft. Worth, 60.89; Long Branch, 60.00; Denver, 59.77; Orange, 57.04; Johnstown, 53.65;

According to organizations, the amounts are divided as follows:

Federation of American Zionists, 7537.85; Order Sons of Zion, 2579.18; Order Knights of Zion, 1632.77; Poale Zion, 961.66; Miz-rachi Federation, 375.44; Young Judaea, 161.09; Independent Order Brith Abraham, 67.36; Independent Order Bnai Brith, 55.00; Independent Order Brith Sholom, 38.61; National Labor Alliance, 29.50; Progressive Order of the West, 15.00; Independent Western Star Order, 1.00; Miscellaneous, 17766.08; Total, \$15,220.54.

Knights of Zion.

At the meeting of the Executive Committee, held on October 7th, reports were considered concerning the arrangements for an active campaign in behalf for the emergency fund for the Provisional Zionist Committee. A western tour has been undertaken under the auspices of the Order by Mr. Louis Brandeis and Dr. Schmaryah Levin. Arrangements were also made for the extended tour thruout the west by Mr. Jacob De Haas.

Of the \$2,000 pledged by the Knights of Zion at the New York Conference of August 30th, \$500 has been received from the various Gates of the Order. Besides this sum pledges have thus far been received from other gates to the amount of \$700.00.

Through the efforts of the Executive Committee, a temporary Committee was organized in Chicago for General Relief in Palestine. At a meeting to which many Chicago Rabbis and Congregation presidents were invited, it was decided to appeal for funds during the holidays. This undertaking was successful beyond expectation. Reports thus far show a total sum of collections for this Palestine General Relief

Fund of \$12,000.00 in Chicago and \$4,200.00 out of town. The Executive Committee decided to make an attempt to persuade the temporary relief Committee to turn over this money to the Provisional Committee. A large and inspiring memorial meeting was held upon the recent death of the Zionist leader, David Woffsohn at which Mr. Leon Zolotkoff was the principal speaker and Mr. Max Shulman presided.

Hadassah in the South.

Through the efforts of Mrs. David Blaustein of Norfolk and Miss Fannie Rosenthal of Portsmouth, Va., there was organized in Norfolk on Oct. 21st. (Rosh Chodesh Heshvan) in the vestry rooms of Beth-El Synagogue, a Norfolk and Portsmouth Chapter of the Daughters of Zion. A large number of ladies were enrolled as charter members of the new organization, which promises to be a very active one in the local community. The Norfolk and Portsmouth Chapter intends to do much propaganda work in Norfolk and vicinity, in the interest of both the work of the Daughters of Zion and the various other Zionists' organizations.

The following officers were elected: Miss Fannie Rosenthal, President, Portsmouth, Va., 225 County St.; Mrs. Jacob Saks, Vice-President, Norfolk, Va.; Mrs. David Blaustein, Secretary, 602 Fairfax Ave., Norfolk Va.; Mrs. Lizzie Steinman, Treasurer, Portsmouth, Va.

Harlem Zionist Society.

The newly elected officers of the Harlem Zionist Society are:

President, H. B. Rothkowitz; Vice-President, Samuel Berman; Recording Secretary, Miss Rosalie Burger; Financial Secretary, Leo Kurz; Treasurer, Miss Ella Schachter; Sergeant-at-Arms, Miss Mary Schwartz.

Chairman National Fund, Herman Steinfeld; Delegates to Zionist Council of Greater New York, Elias Preiss, Samuel Berman, G. W. Lewis.

The society meets at the Hollywood Hall, 41 West 124th Street, every Sunday evening.

On December 12, 1914, our Chanukah Ball will be given at the Lexington Hall, 116th Street and Park Avenue.

The Campaign for the Energy Fund

The Jewish situation in Europe and the Near East increases in gravity.

Those who have worked in behalf of the Emergency Fund to persevere the spiritual results of the labors of our generations have not lacked willingness nor energy. But the response is slow and bears no proportion to the efforts put forth.

Out of the chaos in which the conclusion of the war is certain to find Jewry it is to be hoped we shall still find intact the institutions that are and must remain the custodians of all that is most significant in Jewish life.

We must bend our energies to awaken American Jews to a realization of the importance of the task they must undertake or bring upon themselves lasting reproach.

The results thus far are as follows:

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Santa Ana	18.50	
Connecticut		36.00
Bridgeport	3.00	
New Haven	8.00	
Hampton	25.00	
Dist. Columbia		9.00
Washington	9.00	
Illinois		5.00
Chicago	5.00	
Maryland		1,935.00
Baltimore	1,930.00	
Cumberland	5.00	
Kentucky		5.00
Louisville	5.00	
Massachusetts		2,150.00
Boston	2,110.00	
Dorchester	25.00	
New Bedford ...	15.00	
Michigan		11.00
Albion	10.00	
Saginaw	1.00	
New Jersey		324.50
Bayonne	7.00	
Hoboken	3.00	
Jersey City	39.00	
Newark	215.50	
Orange	52.00	
Rutherford	1.00	
Weehawken	7.00	
New York		20,504.06
Mamaroneck ...	20.00	
Bath Beach	3.50	
Brooklyn	344.00	
Far Rockaway ..	13.50	
New York City ..	20,096.06	
New Rochelle ..	2.00	
Schenectady	25.00	
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Greensborough ..	25.00	
Ohio		1,032.00
Bellaire	5.00	
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NOVEMBER-DECEMBER, 1914

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THE MACCABÆAN MAGAZINE

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Nathan Straus

Mr. Straus' efforts on behalf of Palestine have been notable. His contributions, as far as is known, for this year amount to \$75,000, of which \$25,000 was given to the Provisional Committee to relieve Palestinian distress, \$15,000 to the Health Bureau and the balance to maintain the Palestinian activities and immediate distress created by the war. Mr. Straus has rendered in other ways valuable assistance to the Provisional Committee.

The MACCABAEAN

Vol. XXV.

NOVEMBER-DECEMBER, 1914

No. 5.

REVIEW OF THE MONTH

Acute Distress in Palestine

Cablegrams have been received here by the Zionist organization describing the acute distress that prevails in Palestine. The population has been cut off from its markets. All imports have ceased, owing to the war. No money is being received from abroad, for the Russian, Galician and German Jews have troubles of their own without end. In the schools where Jewish lads from Europe attend, the children have become dependents upon the Jewish population. The Bezalel is unable to dispose of its products. Hunger is imminent, for the amount of food in the country is sufficient only for not more than six weeks. In short, the entire settlement, rich and poor, is threatened with destruction more effective than anything that can be imagined to be taking place in Europe. For Palestine has no hinterland to fall back upon. It has no resources. Arabia or Persia are not in a position to come to its rescue with food. What confronts American Jewry is, therefore, the maintaining of Palestine through this crisis in its affairs. Only America can save what we have built up during the past thirty years. While the distress in Galicia and Poland is terrible, at least over there one may expect the general resources of the country to be used to relieve distress. It is possible to find relief somewhere. But Palestine is utterly dependent upon outside help, and that outside help is limited, owing to the internal obligations of all the lands at war, where over eighty per cent. of the Jewish people reside, to the two million or more Jews resident in America. We are glad to note that that American Jews as a whole are

aware of the obligation that rests upon them. Zionist or non-Zionist, all are agreed that the saving of Jewish Palestine is an affair of great Jewish importance. It is not only the one hundred thousand Jews who must be saved, but the thriving settlement created by the vigorous Jewish consciousness. What we have created in Palestine must be saved not only for the sake of the individuals concerned, but also for the sake of Jewry at large. In the work of relief, the American Jewish Relief Committee is co-operating with the Provisional Committee, and the Central Relief Committee has also given a good proportion of its collections for Palestine relief. A proposition has been made to ship foodstuffs to Palestine by an American or Italian boat, to return to this country with Palestinian oranges. Should it become possible to send a ship of foodstuffs to Palestine, an appeal will be made to all Jews to help in filling the boat. We have no doubt that when such an appeal is issued, American Jewry will respond generously.

Turkey a Party to the War

After a great deal of deliberation, Turkey has declared itself an ally of Germany and Austria and has taken up arms against Russia and England. The decision to enter the conflict must have been the subject of serious thought for some time, and we have no doubt that urgent national policy dictated this move. The danger to Turkish interests should Russia and its allies prevail over Germany and Austria must have occupied a large part of its decision. To have remained passive while Russia grew in power in the Balkans would

have meant acquiescence with a situation which would probably have led to further dismemberment of this much dismembered empire. Further, to have refused the urgent demands of the Germans, who insisted that Turkey move against England in Egypt and Russia in the Caucasus, would have meant the loss of the one friend Turkey had in Europe. Turkey would have preferred to remain neutral, if it had felt that so far as its own interests were concerned the status quo before the war could be maintained. It is obvious to all observers, however, that such a desirable consummation was impossible. Thus, Turkey, plagued for many years by the friendships of the European powers, unable to move forward or backward, owing to the stiff balance maintained by the nations ostensibly friendly to its interests, enters the war with its depleted resources, and is now fighting for its existence. It would have lost either way, but siding with Germany against its great enemy Russia, it at least stands a chance of sharing the fate of Germany. For us Jews, this is a calamity, for without doubt a peaceful Turkey, free from foreign entanglements, would have made possible our best hopes. We feel that in Turkey we have a good friend, capable of understanding our pacific ideals, and willing to be of assistance in our uphill work. True, many remnants of medieval days still remain on the statute books of the Ottoman empire, but these, we have no doubt, would have been eradicated. The entry of Turkey into the European slaughter may have been a sad necessity for Turkey, but, for us, it means the beginning of a new changed condition in Palestine. It is impossible at this time to discuss the probable benefits to be derived and the possible impediments that may arise in the path of Zionism.

What Is Neutrality?

A great deal of hypocrisy is covered by the demand that Americans maintain neutrality toward the nations now at war. The American newspapers are desperately "fair" to Germany, but inasmuch as much of their news comes from English sources, that is an intel-

lectual impossibility. And while every now and then one of them stoutly prates of neutrality, special writers and unprofessional correspondents make the pages ring with denunciations of sanguinary Germany. On the other hand, there are thousands who favor a lip-neutrality, but have no objections to the sending of guns and ammunition, of food stuffs, to the countries now at war, for that is business. Contraband of war, according to the rules of law, must not be sent from a neutral country to a nation at war. But if the neutral government does its duty and guards its ports against the shipping of contraband, and a ship manages to elude its vigilance, the goods are subject to confiscation, notwithstanding the fact that the carrier flies the neutral's flag. It is then up to the belligerent country to establish an efficient blockade, but the neutral government has done its full duty. This sort of neutrality is what many lip-neutrals want to see established. They would like to see the United States wink an eye when in search of illegal traffic with the belligerent nations. They will do the rest. There are the English and French markets; Holland and Italy are useful to Germany. But what results is a breach of neutrality against Germany and Austria, for these countries cannot maintain their rights at sea. They have no power there, and England and France are now the masters of the sea. Ships bound for England have easy going. Ships going to Holland or Italy are easily intercepted by England. As a result, Germany protests against the neutrality which favors its enemy, and England seems eminently satisfied, for it practically controls every thing going into any of the European ports. To send arms and ammunition and equipment for the army to any of the nations at war is, however, morally a breach of neutrality, no matter what the law may be; and President Wilson is certainly acting in the spirit of his utterances when he declares against the sending of cannon from this country to France or England. If we are to refrain from expressing sympathy, at least let us not push the cannon near to the warriors.

Our Own Neutrality

It is not so simple for the Jews of America to keep mum with regard to what they conceive to be Jewish interests in the war. As Zionists, of course, we are, in the best sense of the word, neutrals with no special interest affected by the success or failure of either side. But as an American Jew, it is natural for Mr. Jacob H. Schiff to speak with feeling of his suspicion that Germany is not being fairly treated. It is also understandable why the Yiddish newspapers have come out so strongly against Russia. Had the war been limited to Germany and Russia, our neutrality would have been thrown to the winds, for who wishes to see Russian re-action further extended; who would like to see Russia acquire Galicia with its large Jewish population? It would not have mattered that Germany has, as has been said, given anti-Semitism the benefit of its organizing skill, and formulated a philosophy of anti-Semitism and formal prejudice against Jews. Between the two no one would have questioned from which side Jews would derive the most benefit. Unfortunately, France and England are involved, and now Turkey is also involved, so that, from every point of view, it is probably better for us to refrain from weighing our sympathies and moving with the turn of the balance. It was singularly inappropriate for Dr. Richard Gottheil, who is officially connected with the Zionist organization, being an advisory member of the Provisional Committee, to speak so freely of his sympathies, entering into an expression of friendship for Russia, at a time when we Zionists are bound in honor, for the sake of our comrades in Germany, if for no other reason, to remain silent. Certainly Dr. Gottheil will not find his views shared by the majority of the Provisional Committee, and he has no right to give public utterance to his views at this time, unless he has had an understanding with the Provisional Committee, which, we have ground for saying, has never been given to him. Dr. Gottheil should have been more keenly sensible of his responsibility as a Zionist.

The Atrocities in Poland

Georg Brandes, a friend of the Polish people, has written an indignant article, which appeared in *Der Tog*, protesting against the inhuman treatment of the Polish Jews by the Poles in Galicia and Russia. He gives accurate descriptions of how the Poles betrayed Jews to the Russians when their armies arrived in Poland, and then, in the same manner, betrayed other Jews to the Germans, when their armies drove the Russians out of Polish territory. Incidentally, in the confusion of siege and conquest, the Poles engaged in pogroms on their own account. What are we to expect when Poland attains its independence? The boycott is effective. Pogroms are now not a novelty. Is Poland to be classed with Russia, or will it take its place with civilized nations? The Poles are now appealing to America for sympathy. They are collecting a large relief fund. American newspapers, always susceptible to the claims of a people struggling for liberty, have already responded with enthusiastic editorials that dwell upon the indomitable courage and determination of the people who gave a Kosciuszko to the world. But what will these newspapers write when they hear of pogroms and boycotts? Aside from the cruelty of ill-treating Jews, do not the Poles understand that the surest way to alienate the sympathies of the world is to continue their boycotts and pogroms?

Distribution in Palestine

Mr. Maurice Wertheim has returned from Palestine and has given to the public a report of how he distributed the first \$50,000 in Palestine. This sum was sent by the American Jewish Committee, Mr. Jacob H. Schiff and the Provisional Committee. The distribution is in the hands of Dr. Arthur Ruppin, Aaron Aronsohn and Ephraim Cohen, who co-operate with local committees. How Mr. Cohen came to be a member of the distributing committee is not clearly disclosed, and it is probable that some alteration will be made in the personnel of the committee to minimize the influence of a man who is so much out of sympathy with modern ideas in Palestine. Mr. Wertheim

found the needs of Palestine great, and he urges upon American Jews immediate granting of relief. Since the first \$50,000 was sent, a second sum of an equal amount has been remitted, of which \$42,000 was collected by the Provisional Committee, and another \$45,000 was also sent by the same Committee for individuals, institutions, and Zionist relief. The American Jewish Relief Committee has also contributed \$25,000. The situation is very grave.

The Shifting of the Organization Center.

The organization of our Provisional Committee, with Mr. Brandeis as its chairman, meant the assumption by American Zionists of responsibility for the immediate fate of Palestine. Russian Jewry is crippled, and Galician Jewry is involved in affairs of its own that will demand all its resources for some time to come. All the other countries will require years to heal the wounds inflicted by the war, and it is difficult to conceive of an organization like ours operating in any one of the

belligerent countries. As a result, Dr. Tschlenow and Nahum Sokolow are now on their way to this country, and together with Dr. Levin will reconstitute the Inner Actions Committee on the most neutral soil in the world, backed, as it will be, by a large Jewish Community, the second largest in the world. This may be a temporary arrangement. The Provisional Committee will continue to act as special guardian of Palestinian interests, but it will have the advice and co-operation of the members of the Inner Actions Comite resident in this country. We greet the entry of the Inner Actions Comite into our life. We bespeak for it the good-will and the respectful attention of that part of the Jewish world which has not as yet affiliated with our movement. There is no doubt that Messrs. Levin, Tschlenow and Sokolow will represent the international aspects of our movement in a dignified, authoritative manner, and that as a result of their activities many Jews now alien to us will soon find themselves in our ranks.

LET US NOT LOSE COURAGE

By Louis Lipsky.

Since August 1st, 1914, the civilized world has fallen from its high estate. Old standards have been demolished. A new world is being created for us, out of shot and shell, by the hordes of fighting men in Flanders, East Prussia and Poland. War on a scale imagined only by fantastic fiction-writers or obsessed militarists has returned, and now occupies the throne. Lucifer stalks the earth, searing the tie of brotherhood, and in his wake are piled the dead hopes and ideals of two generations of progress.

The din of battle intrudes everywhere. The terrible effects of war are gradually effacing the recollections of peace. War streaks the page red and all other colors are being obliterated. It has banished the universal appeal to truth; it has made science sectional; it has unseated all movements and is tending to reduce life to the level of brutality, with man-slaying as the badge of renown, and pestilential hatreds as the

salt of life. We use to live in homes; now, it seems, we are living in trenches. Our interest zigzags from Flanders to Poland, to East Prussia, to Galicia. All other interests disappear like frightened pheasants before the heavy-footed fowler. Our eyes turn with the pegs the German or French strategist moves on his bleeding map.

In the face of this great world catastrophe what becomes of Zionism? Our sense of values has been affected. Our cause seems so small in comparison with the cause in which the destinies of European civilization are involved, and in which our own destiny seems so insignificant. Do we wish to establish another Belgium in Palestine? Do we dream of a nation with justice as its armor and peace as its sword? Our Zionist fire is a spark in the light of the glowing fire of war in which ten nations are now employed.

Like ants whose hill had been overturned, we scampered after the first

outbreak, trying to rebuild what the enemy War had destroyed. We felt instinctively that Palestine—Zion—must be protected. We called in alarm to our comrades and to all Jews, clamoring for assistance in patching the deep rent made by the belligerent powers in the life of the Jews in Palestine. We thought only of bridging over the time from August first to—God knows what date—when war would cease, and we would be free to resume our normal course.

But no sooner had we pledged our efforts to this work when, as we had surmised, the terrible situation of our brothers in Galicia, Poland and Russia was forced upon our attention. Millions of our brethren are in the center of the war manœuvres. Lodz, Warsaw, Kalisz, Cracow—what are these but Jewish cities? Thousands are being ruined every day. Every day Jewish widows and orphans are being made by the war. It became also our duty to help. There was no one else to help. The Belgium catastrophe, whereby a whole nation was scattered, aroused the interest of the general public. The Jewish tragedy could not be seen—it could not be felt—except by Jews. In this work the Zionists were in duty bound to help. We were thus between two fires. Whom to save first? Was it to be our Polish brothers, the buffers between two fires, now suffering at the hands of Russians, now at the hands of Poles, Germans and Austrians; or was it to be the hopeful life in Palestine, our national stake in the ground, upon which our future rested?

This was our dilemma, and we took both horns of the dilemma in true Jewish fashion. But the tragedy of it all lies in that we feel that no matter how much we Jews may sacrifice, we cannot make good the losses in either section of the Jewish world. We shall lose much in the goliath, and we shall not save all in Palestine. Irrecoverable loss, no matter what we do! The growth of Palestine has not developed sufficiently to become a real salvation in such a trying time.

But more than the physical distress we feel, Zionist policy—Zionist hopes,

Zionist enthusiasm—has been affected by these conditions. The raw facts of the moment overcome us. Our vision is clouded. We feel for the next step. We do not know what it is to be. The dependable things have been shaken; and we have no props upon which to lean. Confidence and faith in nations, in law, in ideals, in the sense of justice of nations, have been lost. We feel, more than ever before, that our problems are solely our own problems, in which no other nation can have a share. Our battles must be fought by our own people, and we need not depend as formerly upon the altruistic interest of foreign nations. Israel must redeem Israel, and it must depend upon its own intelligence, its own ideals to find the way out of the morass of "civilization," in which we have been entangled.

What are we to say? How shall we advise our people, our comrades?

The Guardian of Israel sleepeth not! Through the smoke of battle we look ahead and perceive the line along which we must march. It is the same old line, the way back to Zion, although the protection we expected from other nations is now lacking. We have lost faith in other nations; but we are bound to acquire a deeper faith in the Ruler of our destiny, and we expect, through His power, to be given the intelligence and the strength to deal with our own affairs, wholly in our own way.

We are an Eternal People. The war will pass, but we live on. Our ideals, the ideals of Jewish life, have not been dimmed by war. On the contrary, they stand out now more clearly than ever. We now know what we are not, and what the nations are. We are not a warring nation. Our mission is peace. We do not oppose force with force. We present our claims, and appeal to the sense of justice of nations. We continue our appeal in spite of the deafness of nations, but in the meantime we work out our own program. The general in command of our army is not Von Kluck or Rennenkampf. It is the Chief, who showed our leader Moses the way through the Wilderness.

A CALL FOR THE SHEKEL

Comrades:

We Zionists are bound to look ahead, and to see beyond the present crisis in Jewish life; to hold ever before us the beacon light of the Zionist centre for which we have been struggling for the past twenty years. Out of the chaos into which the predominant civilizations have been plunged, deliverance for us must come. We must be prepared for that day. Not only by giving of our substance to the needy in distress, not only by relieving the situation in Palestine, but by strengthening our Zionist organization, the agency of Jewish idealism, the unified force working for our deliverance. When that agency speaks, let it not speak in the name of a minority, but for a majority of the Jewish people. Only thus shall we be in a position to speak with conviction, and will our words be taken as the utterance of the Jewish people.

Therefore: Go out among our brethren and urge them to enroll in our organization. And to enroll how? By becoming shekel-payers. The shekel is the token of enlistment in our cause. We should have not a few thousand, but a few hundred thousand new recruits.

You, as an individual, can do much to help us in this work. If you are a Zionist, also become a missionary among those who are not yet Zionists.. Apply to us for shekel books, and, when you receive them, make it your business to ask every Jew you know:

“Are you a Jew?”

“If you are a Jew, you must be a Zionist!”

“If you are a Zionist, at least pay your Shekel.”

Order your shekel-books at once. Do not delay, for the sooner our forces are organized, the easier becomes our task.. We need every national Jew in our ranks. Help us to enlarge our organization.

FEDERATION OF AMERICAN ZIONISTS,

Louis Lipsky,

Chairman Executive Committee,

Dated, December, 1914.

DEMOCRACY

By Dr. Franz Oppenheimer

Of the University of Berlin

The following article was written over a year ago by Dr. Franz Oppenheimer, the founder of the colony of Merchavia. Dr. Oppenheimer is one of the leading economists and political thinkers in Europe.

His views shed light on the present extraordinary situation, even though they may not be accepted without modification by the more conservative. No one will gainsay the nobility and courage of the underlying thought. They are of particular interest to American Jews.

Democracy has grown to be an ideal of humanity—indeed the highest of all ideals, conceived and established by the greatest thinkers.

Even such as were advocates of Authority, nevertheless believed in A-cracy, that is to say the ideal of a community freed from every sort and condition of economic exploitation of human beings. The term A-cracy must be differentiated from the word Anarchy, which represents the ideal of a community knowing no coercive, accepted legal authority whatsoever. The question is whether Democracy in the sense of A-cracy is or is not an attainable ideal of humanity.

Human needs are the starting point of all sociology. Society is nothing more than a means to obtain through the least effort the highest possible satisfaction for the needs of its members. Among these needs those come first that are the most urgent for the individual, those which he shares in part with all animals, the needs for material commodities: first, food and housing, then clothes, working utensils, and at last objects of luxury.

To obtain these commodities man has at his disposal two means, diametrically opposed to each other. The one is his own personal labor coupled at a higher level of civilization with the exchange of the products of his labor against others, considered their equivalent. As these activities are the keystone of all economic communities, I have called them economic means.

The second way to obtain the commodities necessary for man's existence consists in a forcible appropriation without equivalent, either bodily violence or by the use of spiritual power

through patriarchs and priests. These means I have called political means.

The reason for my choosing this word lies in the fact that these means govern all international and also all intra-national politics. The primary type of international relations is war. If the pretext for war generally had some different name, the real cause of war was hardly ever anything else but the desire to enrich one nation by the taking of spoils from another, or the struggle of a nation against such tendencies. Even today international commerce, in accordance with the principles of the mercantile system as a means for exchange without equivalent, or, in other words, as to a means for securing to the merchants of the home country a plus-value of commodities at the expense of the foreign merchant.

But above everything the political means reign supreme over all conditions of intra-national life. It has created the state, and the state is essentially fully developed political means.

Only the form of this idea is new in itself. It is old; we have to credit with its progressive development chiefly French writers. Started by Rousseau, the idea has been taken up by J. B. Say and by Saint-Simon, to be more particularly analyzed and perfected by Proudhon. It has given rise to the most passionate discussions and to bitter and scathing polemics. Small wonder, for a more revolutionary thought has perhaps never been expressed. It is the explosive capable of destroying the most strongly protected fortress and of leveling the walls and towers of every bastille, however firmly held.

True, this conception of the state is violently attacked by every political

philosophy current today. In the opinion of certain political philosophers the state is the relation on earth of the idea of God, or some other equally abstract notion. The answer to this is, that we do not inquire in a theological teleological manner to what ends the state has been created or to which degree of perfection it has to be brought; what we want to find out on the lines of sociological casualty can be condensed into the question: what is the nature of state, and what human—not transcendental—aims have given rise to its formation? Other philosophies assert with Epicurus that the state is the protection of the frontiers against attacks from without and the protection of law and order against attacks from within. This is quite correct, but does not by far exhaust the subject, while leaving entirely unanswered the question: what kind of law and order does the state protect.

The only explanation as to the essence and the origin of the state that stands scientific investigation we owe chiefly to Ludwig Gumplowicz. I have done nothing more than to give to his purely legal and political definition the economic complement it still lacked—the state is a legal institution imposed by a governing class upon a governed class, use of spiritual authority, and this with the sole aim to “utilize economically” the lower classes for the benefit of the upper class. By economic utilization I mean methodical exploitation according to the principle of the least effort to obtain the highest permanent result.

This, at first view somewhat paradoxical, can nevertheless be demonstrated by the use of the inductive method. History knows not one example of the genesis of a state that has not been carried out on this principle. It is true that violence does not always appear predominant in the formation of colonial states, but then the political institutions, as existing in the home country, are mostly taken over by the new country, thus preserving the original violence condensed and crystallized in these legal forms.

It is chiefly by the method of deduction, however, that we are able to prove

our assertion. As a matter of fact, and without question, all states of antiquity and all states of modern times are states divided into classes; i. e., hierarchial states with several strata of superimposed classes, each having distinct and separate political rights and a distinct and separate economic equipment.

This division into classes was based until modern times, and in a number of states is based today upon a code of law that indisputably represents only legally sanctioned and constitutionally guaranteed violence, violence of the sword, violence of the breviary, violence of the confessional. Slavery, as existing in antiquity and the serfdom of the Middle Ages are indubitably a political means, legally codified and unilaterally enforceable.

Now the states of antiquity are nothing more than the “legal casing” for slavery, and those of the Middle Ages the “legal casing” for serfdom, and thus our assertion will be found fully proven for these two large periods of history.

Can a like contention be put forward with regard to modern states, where neither slavery nor serfdom lawfully exist any longer? Especially as to states that have attained a high degree of democratic civilization, that enjoy universal suffrage, possess universal military service, and where all citizens are equal before the law? Are these states, too, developed political means?

Without the slightest possible doubt! Nobody will be so rash as to contest the assertion that these states are, at least economically, class states, and nobody will venture to deny that politically, too, they are more or less class states; that is to say, the influence of the wealthy classes in legislation, in administration and in politics home and foreign, in war and in commerce, is far more pronounced than their purely numerical importance could possibly justify, and further that this, their special influence, is not always exercised exclusively in the interests of the lower classes.

We make the statement—a modern state—with legal franchise cannot be anything else but a developed political means; all division into classes can only be brought about on the basis of a legal

institution that sanctions and guarantees the former oppression by violence. All division into classes must cease automatically and immediately the moment this legal institution is abolished. And this institution is the legal right to the closing in of the land.

So far as I know, it was Turgot who first stated that only where "every piece of land has found its master," can a labor class come into existence, and it is the existence of a labor class that alone makes possible unearned income, latifundary property and the excessive hoarding of "capital"; because all this pre-supposes the existence of a class without property, of a class of "free" laborers, to use the terminology of Marx.

We know that long before the time of Turgot all the land had found an owner, for there existed already then, and even earlier, a labor class, unearned income and large fortunes. The question is: How had the land found its owners? Had it been taken possession of by economical means? That is, had the ownership been acquired by peasants, tilling the soil with their own hands and reaping what they had sown themselves? Or had the political means been employed? That is, had the ownership been acquired with a view to closing in the land and to forcing others to pay the owners part of the produce of their labor?

Neither Turgot nor any of his successors, except perhaps the Irish socialist, Thompson, have approached this question. Not one of them has come to the conclusion that this fact can be explained in two different ways. They concluded, quite simply, that no divisions into classes and no latifundary property could possibly exist if there were enough land available. But as the existence of the one and the other had to be admitted, there evidently was not enough land.

This conclusion is wrong. It overlooks the fact that indeed there might be enough land to go round, but that it might be closed in by the right of ownership against those that need it. Should this be the case, then the consequences, as far as social class-distinc-

tions go, must be the same as if there were not enough land.

How shall we decide this question? Quite simply by the use of arithmetic and statistics. We must find out how much land is necessary to support one peasant, how many people there exist today needing land, and what the total area available for agriculture is. If we discover that we are short of land, then the division into classes is an imminent category of human society, and the existing order of states divided into classes is immutable. But should we find the available area to be in excess of the needed acreage, then the division into classes is the consequence of a legal institution, the consequence of the closing-in of the land, and in that case the state divided into classes as existing today is a historical category, the result and the legal casing of the political means.

The operation, if carried out, proves beyond a doubt that the second assumption alone is correct by the same author: *Die soziale Frage und der Sozialismus* (the social question and socialism) Gustav Fisher, Jena.—I have gone fully into these details in one of my books, and therefore I may be allowed to content myself here with only a short summary of the facts.

According to the opinion of competent authorities, the area necessary to permit a family of peasants to live by the produce of their agricultural labor can be set down as being in Germany one hectar per head ($2\frac{1}{2}$ Engl. acres), five to seven hectares ($12\frac{1}{2}$ to $17\frac{1}{2}$ Engl. acres) per family, striking a liberal average. This area allows a thoroughly reasonable standard of life; the net income will be in the East of Germany more than 300 marks (\$75) per hectar market-value that is saleable produce after deducting the part of the peasant, his family and his animals have consumed. Moreover, this is still far from the possible maximum. The yield can be considerably augmented by special attention being given to cattle raising, as is proven by the examples of Denmark and the north of France. At the same time this acreage is the maximum that a peasant family can cultivate properly with the average

amount of cattle raising, and the intensity of labor used in Germany agriculture today without the help of paid assistance. This answers our question as to the area necessary to allow a family to subsist by itself, in a social order, where there does not exist a laboring class.

Now Germany contains 34 million hectares of land suitable for agricultural purposes, but her agricultural population only numbers 17 million people. There is therefore room for just double the number of independent peasant families as exist there.

The same can be said of Great Britain today.

But far more than half of these 17 millions, representing the agricultural population of Germany, is composed of farm laborers without any rural property, while rather more than half the remaining population owns considerably less than one hectare per head. The explanation of these facts is found in the word closed-in land. Almost one-fourth of the whole area suitable for cultivation belongs to some 12 or 13 thousand landed proprietors, owning each over 100 hectares (not counting forests) and more than a second fourth is in the hands of some 225,000 farmers, who are forced to employ foreign laborers in order to farm their land. There can thus be no doubt that there exists in Germany a state of closing-in of the land of political occupation of the soil, and consequently the division into classes is the outcome of the political, not of the economical, means.

The same can be said of Great Britain with her immense latifundary estates that Mr. Lloyd George is now attacking with such vigor; of Belgium, of Italy, of Austro-Hungary, of Russia, Roumania, and so forth.

But it is just as true for the countries where peasant-proprietors predominate like France, Switzerland, Holland, the United States of America. In all these countries there is room for a great increase of the actual number of independent peasant proprietors. Everywhere, however, we find a large mass of proletarian farm labourers and a strong percentage of dwarf-property. Wherever a larger area than one hectare per

head is needed we find the intensity of cultivation to be still low, and there the density of population is also low; wherever the density of population is high we find the intensity of cultivation correspondingly high and the necessary acreage is reduced accordingly. Thus for the West of Germany and for France, where the soil is richer and the climate more favourable, and where cultivation is at a higher level, the acreage necessary per head to ensure independence is found on an average to be only two thirds of a hectare or about 3 to 4 hectares per family ("at an average" means of course the poorer land and less favourable market conditions require more land and very favourable general conditions will allow a smaller acreage to be sufficient).

This certainly proves that Turgot and his successors were mistaken; and, further, that the division into classes is the result of political means; and finally, that the State divided into classes constitutes the developed political means. Without the closing-in of the land there would be even to-day, and for countless years to come, no division into classes, no labouring class, no latifundary proprietors of real estate and no excessively rich capitalists.

V

In what measure does this now bring us nearer to a solution of our problem? Well, anarchism asserts that, as authoritative government has been always infected with exploitation it will be so infected throughout all future time. We have now shown this deduction to be a simple contention by analogy and are able to affirm its being fundamentally wrong, because the word "state" is applied here to two different phenomena: the antique and the modern state divided into classes, and the state free of all class divisions that is to come. These two phenomena are as contradictory as the different roots from which they spring: the political means for the one and the economical means for the other. It is easily understood that, with the state divided into classes, all authority vested in functionaries, every official position as judge or as general, as Mayor or as tribal king, as member of par-

liament and so forth could easily lead the holder of such position to abuse his power. Everywhere the functionary relied and had to rely on one class in order to govern and oppress the other. Marius relies on the plebs against the proprietary class and Sulla uses the later to subdue the masses. Always we find numbers opposing numbers, strength opposing strength, the collective power and the collective interest of one class opposing those of the other.

But in a Democracy, assumed to have attained complete a-cracy, the functionary wishing to exploit those over whom he has authority has no chance whatever. Whom is he to rely on for this purpose? There do not exist any longer opposing class-interests and class-conflicted, because the classes themselves have disappeared. Certainly it will still be possible for a functionary to become a criminal, but in an a-cratic Democracy he is deprived of all support and protection against the indignation of public opinion, for there will be but one public opinion, and not, as in a state divided into classes, as many as there are classes. It will still be possible that a functionary lead the whole social body astray causes it to follow a path that may prove disastrous, but he can never force the community to follow such a path. He is alone against the whole and undivided body of the people, powerful only when he executes the will of the people, when he furthers public interest, impotent whenever he might be tempted to try and act against the will of the people and contrary to the public interest.

This result of our analysis gives us at the same time the explanation for the exceptions we have mentioned. Authoritative government leads to exploitation whenever it can rely on the support of a whole class, which not only does escape this exploitative, but profits by it.

The so-called democratic states of Antiquity foundered on this reef. These states, divided into classes, had a double foundation: the closing-in of the land and slavery, and thus the division into classes was particularly accentuated, facilitating the machinations of all sorts of demagogues and pretenders.

These aspirants to public power could always rely on one class or another to support their claims, and the principle is still the same in modern Europe.

But where no division into classes prevails there, abuses of authority cannot be carried on with impunity and can certainly not be persisted in.

This being true, there vanishes the only argument that Oligocracy can put forward against the claims of Democracy—if we have out the preposterous pretention that authoritative government be a manifestation of the “will of God.” That argument assumes that democracy must necessarily lead to Anarchy, to disorder and to chaos, thus confusing Anarchy with A-cracy. The state of the future, not divided into classes, the “free citizenship” of my terminology, meaning a charactership freed all remnants of political means will possess the most effective and most thorough authority; it will have its official functionaries, invested with all the power reasonably necessary; its system of taxes and contributions; its legal code; its judges and so on. Such a state will be utterly different from Anarchy and yet essentially A-cratic.

VI.

“Be that so,” someone may reply, “full democracy, according to your definition, is then possible when the very last vestiges of political means have been abolished, when the legal institution permitting the closing-in of the land has been done away with utterly. Then the division of classes and the state divided into classes will disappear. Such a community can last forever, because it can elect official and authoritative functionaries without fear of abuse of power. All that is very well. But now what proof is there that such a social condition is really desirable? After all we have here nothing more than one philosophical idea opposed to another philosophical idea, one ideal as against another ideal, one political theory against another. What is there to prove that the oligocratic concept is wrong and the democratic A-cracy right?”

To be Continued.

THE FREEDOM OF THE JEW

When I perceive that in these western lands
Our freedom drugs that stubborn discontent
That saved us from old alien vengeful hands:
What torture strengthened is by kindness bent;
That now the fire consuming Judah's heart
But burns more slowly to gain strength of grip;
And here an awful silence doth impart
Uneasiness: death seals the prophet lip—
Oh then worse woe, it seems, we suffer now
Than ever bore the martyrs we revere,
Whose necks one brief cruel moment down would bow,
But age-long agonies tear out life here!
Must Zion ever des'late, speechless stand,
And Israel waste its strength in slow decay?
Ah no! for ever 'tis a promised land,
And soon a lovely dawn proclaims the day
When Zion's temple thunders out God's word;
All Israel comes to sing before the Lord!

The Western Cedar

Agleam this cedar's verdant branches spread,
Entangling myriad sunbeams' flashing flight,
Embracing in cool shade a mellow light
Of grassy green subdued in holy dread
Of this staunch knotty trunk; its rearing head
Yearns to the sky, declaring still the might
Of Him who planted Lebanon; this sight
But curtains crimson years when martyrs bled.
But see, around each writhing rooty spot
There creeps a fatal weed; and every bough
Feels at its heart a slowly gripping rot,
Portending soon a hoary pride laid low.
Oh, Holy Land! I feel your great soul move
Your desert a more fertile soil to prove.

VICTOR COEN.

LIGHT IN THE DARKNESS

A Story

By Israel Goldberg.

In his barred and silenced home, peering through a crack in the shutter, David looked out that day on the seemingly endless march of soldiers of every description through the main street of the town. There was something panicky about the appearance of those mechanically moving throngs. The whole of the previous day the rumbling and muttering of distant cannonading had been heard. Then, with the break of the new day, came the first heralds of the retreating army, announcing that a "strategic retreat" was being executed. Then followed a procession of all sorts of vehicles, most of them bearing the wounded of the latest engagement.

David stood at his window that sombre winter day—it was the first day of the Chanukah festival—and at times he could distinguish the face and forms of the wounded men. At times also he thought he recognized among them members of his own race, faces bearing the Jewish imprint even as they also bore the imprint of death. At such moments his heart beat faster, and pity and despair rose up in him and choked his breath. There they lay, his pale and mangled brothers, who had left their blood on the battlefield of the stranger.

He stood for the greater part of that day and watched the passage of the soldiery. The cannon dragged by the stumbling horses and pushed from behind by the artillerymen, the serried and ceaseless tramp of the infantry, the feverish trot and gallop of the cavalry. Instinctively he tried to discover among them the features of his own people, and many were the faces he found that answered to his search.

As the last battalions were swinging around the street towards the hills behind the town, a messenger knocked loudly at the barred door of the house, and, to the frightened inquiry, replied that orders had just been issued from the town hall that no lights were to be

lit that night in any house of the town. All knew what that meant. The enemy was expected to appear that very night.

The shadows of the early winter evening had now completely invaded the room where David found himself. The boy, already fast becoming a man, sat down in the deserted room and became lost in sombre thoughts. Those exhausted, hopeless men who had just disappeared into the hills, how were they going to spend this winter night? And his brothers among them, fighting and suffering for the stranger, what was their holiday cheer on this night of the Feast of Candles? The previous night, at his home, the first candle had been lit, the glories of the Maccabean victories recalled. His fancy had been fired, a martial fever burned in his blood. There was fighting in the distance. Ah! those were the Maccabean bands, hurling themselves on the oppressor, striking at the corrupt and insolent stranger, purging the land of his swinish presence. And in his ears, mingled with the sound of his father's chanting, there had risen the jubilations of victory, of the triumphant entry into Jerusalem, the acclamations of a freed people. How happy had he been to have poured forth his blood in such a struggle!

And now there passed before David's vision in the dusk of that room the tired and haunted faces of his brothers who were pouring their blood for the stranger. He was overwhelmed with despair. He sobbed and his heart was somewhat relieved. He roused himself and said to himself: "We still have fighters among us. The day must come when they will fight their own fight again. Our candles burn weak, but they must not be extinguished."

Someone entered the room.

"David," said his father's voice, "are you still here?"

"Father," replied David, "it is time to light the candles."

"Candles, David! Haven't you heard the order from the town hall?"

"Yes, but those candles must be lit. I must see them lit tonight of all nights, or I can't make clear to you what I mean; but come, we can place them in the back room and close the shutters. Come, father, nothing will happen, I assure you."

And, taking his father's hand in his own, the excited lad conducted him to the room that faced the outskirts of the town, and then, after the shutters had been pulled to, the benedictions were pronounced and the candles duly lighted.

II.

Several hours later, as David was sitting in the main room with the other members of his family conversing in the darkness in whispers, there suddenly rang out on the deserted street the sound of galloping hoofs, followed by the shrill blast of a bugle. It was only too easy to guess what was happening. The enemy was entering the town. His scouts were already sweeping through the streets. They could be heard dashing around the turning and in the direction of the hills. A number of rifle shots were fired, to which there was no reply. Back galloped the horsemen, and before long the measured trotting of a much larger body of cavalrymen could be heard on the street. Clear commanding voices, speaking the language of the enemy—a language which David understood—could be heard, and in a short while a loud knocking on the front door reached the ears of the terrified inmates.

For some moments the poor folks remained numb with fear.

"Come, father," exclaimed David, rousing himself, "let us go down and see what is wanted."

At the front door they were met by two men in uniform.

"Our officers," spoke one, "will have to pass this night in your house. How many can you accommodate?"

"No more than one," replied David's father; "my family is large and my house is not."

"You Jews all tell us the same story," grinned the soldier, displaying a set of huge teeth that gleamed in the dark-

ness. "We will have to go in and see for ourselves."

The two soldiers stamped their way through the various rooms of the dwelling. As they approached the room facing the outskirts of the town they could see a light shining through the crack of the door. They entered. On a table near the window they saw a curiously branched candlestick, in which burned three candles, one of which was separated from the other two. The latter circumstance in particular aroused the suspicion of the scouts, accustomed as they were to inspect everything in the country of the enemy.

"What is the meaning of these candles?" demanded one of them. "Hadn't you been ordered to have no lights tonight?"

David's heart jumped with fear.

His father was panic-stricken. "Chanukah," he muttered confusedly. "You see, a—a Jewish custom—we—"

"We know your Jewish customs," briskly interrupted the soldier, and advancing towards the window he flung it open and swung back the shutters. The night air entered cold and calm. Under the star-lit sky could be distinguished the outskirts of the town, and in the distance loomed the hills whither, they knew, the enemy had retreated.

"So," the soldier turned fiercely to the trembling father and son, "this, then, is your Jewish custom! Don't you think we know that shutters have cracks? You cursed spies, you've been signalling to the enemy with these candles."

"Keep guard over these men," he continued, turning to his comrade, "while I go to inform the corporal." He strode out of the room, and as he opened the door a gust of air entered and blew out the candles. The second soldier put his back to the door, unveiled a dark lantern with which, as scout, he was provided, and remained standing to guard the prisoners.

In a few minutes the corporal himself, accompanied by the first soldier, entered the room.

The appearance of the newcomer struck David immediately. There was mingled in his features a certain refinement coupled with a deep sadness

that arrested attention. But it was the features themselves that David first observed. These were singularly Jewish in type: deep mellow eyes, a prominent nose, sensitive nostrils.

"You two may go," he said in low, deep tones, a voice in which sadness seemed to be the dominant note. "I'll deal with these people myself."

Then followed a minute or two of silence after the two men had gone out.

"You are accused of signalling to the enemy with your Chanukah candles," the corporal spoke, with a note of playful irony in his voice.

David's father was too dazed to observe the man's tone. "But," he pleaded, "it was not to signal. We"—

"Brother," interrupted the soldier in his deep, sad voice, "why do you plead with me? I am a Jew."

"You—a Jew?" the elderly man stammered. But David had regained his composure. Pictures of the day's happenings rose before his memory, certain faces, pale and blood-stained, resembling strikingly the face of the man who now stood before him. A strange, exalted bitterness welled up within him.

"Perhaps," he articulated calmly, addressing the soldier, "perhaps those lights really were a signal to some of those men in the hills."

"What's that you say, boy," snapped the man, and there was a swift change in the quality of his voice.

"I say," replied David calmly, "that many a man did I see pass by and away into those hills to whom the sight of the Chanukah candles would have been a joy and a consolation."

The soldier uttered a sigh of relief as he understood.

"And some of those I saw," David continued, "will never again see the light of those candles. They will die in battle—but not like the Maccabees of old for whom these lights are lit. They will die fighting for the stranger in a strange land."

The last words seemed to have a powerful effect on the soldier. He almost staggered back and stared at David with amazement. "For the stranger in a strange land," he murmured to himself.

"What makes you talk like that, boy?" he asked David sharply, a vague irritation in his voice.

"Makes me talk?" David repeated. "Look here, soldier, you are pursuing those men in the hills, are you not?"

"Who gives you the right to ask questions, boy?"

"Who gives me the right? This: That I am a Jew, and you are a Jew, and that you are pursuing men who are Jews. And yesterday," David continued with heightened bitterness, "yesterday there was a battle. And you fought, didn't you? And I saw them, the men you fought, your own brothers. Yesterday, when we here illumined the home for the day when our people had won back their land and freedom."

Visible signs of grief passed across the soldier's face as David spoke. He leaned against the table and his head fell.

"And, oh God!" David continued with even greater vehemence, "think of it—perhaps you, with your own hands, yesterday struck down your own brother, mangled his body that I saw borne away to those hills!"

His last words were drowned in a sob. But there came an answering sob. That soldier's body was shaken in dreadful convulsions. His shoulders heaved, and the strong man stood there bowed and wept like a woman.

For a long time not a word was spoken. Finally David approached and took the man's hand.

"Brother," he said, "your tears are a balm to my soul. They have brought it peace. Let there be peace unto you also, even peace in war, the peace of a great vision, for we still have fights among us who can weep also, so the day must come when they will fight their own fight again. Peace be unto you, my brother."

The soldier turned to David's father.

"Old man," he said, "your candles are extinguished. Light them again in my presence, and then I'll be gone."

Tremblingly the old man pronounced again the benedictions and lighted the candles.

And then, with the simple greeting: "Peace," the soldier left the house.

ZIONISM AS AN EXPRESSION OF JEWISH PATRIOTISM

By Dr. David de Sola Pool.

The grounds on which we predicate Jewish nationality are our common history and ideals, language, land and race. Each of these elements of nationality is intimately bound up with patriotism. It is therefore not without interest to inquire what is the reference of each to the specific expression of patriotism which we find in Zionism.

It is not necessary here to define the term patriotism. There is a fine, broad, unselfish patriotism that involves the merging of the individual's interest in that of his country for the love of that country, its laws, right, institutions and welfare, as there is a raucous, childish patriotism of flag frenzy, or a narrow, jealous, rancorous patriotism that breeds prejudice, dissension and strife. For the present we may accept the term patriotism in its atmospheric vagueness without further definition. Its implications will become clearer as our consideration unfolds itself.

Our common history is the first element of nationality to attract our attention.

Patriotism is closely bound up with the popular historic consciousness. It draws much of its inspiration from history. A national hero lives in popular legends, songs and folk celebrations as a perpetual stimulant of patriotic spirit. To this day on the Lake of Lucerne, William Tell, even though he may never have lived, is commemorated in an annual celebration. To this day the more modern national hero, Andreas Hofer, living on in folksongs and celebrations, inspires the sturdy Tyrolese with patriotic fervor. "Scots wha hae wi Wallace bled, Scots wham Bruce has often led," is the verse of Burns voicing the spirit that is not yet dead on the moors of Scotland. What Joan of Arc means to the French people, and what such recently apotheosized popular demigods as Bismarck, Garibaldi, Cavour, Mazzini, Washington, Lincoln, Kossuth, Gustavus Vasa or Kosciuszko mean to the peoples who keep their memory

green with patriotic love, is known to all.

What, then, of our national heroes? Our Jewish hall of fame is overcrowded, even if we do not include Hillel, Saadya, Rashi, Maimonides and the large host of heroes of spirit who throng in our history. We can vaunt ourselves on a noble company of national heroes, using the term national in a narrower sense, such as Judas Maccabaeus, Bar Kochba and all the national heroes of the Bible from Moses to Ezra. Before Zionism was born these all, with the exception of Moses, were literary, and not popular, heroes. They did not live in the popular mind and heart. Although most Jews had heard of Judas Maccabaeus he was to them a name and a stirring melody rather than a principle and a personality. Bar Kochba, unknown to the masses, was a discredited charlatan rather than a hero, even to those who knew his name. Few, indeed, recognized that our Isaiahs or Jeremiahs, besides being preachers of righteousness and literary prophets, were also great patriot heroes. Samuel and David, and the other stalwart warrior-heroes of ancient Israel, were either vague, remote shadows from the past, or, like the magnificent figure of Elijah, were reduced in the popular consciousness to the level of miracle-mongers. National Israel did not realize that in the life history of one man such as that of David there is the riches of an unsurpassed, national epic, capable of inspiring the national spirit in every man, woman and child. Is not the story of David and Goliath at least the equal of the legend of Saint George and the Dragon; the history of David and the Philistines at least as heroic as that of King Alfred and the Danes; the picture of David, the sweet singer of Israel, the master psalmist, at least as glorious as that of King Alfred and his harp; the story of David the outlaw at least as thrilling as that of Richard Coeur de

Lion; the notices of David and his warrior heroes at least as stimulating as the legend of King Arthur and his Knights, to say nothing of the figure of David as the founder of the national center in Jerusalem, the organizer of the national worship, the fountain-head of the line of Israel's royalty, and of the other glories of David's life and reign?

Yet while every English boy from his earliest years has his patriotism nourished on these largely fabulous stories of King Arthur, King Alfred, King Richard or Saint George, our Jewish youth has been reared with only the dullest, most unimaginative and most uninspiring, incomplete knowledge of David and our other national heroes. There is no Jew living who could not feel an ennobling pride in the thought of his more than Mayflower ancestry if he but realized that the history of our nineteen centuries of exile has been a history of countless Pilgrim Fathers. But the names and lives of our own Pilgrim Fathers young Israel has not known and has not honored. Our giant figures of the past have not lived in the popular spirit. Their memory has not been an impulse to Jewish patriotism.

It is one of the merits of Zionism that in emphasizing the study of Jewish history it is teaching us to give to our history a living interpretation. The great historic figures of our past, who were formerly shadowy and remote, are now, in Zionist circles, being projected on to the imagination of our youth as men of flesh and blood, around whom can and does grow up the noble patriotism of historic recollection. The new Jewish patriotism of hero-worship pays proud and glowing tribute to the great-heartedness and self-sacrifice of the heroes of the past. Zionism deserves well of the Jewish people for this re-vivification of our national heroes and for its re-interpretation of patriotic celebrations, such as Chanuka and Purim, into popular terms of life. In a word, Zionism makes our historic and heroic past live for our youth. In its reference to history, patriotism may be defined as the popular consciousness of historic nationality. In its reference to Jewish history, Zionism, which is the popular consciousness of our historic

nationality, is only another name for patriotism.

In this connection we may pause to take notice of that element of patriotism which centers in a national flag. A flag is the symbol of an independent nation, "Symbol o'er land and sea of the life of a happy people, gallant, strong and free." When we marched from Egyptian slavery to the freedom of the promised land, we marched forward "each man in his place by his standard." When the prophet bade the exiles return from the bondage of Babylon to the freedom of Palestine, he bade them "cast up a highway, gather out the stones, lift up an ensign for the peoples." When the Maccabees battled against Syrian slavery and won freedom for Israel, they rallied beneath the famous banner with which tradition associates their name. But in the nineteen centuries of the bondage of our Galuth we have lacked the flag of Jewish freedom. We have not sailed under our own colors. It is true that the enigmatic David Reubeni four centuries ago sailed from Italy to Portugal with a Jewish flag streaming from the mast of his ship. It is true that he and the mystic enthusiast Solomon Molcho, whose very signature was woven around a banner, marched under Jewish banners from Italy to Ratisbon to meet the Emperor Charles V. Both Molcho and Reubeni could raise aloft the Jewish flag, because they were led on by the vision of a liberated Jewish people. In our days it has been left to the Zionists, inspired by the dream of a free Jewish people, to re-create the Jewish flag, the flag of Jewish historic individuality and of Jewish independence.

What a national flag means for patriotism every school child knows. Though flag patriotism, when excessive or thoughtless, becomes childish and hysterical, the flag is the natural symbol of patriotism. With our Jewish flag we also may honor the memory of our heroic dead, the martyrs of the Jewish people who died, not in the battles of human kings, but in the age-long battle for the Divine King. But our flag has a deeper meaning than have the flags of other nations, in so far as our national purpose is a more sancti-

fled one than are the missions of other peoples. Our flag is the symbol of the Jewish mission of freedom for the human spirit, the unity of mankind, social justice and peace. It has been our historic destiny to proclaim the one God, through the message of Palestine, our land. We therefore, with consummate right, may adapt for ourselves the words of Wendell Phillips, "One God, one country, one destiny—this is the gospel of Jewish nationality." Our flag is the symbol of our allegiance to Israel and Israel's God-appointed destiny. Therefore, we blazon our banner not with the heraldry of pomp and power, nor with the memories of battles' rage, nor with the symbols of national might, but "in the name of our God we will set up our banners." The Jewish flag is not the symbol of past battles and bloodshed; it is the promise of the future of social justice and peace. The prophet pictures the day when "the branch from the root of the stock of Jesse shall judge the poor with righteousness and with equity arbitrate for the meek of the earth; when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion shall graze together, and a little child shall lead them; when none shall hurt or destroy, for the earth shall be full of the knowledge of the Lord as the waters cover the sea. And in that day there shall be the root of Jesse standing as an ensign unto the peoples; unto it shall the nations seek, and his place of rest shall be glorious." "Where there is no vision the people perish." The Swiss flag, in modified form, has become the flag of universal healing. The Dutch flag may yet become the rallying flag for the adjustment of international relationships, as The Hague becomes for international law what Geneva has become for international care of the sick and the wounded. Have not we Jews of today the vision to look forward with the prophet, and work for the time when the flag of our own small neutral nation, the Jewish flag, shall become the flag of freedom, social justice and of universal peace, associated with Zion, the home of these ideals? It is Jewish patriotism that has re-created

our flag. Let Jewry march forward under this flag, spurred with the patriotism that shall yet make of it the banner of social justice, universal freedom and universal peace.

The second element of national life to demand our attention is that of language.

There is no single agent for holding a people together more potent than that of the possession of a common language, or even that of similarity of tongue. Norway, Sweden and Denmark feel themselves to be of one kin, because of the close relationship between their Germanic dialects. Spain and Portugal, and in a broader union also France and Italy, are Latin brethren. England and the United States, or France and Belgium, or Germany and Austria, are natural allies, apart from all racial, political or economic considerations, because of their possession of a common language. On the other hand, as Zamenhof and other sponsors of a universal language have insistently pointed out, the greatest spiritual barrier between peoples is dissimilarity of tongue. Thus the preservation of the Uskara tongue by the Basques of the Pyrenees has enabled that miniature people to persist as a racial and national entity without being absorbed into the vortex of either French or Spanish culture and national existence. A profound truth underlies the Biblical story of the Tower of Babel. Peoples are scattered abroad upon the face of all the earth and divided one from another not by mountains and rivers, but by tongues and languages. "Of these were the isles of the nations divided in their lands every one after his tongue."

In the past we Jews have been as little able to build constructively and unitedly as the Babel builders after the confusion of tongues. But in recent years, to a large extent owing to Zionist influences, a popular united patriotism is being made possible by the revival of our national language. The modern Hebrew movement tends to unite all sections of Jewry throughout the diaspora. In Zionist circles the Jews of the world are either giving the-oretic allegiance to the Hebrew tongue

as their national speech or are striving to make it their own tongue. Today, after centuries of estrangement brought about by the employment of the multiplicity of Galuth languages, the polyglot Jewish people is at length being drawn together in spirit through the medium of the unifying Hebrew tongue.

We are beginning to feel with a more vivid sincerity and reality our kinship with our brethren the world over, in the same spirit as the Australian, the Canadian, the South African, the Jamaican and the New Zealander feel themselves to be linked together in union by their common tongue. Perhaps national "death and life are in the power of the tongue."

When Nehemiah was laboring to build up the Jewish nation out of the remnants of the exile, he would not tolerate in the Jewish midst those who "spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people." He well knew that true Jewish patriotism, unalloyed, can find utterance only in the true Jewish idiom, Hebrew. The catch-words of patriotism of the different nations, such phrases as "Liberty and Union, Now and Forever, One and Inseparable," "Millions for defence, but not one cent for tribute," "Our country, right or wrong," "A star for every state and a state for every star," "England expects every man this day to do his duty," "Deutschland über alles," or poems and stongs such as "The Star Spangled Banner" or "Rule Britannia," and the more dignified, national, patriotic literature, are all expressed in the national tongues. The Rabshakeh's mission of shattering the patriotism of Hezekiah's subjects was doomed to failure, if for no other reason because "he stood and cried with a loud voice in the Jews' language." There can be no effective preaching of English patriotism to the Boers in the Dutch tongue, or to the French Canadians in the province of Quebec in French. Polish patriotic sentiment expressed in the Russian or the German tongue is an intrinsic insincerity. Only the national language can consistently express patriotism and the national soul.

In the past our national tongue was literary and not living. Therefore, our Jewish patriotism was of necessity also literary and not living. The movement to make Hebrew a truly living language antedates Zionism in its beginnings; but it was Zionism which finally took away scholastic artificiality from modern Hebrew by making it truly vernacular in Palestine. Zionism has definitely taken Hebrew from the musty atmosphere of the scholar's study, refreshed it in the open air of life and given it in revived strength to the populace. Thereby it has also taken Jewish patriotism out of the scholar's library, reinvigorated it and made it a living spirit in the Hebrew-speaking Jewish populace.

In this connection it should be remarked how Zionism is enriching Jewish patriotism and helping to make it a popular reality by its creation of national songs for universal Jewry.

Hatikvah, Mizracha and similar songs are sung wherever Jews are to be found. There is no synagogue melody, not even the most widely spread, that is universal. But Hatikvah is now sung in the Caucasus and in Shanghai, in Alaska and in Morocco, in Bulawayo, New Zealand, Bagdad and the world over to one unitary and unifying melody. Zionistic national songs, therefore, succeed in deepening the sense of oneness and national brotherhood among scattered Jewry. But these songs also bring to dispersed Jewry an emotional appeal which each passing year enriches. The Swiss Guard, when serving in foreign lands, were forbidden to sing their native songs, because their folk songs wooed the thoughts and dreams of the soldiers back to their native hills and valleys with so moving a longing for home that the paid allegiance of these warriors would be jeopardized. The Jews by the waters of Babylon did not need to be forbidden to sing the songs of Zion. So poignant was the grief of exile that they hanged their harps with rent strings on the willows of the brooks, lest the songs of Zion sung in a strange land should rend their heart-strings in twain. Music is the food of love of country. There are few more emotional bonds between the exile and

his home than the songs of his youth and home. National airs sung by exiles stir the sentiment of patriotism emotionally and profoundly. Zionism, in creating universal and truly national Jewish songs, is deepening and emotionalizing the sentiment of patriotism among the Jewish people, a nation of exiles.

Little need be said about land as a factor in patriotism. Patriotism, in a precise sense, is a term with purely geographical implication. The word patriotism means love of fatherland. There can, therefore, be no patriotism, properly so-called, without a fatherland. One may be loyal to a race, a tradition, an ideal or an institution. But when the race, the tradition, the ideal, the institutions are conjoined with a land, this loyalty is intensified into patriotism by local definition.

Zionism, by putting Palestine into the forefront of Jewish thought and work, has elevated Jewish loyalty into Jewish patriotism. The preceding Galuth generations cherished a magnificent loyalty to the Jewish people, Jewish institutions, the Jewish tradition, Jewish ideals, and a sentimental loyalty to Zion. Modern Zionism has given to this vague, homeless loyalty a local habitation and a name. Jewish autonomous colonization on a large scale in Angola, Cyrenaica, Brazil or elsewhere outside of Palestine would give the Jewish people a Jewish land and possibly even Jewish institutions. But, at best, such a venture would be only territorialism or "landism." The Zionist development of Palestine is giving to the Jewish people Jewish traditions, Jewish institutions and Jewish ideals, all rooted in the Jewish fatherland. In a word, Zionism is giving to the Jewish people not only territorialism or "landism," it is giving back to Judaism and the Jewish people the sentiment of patriotism or "fatherlandism" in the fullest and finest sense of the word.

One consideration arises out of this relationship of patriotism to a native land which we may not pass over silently. Patriotism, as we have seen, is essentially bound up with a fatherland. But there is a strongly marked tend-

ency in modern thought to depreciate patriotism by contrasting it unfavorably with what, it is claimed, is the larger and nobler ideal of world patriotism. This cosmopolitanism first found definite expression in the writings of Comte. Comte looked forward to a broad synthesis which should transcend lesser patriotisms in a Positivist republic of educated, Western, white men, bound together by common culture, common interests and the Religion of Humanity. In this he consciously followed the analogy of an ancient, international institution, the Church of Rome, which has always claimed to be Catholic or universal. Early Christianity, looking forward to the proximate end of the mundane order, discounted all local patriotisms. "We recognize one commonwealth, the world," said Tertullian. "We know that we have a fatherland founded by the word of God," said Origen. Even in pre-Christian times, Anaxagoras, whose social and political views were perhaps no more pleasing to the Athenians than were his astronomical teachings, when asked which was his country, pointed to the skies.

But, as H. G. Wells has pointed out, the history of the Roman Catholic Church clearly indicates to us the inevitable fate of any international movement or catholic institution. That Church, while theoretically one and unitary, has in all centuries multiplied fissiparously into numberless sects, orders, rules, heresies, institutions and local branches. Every other attempt at internationalism must succumb to the same fate. Until a few months ago, we were told that all working men were brothers, and that states such as Germany, Italy, Belgium or France, in which socialism is strong, could no longer enter into a great war with one another. We were assured that labor would refuse to shoot against labor in the cause of any narrow nationalism or petty patriotism, now that the broadly humanitarian light of internationalism had dawned. But the tragedy of these recent days has shown us international organized labor unquestioningly and to a man deserting the remote, diffused light of internationalism to follow the closer and more intense light of nation-

allistic patriotism, just as Roman Catholic is fighting against Roman Catholic, despite the claimed catholicity of Rome's spiritual power.

The reason for this breakdown of internationalism is simple. In each of us, both as individuals and as nations, there are two main tendencies in perpetual conflict—the heterogeneous and the homogeneous, or the particularistic and the general. In each of us there coexist the protestant desire for individuality and the catholic desire. We are jealously anxious to live our lives according to our own light, while at the same time moving in harmony with the conventions of society and grouping ourselves homogeneously with our neighbors. These two desires are clearly irreconcilable except through endless, elastic compromises. The socialist tries to ride through life astraddle two hobby horses on different paths in the effort to be a convinced Frenchman or German, keenly proud of his national individuality, while at the same time referring himself to the larger group of international organized labor. Similarly, the Roman Catholic has to be an ardent, nationalist patriot, while professing allegiance to a Church which recognizes no national boundaries. In like manner, the Jew juggles in acrobatic compromise to be the patriot of patriots in every land, while all the time professing a universal brotherhood with his fellow Jews.

Yet when we examine these conditions a little more closely we see that there is involved in them no real contradiction or practical difficulty. We have the most varied relativity in our group references. We are all of us at all times members of a large number of diverse groups. As a point may be conceived of as contained within an infinite number of possible circles, so any one human being is at any one time a member of a very large number of smaller or larger human circles. At one time he conceives of himself as a member of one circle, at another time he acts as a member of another. The writer of this can claim to be an American, an Englishman and a Jew, just as Mr. Jacob H. Schiff rightly claims to be an American, a German and a Jew.

When the lot was cast to discover the man who had transgressed at the capture of Jericho, the people were taken first by tribes, then by families, then by households, until finally the individual was reached. Similarly every one of us may classify himself by tribes, families or households, in narrowing circles. Each of us may regard himself as a member of humanity, or, with narrower reference, of white-skinned humanity; or, still more narrowly, of civilized, white-skinned humanity; or of that sub-section of civilized, white-skinned humanity known as the Jewish people; historic branch of that race Ashkenazic, Sephardic, Russian, etc., local branch, American; specific local branch, of New York; more narrowly defined, of uptown New York, etc., within ever narrowing circles of classification.

The one who denounces the narrowness of patriotism as contrasted with inter-nationalism regards each of these progressively narrowing classifications as betokening increasing prejudice and lack of breadth of outlook. Yet each classification is true and necessary in its place and context. The error of the anti-patriotic internationalist lies in trying to project all these classifications on the one plane. A child's drawing of a landscape will picture the sun, a house, a distant mountain and a nearby cow all on the same plane. But give the young artist the elements of perspective and some understanding of the third dimension, and he will place his house, his cow, his mountain and his sun in happy concinnity.

In this way, again following the suggestion of H. G. Wells, we must solve the vexed and acrimonious question of the relationship of Zionist patriotism to inter-nationalism. Only a superficial generalization can brand nationalism as narrow in contrast with inter-nationalism. Inter-nationalism itself is narrow in contrast with a broad humanitarianism, as nationalism or patriotism is broad in contrast with city loyalty or family loyalty. Each is good and fitting in its own plane. The nationalist Jew need not fear the criticism which exacerbates the contrast between nationalism or patriotism and universal brother-

hood. The contrast is essential and inherent; and, except for the one who tries to live on all planes of life at once, the contrast is supremely unimportant. Inter-nationalism, nationalism, city loyalty, group loyalty, church loyalty, family loyalty—all are noble ideals. But we need not force and exaggerate the contrast between any of them so long as they co-exist on different planes.

A cinder in one's eye will blot out a mountain. Family loyalty or tribe loyalty because of their nearness must loom larger to us than the bigger, though remoter, ideals of inter-nationalism or humanitarianism. The more limited the reference, the intenser the feeling it engenders. Family ties can be focussed more strongly than city loyalty. We feel more closely attached to our fellow citizens than to those of another town. We are bound by a closer bond to our native land than to the land of our neighbor. Therefore the broad and diffused inter-nationalism of the Church of Rome, of Socialism or of the Jewish people always gives way when opposed by the intenser pull of nationalism. When Russian, socialist Jews face Austrian or German, socialist Jews on the nationalistic field of battle, both the Jewish international brotherhood and the socialist international brotherhood are well-nigh forgotten. Nationalism is a nearer, more cogent, more appealing impulse than inter-nationalism, just as devotion to one's parents, wife and children—what we might call "familyism"—is, because of its greater nearness, a more powerful motive force than nationalism. But it does not follow that because devotion to all humanity is good, therefore a specialized nationalistic devotion to a section of humanity is bad, any more than it follows that because a broad brotherhood is good, therefore a specialized devotion to one's wife and children is bad.

We have now to consider race in its connection with patriotism and Zionism. The racial basis of Zionism is a difficult and controversial question. The pretentious science of race has warped and twisted etymology, anthropology, ethnology, geology, sociology and other

ologies to its own ends. So long as mankind was content to be divided into Shem, Ham and Japhet, the world lived in comparative peace, untroubled by academic questions of race. Over a century ago Blumenbach invented the Caucasian. We Jews did not suffer in the racial estimation of the world by this invention, because we were classed among the Caucasians, the proud standard-bearers in the racial world. But Cuvier, by further subdividing the "Caucasian" race into the imposingly named Indo-pelasgian, Scytho-tartar and Aramean, succeeded in excluding us from the charmed circle into which we longed to enter. We were also not altogether happy to be dubbed Melanochroic by Huxley, although we then stood on the same ground as the Kelt, the South European and the Arab, because we were excluded from the select circle of the equally formidably named Xanthochroi, the Teuton, the Swede, the Saxon and the other fair white races. But the real trouble began when Max Müller, in a series of brilliant studies in comparative philology, mythology and the Eastern religions, first popularized the Aryan idea. In vain did he warn that "the ethnologist who speaks of the Aryan race, the Aryan blood, the Aryan eyes or hair, is guilty of a heresy equal to that of which a linguist would be guilty if he spoke of a dolichocephalic dictionary or a brachycephalic grammar." The reading public misunderstood and took delight in pointing the relentless contrast between the noble Aryan and the less noble Semite. Other psycho-philologists, such as Rénan, summed up the surprising virtues and painful deficiencies of the Semitic character and soul with almost meticulous preciseness. Count Gobineau in his *Essai sur l'inégalité des races humaines* raised the gospel of racial inequality almost to a religion, one of the ceremonial duties of which was the extermination of the supposedly inferior races. Since the day of Max Müller, Gobineau and Rénan, the contrast between the legendary Aryan and the hypothetic Semite has been continually more sharpened and embittered by the Ammons, Houston S. Chamberlains and Lapouge. The untimely death of the

noble Aryan did not in the least affect the controversy, because the Indo-European, ceasing to be a family of languages, became a people and stepped into the Aryan's heritage of all-embracing supremacy. The Aryan's children, the Kelt, the Teuton and the other favored races, began to emerge in beautiful photographic clearness.

Later, anthropometric measurements drove division into these ranks, and only the fair-haired dolichocephalic members of these races were crowned as the bearers of all physical excellences, mental superiorities and moral virtues. Thus the process has continually narrowed itself down into ever smaller and more exclusive classes, until the pseudo-science of race has become little more than academic race prejudice, sowing the wind and reaping the whirlwind. Race theory has become the fertile mother of a spawning brood of jealousies and contempts, antipathies and hatreds, popularly expressing themselves in spurious and blatant patriotisms, and which in the last instance have helped give birth to the bloody passion of licensed massacre which we dignify by the name of war. Zionism, in the over-enthusiasm of some of its youthful converts, in the past has sometimes made a fundamental and fatal mistake by placing itself in line with Pan-Slavism, Pan-Magyarism, Pan-Germanism and similar retrograde and overstrained racial movements of blind pride and unreasoning animosities. Jewish patriotism, if it would disarm attack and purge itself of all traces of prejudices and hatreds, must cease to base itself on the shifting quicksands of pseudo-scientific race theories.

* We are beginning to understand, from a calm and dispassionate examination of the thousands of anthropometric measurements that have been made and from a thorough sifting of the claims made by the exponents of the psychology of peoples, that race is not a definite, scientific term. The pretentious,

*When Dr. Schulman asserts (Jewish Quarterly Review, New Series V, 198) that "our nationalists take the stand of Chamberlain" on the question of race, he commits himself to a statement which is not only impossible to prove, but which is also a literary intemperance of a prejudice breeding character.

dogmatic and contradictory race theories, with which popular preachers of prejudice, such as Houston S. Chamberlain* have beguiled the "cultured" public, are being every day more thoroughly discredited. We are beginning to see that nationality and patriotism must beware of the smirch of race prejudice masquerading as race theory.

An anthropological study of the endless morphological varieties of the Jewish people, with its long-headed, broad-headed, round-headed; tall or short; fair, brunette, dark or black-skinned members, with snub Grecian or aquiline noses; large, medium or small facial angles; big, medium or little cranial capacity, etc., teaches us unmistakably that the factor of physical race is well-nigh impotent when in conflict with environment and culture. If race is, as Disraeli claimed, the principle of physical analogy, the Protean Jew can be classified under no heading less broad than that of the human race. The Jericho walls of the so-called science of race, enclosing a mixed multitude of subjectively interpreted physical measurements, irrelevant facts and varying prejudices, fall into tumbled ruins when the Jewish people in its mixed multitude appears before them. The Jew in his physical types is the child of his environment. Hence, the innumerable and widely ranging variations in physical type to be found in the Jewish people. Hence, the utter failure of race theorists to make the Jew fit their Procrustean standards. Hence, also, the barren futility of trying to found Jewish patriotism on any racial theories.

Similarly a psychological study of the Jewish people with its endless varieties and types of character, mind and spirit, teaches us unmistakably that there are as many differing race psychologies of the Jew as there are minyans in Israel.

Although the Jew in some measure takes his mental and moral environment with him in all his dispersion, the modern, emancipated Jew is far more the child of his environment and its culture than of his hereditary qualities. Antisemitism, or to translate this academic name into its true form, anti-Jewism, in positing a Jewish type of mind and character, posits a non-entity. The Jewish mental and moral types, like the Jewish physical types, fulfill the ancient

blessing of Abraham in being numerous as the stars of the heaven or the sand upon the seashore. Hence, the utter failure of the science of the psychology of peoples to analyze and label the Jewish people.

In the past this physical, mental and moral variety of the elements constituting Jewry has been a source of weakness in the patriotism of the Jew, in the case of both his patriotism towards the land of his sojourn and of his Jewish patriotism. So long as the Jew was so largely the creature of his milieu, his patriotism was as fluctuating as his type. His was an environmental patriotism that changed every time he crossed a national border. Zionism has wrought a profound change in the Jew's conception of patriotism. It has left him his old environmental patriotism, but it has reared it upon the firm and permanent foundation of an inner, essential Jewish patriotism. It has said to the amorphous Jew: "You now have before you the possibility of developing your own type or types in your own milieu, no longer being only a parasite on the environment and culture of the world wherever you chance to dwell. You have played the chameleon long enough. The Ethiopian might change his skin by emigration, but he usually has too much love of country, or patriotism, to do so. It has been left for you to render yourself paltry and ridiculous by being a true born Russian or German in your youth and then suddenly appearing as a Yankee, an English squire or a Highland chieftain. You have been perilously like the facial contortionist who shows twenty faces under one hat. The world had begun almost to wonder if you had a face that was truly your own, when it saw you thank your Creator if your type happened to be assimilated to that of your neighbor. In the future you will learn to be prepossessed in favor of what you call the recognizable Jewish types, instead of being prejudiced against them, as you were so long as you flushed with pleasure when you were told that you did not look like a Jew. Your local patriotism was ardent, but—will you permit me to say it?—often grotesque. Your patriotic ardor was rather overworked.

It was open to suspicion because of the ease with which you changed it as you wandered from clime to clime. Have you forgotten Dr. Johnson's remark that patriotism is the last refuge of a scoundrel? In the future your local patriotism will grow strongly and naturally out of your Jewish patriotism. You will not be ashamed to go to the battle front, as some of your Zionistic brethren are doing, flying both the flag of your land of residence and the flag of Zion. The world will see therein the guarantee of a true, deeply founded, permanent patriotism. It will say that the man who is true to his God and to the land sanctified to him by his God will be true to the land of his sojourn. The world will trust you, because to your own self you will be true."

We have glanced at Zionism as an expression of Jewish patriotism in its relation to the threefold cord of history, language and land, also in its supposed association with race. It may not be out of place to devote a word to the danger that confronts Zionism as an expression of patriotism.

The inherent weakness in patriotism is its tendency to beget prejudice. Patriotism involves a classification on national lines. But the human mind is so constituted that every grouping or classification tends to foster a prejudice. If the family, the city, the group, the class, the religious brotherhood, the country to which we belong is, to our way of thinking, good and desirable, wholly illogical though it is, we are given to thinking all other families, groups, classes, cities, religious brotherhoods or countries as undesirable, in so far as they are not our own. Our mental constitution is such that it is only the very highly trained mind and personality which can habitually recognize that other families, groups, classes, cities, brotherhoods and countries may have virtues of their own which ours do not possess and which make them the equal of ours in general desirability. We instinctively mistrust or dislike every group that is not our own. The Englishman, the Prussian, the Magyar, the Czech, and we may confidently add the Basuto, the Patagonian, the Eskimo and the members of all tribes and na-

tionalities peopling the world, are prone to make their lives one paean of patriotic thankfulness that they have not been created like their neighbors. Oliver Goldsmith could write:

"Such is the patriot's boast, where'er we roam,
His first, best country, ever is at home."

There is a characteristic story told of a Sunday school pupil who was asked, "Who was the first man?" "George Washington," he replied, "first in war, first in peace"— "No," interrupted the teacher, "Adam was the first man." "Aw!" replied the lad, "I didn't know you were talking of foreigners." Our patriotisms implicitly exclude, reject and pour scorn on other patriotisms. Civilized human nature has not progressed appreciably beyond where it stood in the time of the ancient Greeks, who genially classified all non-Greeks as "barbarians."

This weakness for excessive contrast pervades all our mental classifications, and is inherent in any mental groupings of individuals or peoples. The danger of exacerbating these inevitable contrasts into prejudices is a real one. Such prejudices may be aggravated into family feuds, social revolution, religious persecution or national wars. But in the case of the classifications involved in patriotism, there is far less danger of pernicious prejudices arising than in the case of religious affiliation. When all that men hold sacred seems to be at stake, when beliefs touching their deepest feelings are in conflict, when sect meets sect and the points of sectarian difference are put into the foreground, a "holy" war is inevitable. It is well when such a clash is limited to literary polemics. But religion may not be branded as bad because in its name so many bitter prejudices have been engendered. Far less may patriotism be branded as bad and barbaric because in its name minor and trivial prejudices have been engendered. The prejudices born of patriotism are indeed few and paltry in comparison with those born of religion.

Similarly we find that patriotic prejudices are weak and sterile in comparison with those arising from individual or family groupings. The bitterest feud

is the narrowest. In the feud between two individual enemies the contrasts are usually most sharply defined. It is human nature to hate a personal enemy with all one's heart, with all one's soul and all one's might. In a family feud the lines begin to be somewhat blurred. A family may be hated in a workmanlike way, but we scarcely regard all the members of the obnoxious family as fiends incarnate. When the reference of hostility is considerably broadened, as in national rivalries and disputes, the enmity, in gaining enormously in extension, loses correspondingly in intensity. We can hate an individual; we dislike a family; but for a whole nation our hatred or dislike is thinned out into contempt.

This comparative weakness of the prejudice against a whole nation is due to the endless variety of the elements composing a nation. Even in the inanimate world things can rarely be classified simply and finally under a definite heading. Things are not simply hard or soft, sweet or bitter, useful or useless, etc. There are an infinite number of degrees of hardness or sweetness or usefulness. Absolute hardness or absolute softness is only a mental concept without any corresponding expression in the world of reality. If this is true of inert things, it is far more evidently true of human beings with their infinitely complex personalities. Men are not simply good or bad, or wise or foolish. We are all good and bad, wise and foolish. The maxims of the book of Proverbs which contrast the fool with the wise, or the wicked with the righteous, and the sayings of the Rabbis contrasting the Am Haarets with the scholar, fall with tremendous weight on the wicked, the fool or the Am Haarets, because the antithesis is drawn between those most intolerable, if not impossible, types, the unqualified sinner and the consummately virtuous man, or the absolute fool or Am Haarets and the unmitigated wise man. Individuals cannot justly be defined and classified with this simplicity; and a nation or people, composed of an aggregation of individuals, each of whom is of inextricable complexity, must be of infinite multifariousness. There can be little

danger from prejudices which have to be beaten out thin enough to cover a whole people.

It was Burke, in his speech on the conciliation of America, who declared: "I do not know the method of drawing up an indictment against a whole people." Long before Burke, Sir Thomas Browne had written: "There is another offence unto charity . . . and that is the reproach, not of whole professions, mysteries and conditions, but of whole nations, wherein, by opprobrious epithets, we miscall each other, and by an uncharitable logic from a disposition in a few conclude a habit in all . . . For by a word we wound a thousand, and at one blow assassinate the honor of a nation."

The bewildering variety and unanalyzable complexity of every nation is the condition that counteracts the vice inherent in patriotic classification to sharpen and aggravate prejudices. All nations on a smaller plane of culture and civilization have far more that is in common than that is individual. This strong family likeness between modern peoples ensures that there can be no lasting hatreds arising out of patriotism. Jealous and unfriendly nations are not comparable with cats and mice, or with cats and dogs, each bearing an instinctive, traditional mistrust and hatred against the other. They are all of the same genus and the same type. There are consequently no causal, ineradicable, patriotic hatreds. In these days it is hard to realize that only ten or fifteen years ago England and France regarded each other as historical foes, inheriting a tradition of centuries of active enmity. Today the peoples of these two lands regard each other as brethren. The relationships of England with Germany, England with Russia, Russia with Japan, etc., and all the modern kaleidoscopic, international courtships or divorces, both in the chancelleries and among the masses, are unstable as water and fleeting and vague as the foam of the sea. Browning's poem, "It was roses, roses all the way," expresses the even more patent truth that the hero, today worshipped by the masses as the supreme patriot, next year may be dragged to the scaffold, branded

as a traitor by the fickle mob. Patriotic prejudices have no stability. There can be little lasting danger from prejudices which, in a constant state of flux, dissolve into one another or break down into favorable prepossessions.

Therefore, we need not fear that Zionism, in awakening Jewish patriotism, will add rancor to the feeling against either the Jew or the non-Jew. Such prejudice as the non-Jew feels against the Jew or as the Jew feels against the non-Jew is, we have seen, inherent in any grouping of peoples. Only our national suicide could remove it. It is not patriotism which kindles the prejudices; it is our defined national existence. The classification of humanity into Jew and non-Jew trails after it in the mind of either group a certain inevitable prejudice against the other. Though the religious differences involved in the classification may and do stir up prejudices of ominous force, the patriotic differences involved will not add appreciably to such estrangement as may exist. If the possibility that the rebirth of Jewish patriotism will add to or create prejudice be sufficient ground for condemning Jewish patriotism, how much the more strongly must we condemn the religions through which prejudices grow to dangerous proportions. If patriotism must be relegated to the class of evils because of the comparatively weak and ineffective prejudices which grow up under it, then religion also must assuredly be abolished because of the deep lying and oftentimes violent prejudices which grow up in its name.

The real danger that confronts Zionism as the expression of Jewish patriotism is not that it may propagate prejudice, but that it may become parochial and narrow. Patriotism remains a noble quality until it turns in on itself. In the world today with its universal rapprochement of peoples it is an anachronism to be provincially patriotic. No modern nation can live its own life and develop its own exclusive culture, as if it were isolated on the highlands of Thibet or immured behind a Chinese wall. The intricate network of international trade is proving that Cobden and the first free-traders were right in

their contention that through the commercial interdependence of all countries, jealous patriotisms would ultimately be purified and robbed of their discords and animosities. Kipling might have said that "there is neither East nor West, Border nor Breed nor Birth, when bills of lading lie on your desk, tho' they come from the ends of the earth." The universal interdependence of learning, science and the arts of peace have also helped to broaden the medieval idea of patriotism almost beyond recognition. Even definitely national literatures, national musics and national arts can no longer be purely indigenous. Zionists need not fear to avail themselves of the skill and experience of the modern Hiram in building up their spiritual center. With a strong national and patriotic feeling there will always be Bezalels and Oholiabs to work up material, from whatever source it comes, into an artistic consistent, Jewish whole and suffuse it with the Jewish spirit. Our nationalism and our patriotism need to be strong if we are to assimilate to our Jewish selves that which the modern world contributes to our culture and our being. But we must beware of trying to intensify our Jewish patriot-

ism over much in the first flush of Zionist enthusiasm. Narrowness of patriotism is a fault which time and success will correct. When we are more sure of our Jewish selves, our patriotism will become broad and inclusive. In the weakness of our present constructive period, the patriot in Galuth who, when with Jews, refuses to speak or write any other language but Hebrew, is a striking figure of immeasurable nationalistic and patriotic force. But he is not the type that will survive. Not even the Palestinian Jew who will speak with fellow Jews either Hebrew or no other tongue will be the type to survive. So long as we are slowly and laboriously building and testing our strength, such men are among our strongest resources. But when we shall have built up a present that shall assure our future, we shall boast a Jewish patriotism that is deeply founded, broad and unselfish, a patriotism without rancor or prejudice, a patriotism born of loyalty to our Jewish tradition, loyalty to our Jewish history, loyalty to our Jewish language, loyalty to our Jewish institutions, loyalty to our Jewish ideals and devotion to our Jewish patria, Palestine.

Hadassah at St. Paul.

Mr. Jacob de Haas of Boston was the guest of the Lady Zionists, St. Paul Chapter, of Hadassah, for three days in the early part of October.

On Monday evening, October 12, 1914, he spoke informally at the Temple of Aaron after the "Simchas Torah," services, and on Tuesday night his lecture was given at the Congregation Sons of Jacob, under the auspices of the Lady Zionists, to an audience of about four hundred people.

Mr. de Haas spoke with his usual earnestness, and the audience could not help but feel the personality of the man as he gave to them, in as few words as were necessary, his share in the burden of Zionism up to the present time and now under the stress of the terrible conditions in Europe and Pal-

estine through the dreadful war. He dwelt on the progress of the movement up to date and gradually led up to the appeal for the present contingency and future needs, for the "Zionists hope to care for many who will be homeless after the war."

At the collection which the club made at the meeting a goodly sum was realized, the Lady Zionists heading the list with \$50 from the club treasury and \$25 more raised by taxing the members. The officers, however, were not satisfied with the result, and at the regular club meeting, which was held the following night, a committee was appointed to continue the collection among the clubs and lodges and people who had not previously contributed, and the total contributions was brought up to the sum of \$295.

TO MELT OR NOT TO MELT

By M. Simon.

Thanks to Mr. Zangwill, we all know now that America is the "melting pot" of nationalities. Many and varied are the races and languages which find shelter within her hospitable shores. For a while they may live on side by side together amicably; but their adopted country is all the time subjecting them to some subtle alchemy which gradually renders them indistinguishable from each other, fuses them into a common amalgam and imprints on all the stamp and title of American. And, says Mr. Zangwill, speaking particularly on behalf of the Jews, this is entirely as it should be; and the more readily they concur in this melting process and its results, the better it will be for them and for America.

Let us examine a little more closely the nature of this alchemy.

Unquestionably the chief element is it—if one may say so without offence—is the DOLLAR, the instrument of material comfort and well-being, and of the power to assist others. America is essentially a "dollar chasing" country, and the race for dollars is open to all entrants on much more equal terms than in any European country. In this field America offers on the whole la carrière ouverte aux talents, and we might say (to copy the words of Napoleon) that every clerk carries a millionaire's bank book in his coat pocket. Small wonder, then, that everyone joins in the race, and that no false pride is exhibited in concealing or distorting the fact.

To characterize America as a "dollar chasing" country is not to cast any slur upon it or to assign to it any inferiority to the countries of Europe. To make the chasing of dollars the first object of the national life certainly implies a materialistic outlook; but it is consistent with a very high stage of humanity and civilization—two assets in which America undoubtedly shows a marked superiority over Europe. This, the higher side of American life, is secured to her by her religion. The im-

mense variety of sects in America may be in some of its manifestations a subject of merriment, but it shows the deep fund of religious feeling that exists in the people. And the fact that this divergence of sects has not in any way disturbed the peace of the country, or led to any bitterness or dissension, shows that all the churches must be agreed on some fundamental principle, by the side of which the points in which they differ are of minor importance. This principle, it is easy to see, is that of Theism or Unitarianism, the belief that God exists, and that there is only one God. Broadly speaking, this belief is held with much greater force throughout America than the other tracts which accompany it in the various churches; it is the thing on which preachers lay stress, and forms the great spiritual bond of union of the American people—the second great element in the alchemy of assimilation. Not unjustly does the American dollar bear the legend "In God we trust." The ethical principle is no less diffused through the nation than the material symbol, and is no less potent an influence in the national life.

How stands it with the Jews in the face of this assimilative pressure? Are they capable of being fused into the amalgam, and if so, is this the highest ideal that they can propose to themselves in the New World? To answer this question it is necessary first to divide the Jews of America into two main classes, according as the country of their origin is Germany or Russia. The Jews who have immigrated into America from Germany during the first half century have, as a rule, brought with them both the capacity and the desire to assimilate. They have on the one hand achieved considerable success in the hunt for dollars, and they have, in American Reformed Judaism, developed a kind of Theism which is fully worthy of the country, and in its ethical value quite on a level with the Theism of the Christian Church. The average "tem-

ple" is quite an American institution, and the Jewish flavor which still clings to it, whether more or less pronounced, does not prevent those who attend it from regarding themselves as fully assimilated.

But with the Russo-Jewish immigrants—and their numbers are now so preponderating that one has almost to look on them as the Jews of America par excellence—the case is different. A large number of these have brought with them neither the capacity nor the desire to "be melted." On the one hand they are hampered by their language, with which they can scrape along well enough if they add to it a perfunctory acquaintance with English for business purposes. On the other hand, as a result of their early education and training, they are still haunted, as it were, by some remnants of a conception of life in which "dollar chasing" has no part, and of a religion in which the God-idea is not that of a lukewarm and universalist Theism, but of an intense and nationalist monotheism. They bring with them an idealistic conception of life, and so long as they retain their language and their orthodox synagogue they never part with this entirely, whatever concessions they may have to make to American materialism. Although their bodies are in America, their minds are more or less still in "der Heim"; they come to the brink of the melting pot, but do not tumble in.

The real problem arises with the children of these men; and, as was pointed out in the "Times" some time ago, it is a problem of the utmost gravity, not only for the Jews themselves, but for the whole American people. This rising generation has capacities both for good and for evil probably transcending those of any other section of the American people. On the one hand, it must be admitted that the young American Jew shows a dangerous facility for imbibing one-half of the teaching of American life—the "dollar chasing" idea—while remaining quite impervious to its corrective ethical principle of theism. On the other hand, he has in the traditions of his race, and to some

slight extent in the example of his parents and grandparents, the incentive to something higher than America at its best can show him—to an idealistic outlook on life, and to a religion that shall be not merely an ethical, but an intellectual influence as well. It is in the hand of the Jew either to lower or to raise the tone of American life in general—to develop and emphasize either its material or its spiritual side. And it is to be expected that the rising generation of American Jews, of Russo-Jewish parentage, will do one or both of these things; it will not merely be fused into the amalgam, like the generation of German or English stock which preceded it.

For good or for evil, then, the rising generation of Jews in America is not likely to prove so amenable to the alchemy of the "melting pot" as Mr. Zangwill seems to think. Their resistance will be for evil if, so to speak, they become merely melted without being fused; that is, if they lose their distinguishing Jewish characteristics, and receive in exchange only the lower, the nationalist half of American civilization, without the ethical idea which serves as its counterpart and corrective. It will be for good if (to continue the metaphor) they become fused without being melted; that is, if they acquire all the externals of Americans while retaining the idealistic outlook on life which is the heritage of their people. *Hoc opus, hic labor est.* That a large number, perhaps the majority, will follow the first of these courses, it is hardly possible to doubt. It is, therefore, necessary, in order to redress the balance, that a select few, the "remnant of Israel," should make the toilsome ascent which leads to the spiritual, if not to the physical, Zion.

Jewish legend relates that the Holy Land was promised to Abraham only after he had passed through the fiery furnace and come out unscathed. It may be that the Promised Land is once more destined for that part of the seed of Abraham which shall pass through the "melting pot" of modern America and not be melted.

AN EVENING WITH ACHAD HA'AM

By Joseph L. Cohen.

Away from the aggressively respectable sections of Hampstead, and situated among wide, quiet streets with fine large houses, in a section occupied by successful merchants and professional men, the writer of this article found the house of Achad Ha'am. It was with an almost overpowering sense of nervousness that he opened the gate. For although it was a great privilege to meet him, it yet filled one with awe when his significance to the Jewish community was realized. Moreover, since many of those who had won the esteem and confidence of Congresses were honored and proud to be associated with him, a "Junior Zionist" felt all the more what a "zchus" it was to be enabled to call on him.

To meet a Jewish leader, or an able speaker, a great writer, a profound scholar, a cultured business man, or a widely traveled student would have been a privilege, and in preparation for it one would have given oneself a mental bracing. When, however, one was to meet a man who embodied the characteristics not of one or two of such personalities, but of them all, it was indeed sufficient to make one quake.

Fortunately there was no cause for fears. Mr. Ginzberg was just leaving his house with a friend, a well known Russian Zionist, to take a walk, when I called. They were talking Russian. His kindly face and genial welcome were reassuring. "Yes, he was expecting me," he said, "and was glad that I called earlier than was usual for callers." He would be happy if I accompanied them. "No, you do not speak Russian?" he asked. "No." Mr. Ginzberg and his friend easily slipped into English.

At the top of the street a poor beggar boy came up to us and asked for help. I recall Mr. Ginzberg taking his purse out and giving him a coin. It was his manner—the slow deliberate way in which he did things—that soon occurred to me as characteristic of the man. His companion raised the ques-

tion, after the boy had left cheerfully, as to the advisability of giving alms thus indiscriminately. The conversation ran freely, and soon some clear ideas crystallized out. The support of the needy was an obvious duty. It could be state managed or attended to by private individuals. In England a combination of these methods was resorted to, and therefore almsgiving was a duty. We then got on to questions of poverty in Palestine. An interesting fact was produced. A street beggar, such as is to be found in large numbers in England and America, would be impossible amongst the Arabs in Palestine. Yes, there certainly were beggars there, but only in certain definite places and at certain times.

This little incident—and the outlines are now vague—gave the writer a glimpse of the man which was to agree with and fall into place in a wider and a more mature understanding of the man.

The warm Jewish heart, the feeling of rachmonuth, the illuminating discussion of the problem of the proper treatment of poverty, the informative fact on this problem in Palestine, gave one indications of the Yid, the social student and Zionist.

We walked for nearly an hour and the conversation was all the time informative, suggestive and inspiring.

Here was a man with whom to have a light and pleasant conversation was yet to enjoy a mental shower bath. This, of course, holds true to an extent with most conversations with great men (the Haham Dr. Gaster in particular has this effect). But with Asher Ginzberg one felt it all the more because of the focus of his ideas and his interests. Moreover, there was none of that heaviness and ponderousness produced by many scholars.

In the company of Mr. Ginzberg, after half an hour's conversation, one found oneself realizing more clearly than ever that the Jews were a distinct nation. He switched one from Odessa

to Jaffa, from New York to Halffa, from England and Germany to Roumania and Galicia. The Jewries in these parts were, of course, all one. They had similar problems which had become differentiated because of environment. But essentially they were the same.

"What a great day it would be when the Jaffa Gymnasium sent out from its rooms a set of students whose whole education—and a fine high standard it was to be, too—into the Jewries of Europe and America." "Great day for whom?" "For the Jews of the world, of course," he answered. "You know, of course," he added, "that it has Jewish students not only from Russia and Germany, but from South Africa, India and even China."

"How impatient and anxious we all were to see the Hebrew Wall Map published!" "Who constitutes the we?" somebody asked.

"Why, all the Jews with intellectual interests all over the world."

"Anti-semitism in Cambridge?" "So, that falls into place with anti-semitism in St. Petersburg, Leipzig and Paris."

To ask Mr. Ginzberg whether the Jews constitute a nation, after spending an evening with him, would be as impossible as asking Mr. Balfour whether the English are a nation, or Bernard Shaw whether the Irish Nation is dead.

During the walk I could note with some care Mr. Ginzberg's physical and physiognomical features. The most important feature by far was the massively shaped head. One almost forgot the other parts of the man in admiring the head. (One could not help recalling that Norman Angel produced a similar effect.) A fine, big, expansive forehead, clear, penetrating, kindly, humorous eyes, a characteristic Aquiline nose, a tapering face, which ends in a well combed, short beard, are the things first noted. His ruddy complexion, his shoulders well set back and a straight walk make one feel that in some unaccountable way he has escaped the physical characteristics of the Jewish scholar. This is all the more remarkable when we recall the fact of which Dr. Klausner reminds us, that before the age of eighteen Asher Ginzberg was consulted by the Rabbis in the

towns surrounding Gopisbetz, where he lived, on Talmudic questions.

Though born in 1856, he did not look older than fifty, and, in fact, were it not common knowledge that his health had been causing anxiety to his friends for some time one would guess that he was well within the ill-defined stage of middle age and that he was still very active.

We returned to his house and were welcomed by Mrs. Ginzberg. She at once impresses you as coming from a home of Rabbis. Her warm welcome, her kindly inquiries, her quiet good humor, her dress and manner, all combined to make one feel what fine women our mothers and grandmothers in Russia must have been. Hers is a gentle spirit, full of warmth and tenderness, happy in a reverent admiration for her husband's wisdom.

Russian tea was ordered and served, and we settled down to a quiet "Shmness."

It was an ordinary Friday night when I called, and so in a place like London, where distance leads to isolation, where Friday is not a regular "calling" day, and where a Russian Jew is doubly in Golus, I expected that the Rabbi would be alone. I was to be greatly mistaken.

Firstly I found with him the Russian Zionist already referred to. Shortly after our return a Zionist from Berlin entered. He was on a visit to England in order to study the Reformatory School system. He was accompanied by two well known lady Zionists, one of whom has recently translated into English an important book dealing with the Jewish problem.

The conversation moved easily from subject to subject. But never did it slip. There was no slurring over; there were no vague boundaries. Even though subjects were treated lightly, that was no reason why any margin of doubt should be left as to the meaning of the speaker. Our host knew that we came to hear him talk, and talk he did, but he also got us to talk. He listened carefully to what we said; he asked questions; he was interested; he was concerned about our private studies and work as well as about our Zionist activity.

The Berlin doctor had just received a thesis from a friend dealing with some sociological problem. Achad Ha'am was interested in the subject, made some inquiries and promised to read it.

He agreed with one of the ladies that a certain Zionist work ought to be translated into English. "It would be excellent for propaganda purposes." "What work was a certain Zionist student of brilliant promise doing in Cambridge? Would he present a thesis?"

He had been written to by a Russian Zionist whose son was not allowed to enter a Russian university about his joining some college in Oxford. "What had best be done?"

One felt that he was mightily interested in the doings of all Zionist students and anxious to hear about their social life and activities. More interesting, however, was his knowledge of the men in the Zionist Movement, not merely of the big men, for that is to be expected, but of the little men. With the Berlin Zionist for example he spoke not only about the younger people in the offices of "Die Welt" and of the Actions Comité, but of the general body of young Zionists.

What was so and so doing who promised to become a good speaker? What was this young fellow doing who had already shown himself a good debater? Was another individual proving to be a good organizing secretary?

Ussichkin, when he visited a Zionist society in England, once asked to be shown the minutes of the committee. They were well kept, and so the leader showed his appreciation. It was a small thing, but it showed that Ussichkin as an organizer knew whom to praise, and saw where unappreciated work was being done. Its effect was wonderful. The secretary felt that Ussichkin had done that kind of work, too; that it was work well worth doing, and about which he would be more keen in the future. Achad Ha'am, his teacher, notices exactly the same kind of thing. (Why don't English speaking Zionist leaders take an interest in such details?)

His study is of good size. Comforta-

ble, well furnished and yet not crowded, one at once feels, even if one doesn't notice the habit later, that Achad Ha'am likes to walk up and down his room whilst talking to his guests. Three walls of the room (the fourth wall is taken up by the windows) are covered with open book cases. Most of the books seemed, from where I sat, to have been much used. Here was no mere bibliographer, or book collector, or superficial book critic. No, it was the student who chose his books carefully and then read them, conned its pages and knew the book.

Here one espied a large section in which Russian volumes advertised themselves by big Greek lettering. There one noticed paper covered volumes; many gave one the impression of being Theses for Doctorate Degrees. Near me were some French volumes. There was also an English section; but larger was the Hebrew section. If I remember rightly, there were not only a set of Mishnayuth and of the Talmud Babli and the Talmud Jerusalemi, but a number of volumes bound in the characteristic Vilna style, which is used for religious works.

One would have given much to have been enabled to examine this library at leisure. Not only would it have revealed much, if not all, of Achad Ha'am's intellectual food, but it would probably have contained those very copies of Hobbes and Locke, Buckle and Spencer, De Caulanges and Nietzsche, which were used by him when he introduced their names and works to a Russian Jewry, which was soon to feast on them. Moreover, this library has an historic interest. It foreshadows the attempt to bring about the most perfect harmonizing of Jewish intellectual work with classical and modern literature and scientific knowledge. This "new synthesis" will take place in Palestine, but most of the intellectual material which will go towards the furnishing of it is now in this library.

Yet of most immediate interest was the fact that here one would find many of those scattered articles and rare pamphlets which only few possess and which will be necessary for the future

historian of Zionism and of contemporary Judaism.

What, for example, could be of more interest than a pamphlet written by D. Weizmann, some ten years ago, dealing with the possibilities of founding a Jewish university?

Again what could be more important than the written word concerning that unique society inspired by Achad Ha'am himself, and known as the Bene Moshe?

That Achad Ha'am has them, one can't help but believe, when one notices with what care he collects and reads all writings pertaining to problems in which he is interested.

We got more than a suggestion of this characteristic when Mr. Ginzberg turned to one of the party who was an ex-editor of "The Zionist," and said to him in a quaint way which he adopts on occasions in conversation, "You are 'The Zionist,' and I want to quarrel with you." "What, not 'The Zionist'?" Well, your spirit is still there." Dr. Mendes had an article in the last number, in which he contended that the Zionist Movement did not have a sufficiently orthodox Jewish tendency. That article deserved an editorial reply, and your spirit is responsible for its not appearing there."

A lady intervened. "Yes, Mr. Ginzburg, I have seen an answer. I have received my copy only this morning, but if you say a reply has appeared, I will look in my copy." He went to a cupboard, found the missed article and, turning to the ex-editor, said: "All right, I will let your spirit rest in peace."

Every article in the nature of a criticism, and every book in the nature of an attack, however innocuous it might seem to the unwary, had to receive its proper answer. Nothing that endangered Jewish life or Zionism could be allowed to pass without challenge and counter-attack. It is this fact that has gained for him the reputation of being the foremost Jewish critic.

His whole life, his whole public work, has been a fight against the status quo

of the Jews. This necessitated a continuous activity which heightened and grew keener at special times of distress, renewed oppressions, massacres or "bilbulim." But more characteristic has been his fight with Jews themselves.

Salomon Reinach, a learned scholar, a member of the Académie Française, innocently writes an article in a little-known paper "L'Univers Israélite," in which he affirms that Eastern Jewry is suffering from an "inner slavery"—it observes the Sabbath and dietary laws. This "New Saviour," therefore, naturally suggests the introduction of "modern rational criticism." To Reinarch the proposal was probably mild, somewhat unusual, of course, but since assimilation is advisable, and fortunately inevitable, why, it is nothing to be concerned about.

What did poor Reinarch say when he heard of Achad Ha'am and read in answer to him and his friends: "Slaves that you are, emancipate yourselves first!"

At the time of this call Achad Ha'am was engaged in writing an article in answer to Mr. Claude Montefiore's "Synoptic Gospels," and again the sharp incisive tones of the combatant are heard.

"But every true Jew, be he 'orthodox' or 'liberal,' feels deep down in his being that there is something in the spirit of our people—though we know not what it is—that kept it from the high road taken by other nations, and impelled it to build up Judaism on those foundations, for the sake of which the people remain to this day confined 'in a corner' with its religion, being incapable of renouncing them. Let them who still have this feeling remain within the fold; let them who have lost it go elsewhere. There is no room here for compromise."

It was late before the party broke up and wished Mr. Ginzberg a "good shabos." One went away with the feeling that it was a privilege to serve in the organization with which Achad Ha'am is associated.

DR. KALLEN ON ZIONISM

The Editor of The Nation declined to publish the following letter, giving as a reason his unwillingness to offend an old contributor. We submit it would have been better to offend an old contributor than deny their columns to an adequate reply to an offensive and irresponsible criticism of a great movement. In justice to The Nation it should be said they did publish a short reply by Miss Szold which, interesting in itself, did not attempt to cover the ground.

To the Editor of THE NATION.

Sirs: When reviews are anonymous, they must stand, not on the writer's authority, but on their own merit; hence, it is wise for the anonymous reviewer to follow the safe rule of substantiating his judgments, particularly his disapprovals, with argument and with specific references to the texts he judges. The importance of this rule was brought vigorously home to me by the review of Gotthell's "Zionism" in the issue of the Nation for July 23. This review makes an indictment of the Zionist Movement which sums itself up as follows:

(1) The keynote of Zionism being Jewish nationalism, "the combination of nationalism with religious tenets of a universal scope would appear to be an almost impossible alliance."

(2) Zionists represent "a diversity of views and aims which is almost bewildering," although they belong to only two classes of Jews, "the orthodox believers" and the "agnostic romantics," like Nordau and Zangwill, who retain an interest in the fate of their people in spite of their being "agnostic."

(3) These two groups did not and could not hold together, but broke "at the second Congress in 1898" over the Uganda offer of the British Government. "The leaders were ready to abandon Palestine," but tried to deceive their followers by calling Uganda "a station on the way." In the conflict which followed "the orthodox believers who could not give up Palestine without an abandonment of a religious tenet" won the day, and the movement split into factions.

(4) Since then the factions have multiplied. Zionism has let itself into "side issues which show how hopelessly muddled the whole situation has become." Zionists are held together by

"sentiment alone," and the Zionist Movement has made no "substantial headway" because of "the impossibility of an alliance between 'agnostics' who seek a political solution of the Jewish question and orthodox believers for whom 'nationalism' is a corollary of religious faith."

The only statement unqualifiedly true in this whole indictment is the statement the keynote of Zionism is Nationalism, for the aim of Zionism is to obtain for the Jews "a publicly assured and legally secured home in Palestine." Whatever differences Zionists may entertain as to the methods of achieving this end, they have ever been unanimous as to the end, and as to the dependence of the realization of the "side issues" on the realization of the end.

For the rest the notion that nationalism is incompatible with "religious tenets of a universal scope" is a naive as all the customary popular maunderings about the "universal." One might as well say that nationalism is incompatible with "mathematical tenets of universal scope" or with the universal law of gravitation, which everybody, I suppose, believes in. Christianity and Buddhism are quite as "universal" as Judaism, and far more widespread, but one does not hear that they are incompatible with the existence of Christian and Buddhist nationalities or that nationality is being objected to by Christian or Buddhist theologians on religious grounds. Such objections have come from Jewish theologians of the reformed sect, and these objections have been levelled only at Jewish nationality. According to the wisdom of these gentlemen, "religious tenets of a universal scope" permit the Jew to be a member of any nation but the Jewish nation. That is like saying that the

law of gravitation permits things to fall anywhere but where they do fall. It is enough to observe that such a doctrine, even in its most plausible form, denies the fact that universal religions are believed in by particular nationalities to the advantage of both; that hence the incompatibility is imaginary, not actual. In fact, our western world is a world of nationalities. Its strength has lain in the conservation and harmonious development of differences of national type. The great European tradition is an international mosaic, having nationalities for its base, and the culture and civilization of Europe, at least, are the culture and civilization of the European nations, developed by the harmonious and discordant contacts of these nations. All conceptions that are super-national or international rest upon nationality as their foundation, just as our common humanity rests, in the actual business of living, upon our particular and unique human individualities as its foundation; just as man depends upon German, French-man, English-man or Jew-man. What is primary and important about us is not what we have in common with our fellows, but what we do not have in common; what is most universal is least efficacious because in history all action is particular and determined to time, and place, and heredity.

It is for this reason that under the one rubric of Zionism so many "side issues" are included that the reviewer is "bewildered." Sectarian, geographical, economic and other considerations divide the Jews; nationality unites them; it is their sole unalterable existent differentia, their invariant, least common denominator, their unitary heritage of blood and tradition from which the differences among them depart. To cease being Jews they would have to cease to be. Thus the Zionist Movement, far from having been split into the separate Jewish groups, has brought separate Jewish groups closer together. "Orthodox believer," "reformed," and "agnostic"; capitalist and workman; German, French, Russian, English, Turkish, Spanish, American Jew—they came together twenty years ago, they are holding together, and they

are growing in numbers and strength. Zionism is the only Jewish movement that is truly representative of all Jewish groups, and it is representative because it is national. Like other national movements that are democratic in organization and government, it is divided into parties with respect to policies and means, and absolutely unanimous with respect to purpose. Your reviewer's account misses this fact in his highly colored misstatement of the Uganda episode. He represents the division at the sixth Congress in 1903 (not the second in 1908) as involving a religious issue and dishonesty on the part of the leaders. Nothing could be farther from the truth. Those who are familiar with Friedemann's "Life of Herzl" know how definitely the dead leader was committed to Palestine from the beginning of organized Zionism; and there are many letters extant, written long before the historic sixth Congress, while the negotiations with the British Government were still going on, which demonstrate beyond the shadow of a doubt that the leaders sought only a "Nachtsyl" and "station by the way" for their unhappy brethren in the Slavonic countries. That they were accused of giving up Palestine is true. But their accusers were not "orthodox believers" at all. Their accusers were Russian "intellectuals," quite as "agnostic" as they, led by the engineer Ussischkin, who is said to be as free-thinking as Nordau. The opposition of these "intellectuals" may have been unwise, but it was heroic, for they were condemning themselves and their own people, the majority of the Jews, to the continual dangers of living in Russia. And they made this condemnation "sentimentally," if you will, but with the sentiment of statesmanlike vision. There are deep psychological reasons in the history and experiences of the Jews why even the "agnostics" will not undertake the privations of pioneer life in Africa when they may migrate to America, and will undertake them in Palestine with the same pleasanter alternative before them. The growing life in Palestine has shown the wisdom and rightness of the majority's uncompromising stand.

The majority at the sixth Congress made clear the people's unchangeable will to place the legally assured home of the Jews in Palestine and nowhere else. Since then conditions have changed, and methods with them, but the growth of the Zionist movement in men, in means, and in achievements has been firm and steady, although slow. In Russia it has been hampered by governmental opposition, elsewhere it has met the difficulties customary to national movements. Withal, it has brought together and held together for twenty years Jews of all opinions, all conditions, and from all regions. It has been enriched by their special aims, their "side issues," and has assimilated them to its greater purpose. No wonder the reviewer misses a verbal definition of its totality. Such a definition cannot be formulated. Zionism is truly national, and, like all national movements, integrates in itself all the diverse and conflicting constituents of nationality. It can no more be adequately defined in words than "Americanism," "Gallicism," or "Germanism"; and these, like it, consist in a dominant principle integrating "side issues." These, more than it, are at bottom nothing else than a "sentiment alone," and their adherents are no less romantic than the adherents of Zionism.

For the consideration of an impartial world Zionism presents two aspects: (1) It is a reaction upon the relation of the Jewish masses to other European groups; (2) it is a program to actualize the impulse which the Jewish people feel, like the other peoples of the world, toward the realization of their characteristic potentialities in an autonomous group-life having its appropriate social and cultural forms.

As a reaction the Zionism program is negative. It aims, in response to the pressure of anti-Semitism, in observation of the maladjustment of Jewish individuals and groups, to relieve the pressure, to minimize the maladjustments and to eliminate the cruelty and injustice, so far as possible, by a Jewish resettlement in Palestine, which should enrich the Ottoman Empire, both humanly and economically, in return for peace and protection.

As a program for Jewish self-realization Zionism is affirmative. In the concert of nationalities whose reciprocally interacting cultures make up the symphony of civilization, the Jewish people are recorded as having played a distinct part. The Hebraic note which has been an expression of their corporate life has given to the history of Europe an unquestionable coloring, for the possession of which that history is claimed to be spiritually the richer. Zionism aims to establish conditions under which this note may gain in strength and purity; conditions, that is, under which the national individuality of the Jews, like that of any of the nations of Europe, may again be free to express itself characteristically in living forms of social organization and intellectual and esthetic activities. In twenty years Zionism has succeeded in establishing the beginnings of such an expressive life in Palestine. The administration which directs its form and whose institutions guide its development is the creature of the Zionist Congress, and the Congress is constituted of elected representatives of Jews all the world over, who, by paying the shekel or national tax, become members of the Zionist organization. These, since the inception of the movement, have grown steadily in number, the total having doubled, I think, between 1909-10 and 1912-13, while in the United States during the same period the number has increased from 8,000 to nearly 13,000. Beside the shekel, there are several funds to which voluntary contributions are made. Of these, the most important is the National Fund, with an annual income which has more than doubled between 1908 and 1912. The money of this fund is used to acquire land in Palestine as the inalienable property of the Jewish people. The land is leasable only to Jews. Much of it has been devoted to garden-city construction, school and other public buildings and colonization. Jews possess today about 1.11 of the total area of Palestine, the greater part having been acquired since the initiation of the Zionist Movement and in allegiance to the Zionist ideal. Under the same influence the Jewish population of Palestine has increased from

55,000 in 1897 to over 100,00 in 1911, the total population increasing in the same period only from 650,000 to 700,000.

The greater number of the Palestinian Jews live in towns, but there are 41 agricultural colonies, and each year sees one or more added. Travelers remark the salutary effect of the Jewish settlement on Palestine, and are particularly struck by the Hebraic character which the life of the whole country is acquiring. The institutions which have grown up (wherever feasible under Ottoman protection) since 1897 designate it specifically. There is the National Jewish Library, the property of the Jewish National Fund; there is Bezalel, the national school of arts and crafts; there are the schools and gymnasia, the gymnastic unions, the workmen's clubs, the co-operative agricultural colonies, the literary and learned societies, and the last Congress projected a university in Jerusalem, for the establishment of which more than half the necessary cost has already been subscribed. The language of all these groups and institutions, of the daily life, of instruction, of entertainment and of research, is Hebrew. An attempt to substitute, in some of the schools and in a projected technological institute, another language, was met by a storm of resistance. Teachers and pupils went on strike, there were protest meetings everywhere, the whole of Pal-

estinian Jewry defied the projectors of the change, although the teachers risked in this way the loss of their livelihood and the parents the education of their children. Nothing could have shown more clearly how deep-lying is the force that animates the Zionists, how unanimous on fundamentals they are and how real and specific is the promise of a new and living Hebraism, which under modern conditions and in forms appropriate to the nature of the Jews and of contemporary civilization shall maintain the continuity of the tradition of the prophets, enriched by the chastening experiences of the diaspora, and expressive of the autonomy of a characteristic Jewish group-life.

There exist many other phases and results of Zionist activity all showing a similar development. I confine myself to the foregoing indication of the most definitive. They may constitute to the reviewer's highly practical soul, failure "to make any substantial headway." They may, to his unsentimental intelligence, be based on barren "sentiment alone" whereon "no movement of a large character has ever thrived." But let him, in fairness, show what else it is that animates and advances the pursuit of any ideal; and let him show in any other movement of a similar nature, however else animated, a more "substantial headway," in the same period of time, under similar circumstances and against similar obstacles.

HORACE M. KALLEN.

PALESTINE AND THE WAR

The Political Situation.

Jaffa, Oct. 15, 1914.

An event like the war in Europe cannot take place without having disastrous effects on every country, community and individual in the world. We Jews living in Palestine feel the effects of the war in many respects—as Palestinians, as Jews and as individuals who are bound by many ties to the countries from which we have come.

For many years the European powers have been watching with jealousy each other's endeavors to court Palestine; the Arabs have been desirous of

freeing themselves from Turkish rule, and Turkey herself has always been threatening to rid herself from foreign interference. The outbreak of the war in Europe has increased fervor among the people to the utmost.

From the first fateful days of August the Turkish Army has been mobilizing. In all parts of the country one meets Arabs who have been pressed to military service and who either are trained for this service now or are on their way to the Egyptian or the Russian frontier, where the contingent of Turkish troops is stationed. The object of

this mobilization is concealed from the public.

The uncertainty as to the future keeps the population in a state of great nervousness. In the first days of the war it was thought that there would be an alliance between Germany and Turkey, and that the Turkish soldiers were going to attack the English in Egypt. Later on the annulment of the foreign capitulations was expected to be followed by an immediate militant protest on the part of the allies. There were people in Jaffa and Haifa who stood on the roofs of their houses from morning until night expecting English cruisers to arrive for the purpose of bombardment of the ports. The people have become a little calmer, although we hardly dare to hope that we shall be spared altogether a share of the general disaster. Especially in these last few days has outcry increased.

The new regime is already beginning to manifest itself: While all foreign traders hitherto have been exempt from taxation, news has been received that the matter is now being discussed in the Turkish Chamber. The suppression of jurisdiction by foreign consuls in Palestine will also prove to have its disadvantages for the foreign population, including those Jews who are not naturalized. The suppression of the Foreign Post has already led to very disagreeable consequences. The post offices, on being refused the privilege to deliver the foreign mail until the 55th day after the promulgation of the Imperial decree, have induced the steamship companies not to deliver any mail to the Turkish post. The result is that we are almost entirely cut off from the outside world.

No change with regard to duty on imports has so far been noticed, and we are waiting for the Government to propose custom treaties to the other states. According to report, the Government intends to fix the duty on all goods on a 15 per cent. basis, and to raise the duty on some goods, such as clothing, shoes and alcoholic liquor up to 100 per cent. Also the tax on petroleum, sugar, coffee, tea, matches, etc., will be considerably increased.

In view of all this, we feel as though

we were sitting on a gunpowder barrel. We are mildly surprised that it has not exploded yet. The popular explanation is that Turkey, which would probably be strongly supported by Germany in the case of an attack, either has not been able to bring about an alliance with the other Balkan states, or that she fears her own soldiers may prove unreliable and unruly. She continues to provoke the foreign powers, and if the telegram which the English Embassy last week sent to the English consuls of Palestine is not only meant as a "bogy," England will not much longer stand this defiance. The Arabs themselves show signs of nervousness, and thousands of them in Jaffa, Haifa and Beyreut have removed their families to places of safety. Everywhere one meets caravans of Arabian families fleeing to the interior of the country which, it is thought, will be hard for foreign armies to invade. The public archives hitherto kept in Jaffa have been shifted to the interior. The priests, missionaries and inmates of numerous Christian congregations and religious institutions are leaving the country in great numbers.

On the whole, what the future holds is nothing but a hypothesis, and some of us begin to feel hopeful that the storm may sweep over Europe without affecting this little country which has just awakened from its centuries-long sleep.

The Economic Situation

The first days of August brought to this country a fearful crisis. The money which has been coming into Palestine for several decades suddenly stopped coming. The Government declared a moratorium (which has lately been extended for three further months). The banks were closed and people were left without money and instructions from abroad. Work and traffic stopped. Nobody knew how much food there was in the country, and whether it would be possible to get fresh supplies from Europe. Philanthropic institutions closed their doors. The Turkish Government compelled the best workers in the colonies and towns either to serve in the army, or else to pay large ransoms. It also demanded heavy war contributions from all communities and began to

requisition horses, mules, camels, carriages and corn. The panic was terrible. The situation would have become helpless if the new Yishub had not proved sufficiently strong to save the country in the moment of its great danger. **That a catastrophe too gruesome to be imagined was avoided can be attributed to the energy, inner harmony and will-power of the new Yishub.**

A few days after the moratorium had been declared the Anglo Palestine Company began to give out checks, which almost have taken the place of cash and which are circulating not only among the Jews, but also among Arabs and Gentiles. The same bank and the "Vaads" (boards) of colonies and towns bought up all the corn they could get, and it was shown that the Jewish colonies in the country had produced enough to supply the population with bread for several months. Tradespeople were threatened with being boycotted in case they would raise unduly the prices of foodstuffs. All over the country local committees were organized, with the object of getting a clear conception of the real state of affairs and of devising plans to prevent the dreaded famine. First steps were taken to give food to the hungry. Employers and laborers, the orthodox and the rationalists forgot their feuds and set to work in harmony, and the well-to-do submitted willingly to a heavy self-imposed tax.

And yet, with all their energy they would not have been able to meet the situation if Jews abroad had not come to their assistance. When Ambassador Morgenthau was informed of the situation by several Zionist leaders, he appealed to his American friends to help Palestine, and generously they answered the appeal. It must be gratifying for Americans to know that the relief which they have sent has in more than one respect helped to save the Jews of Palestine from great danger. Not only has the money served to give food to thousands of hungry people; the fact that it was brought here by Mr. Morgenthau's son-in-law, Mr. Wertheim, on board an American cruiser, has also proved to the non-Jewish population that the Jewish community, al-

though small in numbers, is strongly assisted by the huge masses of Jews in other parts of the world. The spectacle of Mr. Wertheim escorted by the leader of the Zionist Palestine Bureau and followed by sailors carrying the sacks of money to the safe-rooms of the Anglo Palestine Company, created a sensation among the Arabs and inspired the Jews with fresh hope and confidence.

This donation, not given on behalf of some small section of the Jewish population, but of all the Jews of Palestine, has also been a first step toward the establishment of unity and peaceful co-operation within the old and the new Yishub.

The American Relief Fund is now being distributed in the best possible way. The General Committee, which consists of Dr. Ruppin, Mr. Aaron Aaronsohn and Mr. Ephraim Cohen, and is presided over by the American Consul in Jerusalem, has appointed sub-committees in all places, for which people from the most different spheres of life have been chosen. Soup kitchens and employment offices have been installed everywhere, and it is a pleasure to see busy housewives and pupils of the Hebrew Gymnasium cooking meals for the poor. Everybody tries to think of things in his household which should be repaired or constructed in order to give poor people work. Cheap stores were opened, where bread, vegetables and other foodstuffs are sold at minimum prices. Free loan associations have been established by the "Vaads." Hospitals, infirmaries and other institutions which were afraid of being forced to close their doors were enabled to keep them open.

The principle of the distribution of the money has been not simply to give people food, but rather to give them employment and pay them for it. In this way it has been made possible in many instances not to dismiss the laborers and artisans but to employ several hundreds of them in public work, such as the building of roads from one colony to the other, etc.

The schools are naturally in a bad position. Several institutions will not open next term or will be able to receive but a limited number of pupils; however, all Zionist schools in towns

and colonies will reopen; this has partly become possible through the teachers' willingness to content themselves with greatly reduced salaries.

Thus, instead of being confronted by a sudden catastrophe, the Jews of Palestine have been enabled not only to continue their existence, but also to go on with at least part of their work of colonization. Their greatest sorrow is now that they may not be able to sell this year's orange crops in England, and their only hope is that it may be possible to create a market in America. If they are disappointed and if the war continues, we shall, in a few months again, have to face the question of how to pay for our bread. Many people, indeed, seem to be hopeful that our friends abroad will help us again. It has been thought necessary that in case American Jews are willing to do still more for us, we should ask them that their help be given in the form of certain articles, such as sugar, rice, coal, flour, petroleum, etc., which will soon be all gone.

An Outlook on the Future.

Not speaking of our own fate, which will more or less depend on the issue of the war and its duration, also on the help from our brethren abroad, but speaking of Palestine as the land of the Jewish people, we may say that this is the moment that the eyes of Jews throughout the world should be turned toward Palestine. What the future may bring we know not yet, but it is likely to bring us a huge wave of immigrants from those countries which are

now making war upon each other—immigrants who may have experienced that the Jewish people will forever be a plaything in the hands of Fate, unless it finds a country of its own. This possible result of the war and the actual economic situation combine to make Palestine the country of great possibilities for all of us. We cherish the hope that the great opportunity will not be allowed to pass by without being seized.

Those who realize what Palestine can become again for the Jewish people should remember that there are still vast portions of the land which can be bought by Jews, and the conditions for buying are more favorable now than ever before, because everybody needs money. The time is also ripe now for new industries. The higher duty makes it possible for Jewish business men to develop a number of flourishing home industries in Palestine. The European countries at war are almost destroying each other and will not be able to supply manufactured goods for export, even after the war will be over. There is no reason why American concerns should not try to use these conditions and develop the market for their own benefit. The first step toward this end will perhaps be to get a direct steamship line between the United States and this country.

The political situation in the East will soon become clear. Let us hope that this will be the moment that the Jews abroad will grasp and make use of the immense possibilities of Palestine! HELENE HANNA COHN.

Twelve Thousand Celebrate Hanukah

Mr. Nathan Straus, at the Academy of Music, New York, stirred the 3,000 Young Judaeans there gathered when he appealed to them to remain loyal to their people. Next year, he said, he hoped to send them Hanukah greetings from Palestine. Rev. H. Masliansky received a loud response from the children when he asked if they understood his Yiddish address.

Mr. Samuel Strauss spoke at the Star Theater in Harlem, Miss Henrietta Szold at the Burland Theater in the Bronx, and Judge Jacob S. Strahl at

the Folly Theater in Brooklyn, and Rabbi Wolf Gold at the Comedy Theater. Illustrated lectures were given at the various gatherings by Rabbi Herbert Goldstein, Rev. Dr. Elias L. Solomon and Rabbi Max Raisin. The programs also included musical numbers and recitations by members of Young Judaea Circles and moving pictures on "Jewish Life in the Holy Land."

By a rising vote the Young Judaeans, 12,000 strong, offered their thanks to Mr. William Fox, who offered them the use of his largest theaters.

WITHIN THE RANKS

Removal Notice

Please take note that the offices of the Federation of American Zionists, the Provisional Executive Committee for General Zionist Affairs, the Order Sons of Zion, the Maccabæan Magazine, the Yiddishe Folk and Young Judaea are now all located at 44 East 23rd St., New York City; office hours daily 9 A. M. to 6 P. M. (Sundays 9 A. M. to 1 P. M.), except Saturdays and holidays.

Provisional Committee

Only the administrative offices of the Provisional Zionist Committee will be located at 44 East 23rd St. The offices of the Treasurer and Chairman of the Committee will remain at 33 West 42nd St., room 1007, care of Mr. Nathan Straus; office hours by appointment only.

Remittances by mail should be sent to 33 West 42nd St., remittances in person should be brought to the Administrative Offices.

The Provisional Executive Committee for General Zionist Affairs of which Mr. Louis D. Brandeis is chairman, has recently forwarded, through the courtesy of the American Jewish Relief Committee, another \$35,000, in addition to approximately \$66,000 previously sent to Palestine by it.

The Provisional Executive Committee, is again in a position to forward an additional \$25,000 to Palestine. Those desiring to avail themselves of the services of this Committee, to send money to Palestine, whether for philanthropic, educational, Zionist or general relief purposes, or to individuals should send their remittances at once to Mr. E. W. Lewin-Epstein, Treasurer, c/o Nathan Straus, 33 West 42nd Street, New York. There is no charge for this service.

Since the outbreak of the war, the regular methods of money transmission have been suspended. Realizing the necessity of transmitting funds for the alleviation of the suffering in the Holy Land, this Committee has undertaken to act for those who desire to forward money to Palestine, whether for indi-

viduals, institutions, or General Relief. Through the courtesy of several friends, this Committee has been able to make several remittances.

This Committee will receive money for transfer to Palestine and will forward the amount, according to the instructions of the sender, at the first opportunity that may present itself, using the greatest care in connection with the remittance, but assuming no liability therefor. The Committee makes no charge of any kind for the service rendered by it, forwarding the entire amount entrusted to it, no matter how large or small it may be.

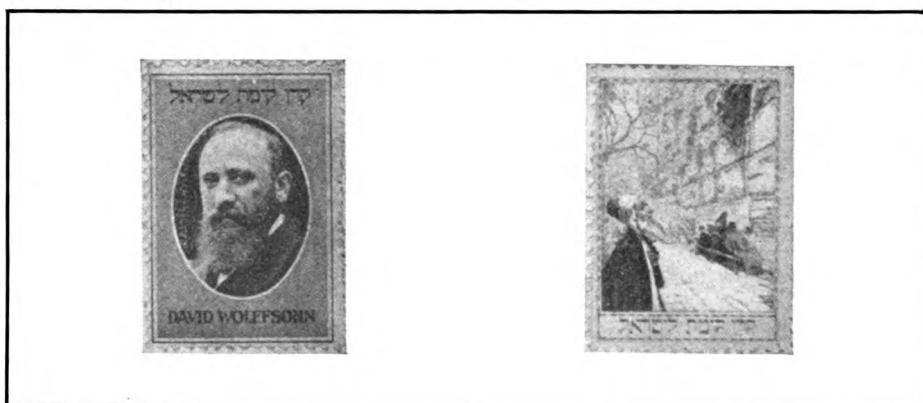
In former remittances we have cabled a large amount and we have then mailed the instructions for distribution, sending a number of lists over several different routes. It must be assumed that from four to six weeks must elapse before the money will be paid to the recipient. It is impossible at this time to send any advices by cable.

The sender receives from this Committee a receipt for the money deposited and an advice of identification to be mailed to Palestine. There are organized committees in each community to whom the recipient will apply for payment.

Should you desire to have us serve you in this matter, mail your check to E. W. Lewin-Epstein, Treasurer, together with the full name, complete address and relationship of the recipient.

We have received an official communication from our representative in Palestine, informing us that a strict censorship has been inaugurated in Turkey, and that only certain languages may be used for correspondence. These languages are Turkish, Arabic, French or German.

It is our suggestion further that important letters for Palestine ought to be sent in duplicate, marking on the envelope of one, via Italy, and on the other, via Berlin and Constantinople. These are the safest methods to use, in order to be assured of delivery in Palestine.



• The New National Fund Stamps

THE JEWISH NATIONAL FUND

As previously reported, the Board of the Jewish National Fund has decided to remove its offices to a neutral country, to The Hague, Holland.

In consequence of this decision, Justizrat Dr. Bodenheimer resigned his office as chairman of the Board of the Jewish National Fund and Herr Jakobus has provisionally accepted the office. All moneys for the National Fund should be sent to the American office, 44 East 23rd Street.

A Memorial to David Wolffsohn.

The death of David Wolffsohn, who devoted all his thought and energy to the welfare and regeneration of the Jewish people, has made the deepest impression upon all Zionists. It was he who, after the passing of Herzl, enabled the International Zionist Organization to tide over this most serious crisis and to develop constantly in vigor and capacity, and hence the desire has manifested itself on all sides that we should express our gratitude in a manner worthy of this devoted son of Israel.

When the question of the establishment of houses for workmen's families in the Palestinian colonies became acute, Wolffsohn resolved to affiliate to the Jewish National Fund the David and Fanny Wolffsohn Fund that had been founded on the occasion of his silver wedding by the German Zionists, in order that it might permanently and

in ever-growing measure prove beneficial to the welfare of the workmen.

Out of regard for the position of the departed as vice-president of the board of directors of the National Fund, the head office refrained during his lifetime from undertaking any special propaganda on behalf of this fund. Hence, the donations up to the day of his death amounted only to the comparatively small sum of \$7,915, but even with this sum valuable results had already been achieved in Palestine with the assistance of Herr Wolffsohn.

David Wolffsohn placed great hopes upon the future development and utility of this fund, and contributed to the realization of these hopes in his last will.

The head office of the Jewish National Fund now considers that the time has come to address an appeal to all Zionists to help to enlarge the David and Fanny Wolffsohn Fund, so that it can do justice to its object which stands in the forefront of our colonizing work. This will form a worthy memorial to the great departed.

A further mark of honor to our deceased leader will be shown in the issue of a Wolffsohn stamp, which gives a faithful presentment of his striking features and which will shortly adorn the letters of every Zionist. The stamps will be of the same size as the Herzl stamps, printed in five colors, and they can be obtained in booklets of forty at the price of \$1.

EIGHTEENTH ANNUAL CONVENTION OF KNIGHTS OF ZION IN ST. LOUIS

This year's convention of the Knights of Zion, after an interval of ten years, will again be held in the metropolis of the Southwest. The last and the only Zionist convention ever held in St. Louis, the Eighth Convention of K. of Z., was a success beyond the keenest expectation of the Executive Committee of the Order Knights of Zion and as such lingers until this day in the memory of all participants.

From all indications the coming convention is going to eclipse its predecessor. A number of features will be added to the usual program as far as entertainment of delegates, particularly of lady visitors, is concerned; such as an automobile party for ladies which will take the visitors through the whole city and show them the marvelous growth of our municipality since the World's Fair, an afternoon tea-party in one of the fashionable restaurants, visits to the City Art Museum, etc. For all delegates and out of town guests there is a treat in store in form of a Grand Zionist Reunion and Concert, at which Louis D. Brandeis, chairman of the Provisional Executive Committee for General Zionist affairs; Dr. Schmarya Levin and Judge Hugo Pam, of Chicago, will address the St. Louis Zionists and the Jewish community at large on the most burning question of the day, the Jewish situation in Europe and Palestine, and the methods and ways of its alleviation.

The convention will be introduced by a reception and ball in honor of the Executive Committee of the K. of Z. and the delegates to the Eighteenth Convention for which the Ball Committee (Mrs. Herman Adler, chairman), makes elaborate preparations. The ball will take place on December 31, 1914, on the eve of the opening meeting of the convention, which will be held on January 1, 1915, in the Auditorium of the Jewish Educational Alliance. The latter, through the kind intervention of the superintendent of the institution, Mr. Oscar Leonard, has been placed at

the disposal of the Convention Committee (Dr. M. Golland, chairman), by the Board of Directors. Friday night in a number of synagogues and Reform Temples addresses will be made by rabbi-delegates and prominent Zionist laymen.

Saturday night will be again devoted to business procedure, so also the meeting on Sunday morning. It is most likely that in consideration of the extraordinary situation of Jewry and important communications to be made as the Convention of Knights of Zion will be the first great gathering of Zionists since the outbreak of the war and the catastrophe that befell the Jews of the whole world, the meetings of the convention will be held all day Monday, January 4. On the evening of that day a banquet will be tendered to the delegates by St. Louis Zionists, at which an appeal for funds will be made in addition to one which Louis D. Brandeis is going to launch at the Grand Reunion at the Odeon, Sunday evening, January 3. Like ten years ago, the Press and Publicity Committee (Dr. Alex S. Wolf, chairman) will present all delegates and all guests at the Grand Reunion with an artistic literary almanac, for which contributions have been promised by all leading Zionists of this country. Articles and essays, already received, are real gems of poetical inspiration and philosophical depth.

The local English-Jewish press ("The Jewish Voice," "The Modern View," and "The American Jew") and the local Yiddish weekly, the "Yiddishe Press" will appear on January 1, 1915, largely devoted to the work of the convention.

Through all these factors we hope to overcome the habitual indifference of the Jewish masses and prepare the St. Louis Jewish community for a more active interest in Zionist matters as it has shown hitherto, for the sake of our cause, and for the sake of the whole house of Israel.

ACTIVE CAMPAIGN FOR THE EMERGENCY FUND IN NEW ENGLAND

The Jews of New England are awakening to their duties and responsibilities, and in some communities they heard for the first time the message of the Jewish hope and the Jewish aspiration, and they do respond to the call for Israel.

During the ten-day tour of Dr. Levin, assisted by a number of able English speakers that brought good results, Dr. Levin and Mr. Brandeis feel very much pleased with the result so far obtained in New England states.

The first meeting was at Nashua, N. H., and took place at the City Hall, over which Mr. Leo J. Lyons presided. That was the first time a Zionist meeting was held in that city. Every one of the inhabitants turned out to greet the Zionist guest. Dr. Levin spoke on Zionism in general, and about the new life of the Jewish people in Palestine. The other speakers were Rabbi H. H. Rubenowitz and Julius Meyer of Boston. One hundred and fifty dollars was subscribed for the Zionist fund.

The next meeting, on Wednesday, November 11th, took place at McKinley Hall, Fall River, Mass. At the station a large delegation was present to receive the Zionists. The hall was filled to its utmost capacity, and was presided over by David Silverstein of Fall River. Dr. Levin made a very strong impression upon the audience. The other speakers were David Rodowsky of Fall River and Julius Meyer of Boston. Three hundred dollars were subscribed for the fund. After the collection was over, Julius Meyer made an appeal that they should organize a men's and women's society in their city, and asked them to enroll their names for a later date, and a number of men and women gave their names as members. Mr. A. A. Brance was appointed temporary secretary for both organizations, and a permanent organization will be formed in Fall River during the next week.

On Thursday evening, November 12th, a meeting took place at Pittsfield, Mass., and was attended by a very large

number of people. This was also probably the largest gathering of Jews ever held in that city. The other speakers outside of Dr. Levin were the honorable Edward J. Bromberg of Boston and S. F. Frumkin of Pittsfield. Two hundred and sixty dollars were subscribed for the fund. After the meeting a number of leading men of their community openly stated that they understood Zionism for the first time, and they are now ready to join the organization.

On Friday evening, November 13th, Dr. Levin occupied the pulpit at the Adath Jeshurun Synagogue, which was under the joint auspices of the Adath Jeshurun and Mishka Tifleh congregations. He delivered an address on the influence of Zionism upon the Jews of the world over, as well as the new life in Palestine. He made a deep impression upon the audience.

On Sunday afternoon, November 15th, was the meeting which aroused the greatest enthusiasm among the Jewish people in the community of Chelsea, which took place at Gordon's Theatre, and was filled to its utmost capacity, and a number of people had to be turned away. Dr. Levin and Mr. Brandeis delivered addresses. They received great ovations. The meeting was presided over by David A. Lourie of Chelsea. Mr. Brandeis spoke in very strong terms of the opportunities that have come to the Jews in Palestine. He said we should stand united and work like one man. Dr. Levin was equally received with great enthusiasm. He spoke on Zionism in general, as well as about the new life in Palestine. Over \$1,100 was subscribed for the fund.

The winding up of this tour was on Sunday evening, when the Zion Association of Greater Boston tendered a banquet at Horticultural Hall to Mr. Brandeis and Dr. Levin. It was attended by some of the leading members of the Jewish community, and Mr. Brandeis was greeted as the man of the hour, who has come to redeem the Jewish

people. This banquet was not called for the purpose of raising funds, but simply to give a number of the men the opportunity to meet Dr. Levin and Mr. Brandels personally. A number of people who were not affiliated with the Zionist movement before have signed membership cards for the Zion Association of Greater Boston.

A second tour is now being arranged for Dr. Levin in New England. There is such a great demand for him now in every Jewish community in the New England states that the committee in charge at Boston is at a loss to fill all the engagements, and will probably have to extend his tour for some weeks. Dr. Levin left Boston Monday morning for Chicago.

Emunath Zion Circle Report

The last few meetings which the Emunath Zion Circle held were characteristic of the progress which it has made since its origination, almost three years ago. The speakers at these meetings are noteworthy. Mr. Louis Lipsky gave an informal talk on Zionism. Mr. Louis Berman of the Jewish Theological Seminary spoke on the subject of the National Fund, which was both interesting and instructive. Dr. Zeff also addressed the club at one of these meetings. At their last meeting Dr. Kepelowitz and Rabbi Goldstein, their able director, were the speakers of the evening. When the Provisional Committee asked for help in the present crisis, the Emunath Zion Circle proved equal to the occasion. The efforts of Mr. Walder, president, and Miss Chaves, vice-president, in this matter are commendable.

On Sunday, December 13th, at eight o'clock in the evening, the Emunath Zion Circle, in co-operation with the Congregation, gave a Chanukah Festival at the Emunath Israel Congregation, 301 West 29th Street, New York City. Among other prominent persons who addressed the audience was Mr. Charles Cowen, representing the Federation of American Zionists, who spoke on this occasion. An entertaining program was carried out.

The Club will hold its annual ball on February 21, 1915 (Washington's Birth-

day Eve), which, according to present indications, promises to be a great success.

Madam Pevsner in Johnstown, Pa.

The Jewish Community of Johnstown, Pa., has, through the untiring efforts of the Tikvath Zion Society, in the past five years had an almost continuous series of lectures, visits by prominent Zionists, concerts, balls, celebrations and anniversaries, and this month climaxed by a visit from Madam Pevsner.

Sunday, December 13th, a concert was arranged by the local Talmud Torah, together with the Tikvath Zion Society, to which Madam Pevsner was invited.

She spoke Sunday evening to the entire Jewish community here in the Rodef Sholem Synagogue. Her address was received with unbounded enthusiasm and created such a marked impression that the audience insisted upon her remaining for another lecture the next day.

Monday evening, December 14th, Madam Pevsner spoke to her audience in both English and Yiddish and in a final appeal urged the Jewish women to organize an Hadassah Chapter. About fifty women responded and immediately organized the Daughters of Zion Hadassah Chapter of Johnstown.

A number of subscribers for THE MACCABÆAN and Yiddishe Folk were secured.

Zionists Active at Richmond, Va.

The local Zionists have organized themselves under the name of "The Herzl Zionist Club of the Y. M. H. A.," and are showing great activity under the leadership of their president, Dr. L. Karp.

Mass meetings and Zionist festivals are arranged bi-weekly and a thorough study of Zionism and general problems pertaining to Jews is successfully pursued, bringing forth great interest from the members and the Jewish community at large.

The main work of the Zionist Club at this present critical moment is to raise funds for the sufferers of the European war. An enthusiastic volunteer committee was appointed, consist-

ing of the following members:

Misses: Rachel Leah Lovenstein, Florence Gerson, Sarah Gerson, Rebecca Forman, Anna Ehrstein, Annie Forman, Lillye Kantrovitz, Dorah and Marlon Sharove.

Messrs: Abe Marks, Louis Levensohn and Sam Shorove.

While the ultimate aim is to raise \$500 at present, the first \$100 has been sent to Dr. J. L. Magnes of New York, to forward same for the Palestinian Provisional Fund, the committee intending to raise the balance within the next few months.

The next Zionist Festival will take place on Sunday, November 15th, at 8 o'clock p. m., at the Sir Moses Montefiore Temple, the proceeds of which will go towards the Relief Fund.

The officers of the Zionist Club are as follows: Dr. L. Karp, president; Miss Bettie Chodowski, vice-president; Miss Florence Gerson, treasurer; Miss Selma Sonnenberg, secretary.

The Jewish community is in full sympathy with the activities of the Club.

RESOLUTIONS ADOPTED BY THE HARVARD ZIONIST SOCIETY .

Whereas, The great war in Europe has deprived Zionism of its material forces in Europe, as well as of the enthusiasm and devotion of the university students and of its other adherents in Europe, and

Whereas, A provisional Committee has been organized in America under the leadership of our fellow-American and fellow son of Harvard, Louis D. Brandeis, to carry on the work of Zionism which the war has interrupted in Europe, and

Whereas, Zionism, aiming as it does to effect the renaissance of Jewish culture, appeals to us especially as college men,

Be it Resolved, That the Harvard Zionist Society conceives it its solemn duty to pledge its allegiance and support to the Provisional Committee in the work it has undertaken. That it is the sense of this society that our fellow students at other American universities muster their forces to the organized support of the cause.

Be it further Resolved, That it is

the sense of this society that steps be taken towards the organization of an Intercollegiate body in order that all students may work together in support of the Provisional Committee.

DON ABARBANEL CAMP, No. 49.

The installation of our newly elected officers took place this Wednesday evening, December 2, 1914, in a very elaborate manner. Our Nasi, Hon. Joseph Barondess, officiated, and his earnest words of advice and urging of a greater activity, found an echo in the hearts of the tried officers of our Camp.

We have initiated the following new members:

Mr. Max Shapiro (superintendent of the Hebrew Home of the Aged), Mr. Herman Panoff, Mr. Roman Stone, Mr. Harry Deitch, Mr. Harry Strongin and Mr. Edward Barondess. The Nasi who conducted the ceremonies, was eloquent in his outlining the duties of the Jew and especially of the Zionist. The affectionate words and the enthusiasm of this strictly Jewish ceremony, should remain impressed upon the mind of the new candidates, everlastingly.

Our member, the very well known lecturer, Dr. Samuel Katz, promised to lecture at our next public meeting, on "Hebraic and English Languages," and Counsellor Isaac Allen, our chairman of the Lecture Committee, assured us that he will report a full program, at our next regular meeting.

After Mr. Victor Schwarz made a strong appeal to the members for an energetic Shekel collection during the coming Chanukah week, the meeting adjourned while the members sang the "Hatikvah."

Zionist Council of Greater New York.

The annual convention of the Council was held on Sunday, December 27th, at the Broadway Central Hotel. The sessions continued all day. Mr. Louis D. Brandeis attended and addressed the gathering. A new constitution was adopted and the following officers elected.

Max Perlman was elected president in place of Henry J. Elser; Israel J. Wolf, vice-president; Morris Kurz, financial secretary, and William G. Lewis, corresponding secretary.

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